**To Increase The Greatness of The Creator In Our Eyes**

**1. Rabash. Article 13 (1989). What Is the “Bread of an Evil-Eyed Man” in the Work**All our work in Torah and *Mitzvot* is in order to emerge from the exile of the will to receive for ourselves. In other words, we must aim—while engaging in Torah and *Mitzvot*—that our reward will be that by this we will be rewarded with emerging from the exile and enslavement in the will to receive for ourselves, and we will be able to work only in order to bring contentment to the Creator, and we will not demand any other reward for our work in Torah and *Mitzvot*. In other words, we want to be rewarded with feeling—while engaging in Torah and *Mitzvot*—that we are serving a great and important king, and that by this there will be love of the Creator within us, from feeling His exaltedness. However, all of our pleasure will come from serving the Creator; this will be our reward, and not that He will somehow reward us for the work. Instead, we will feel that the work itself is the reward, and there is no greater reward in the world than the privilege of serving the Creator.

**2. Rabash. Article 3 (1985). Concerning Truth and Faith**We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, “They have eyes and see not. They have ears and hear not.” Rather, we should believe that the Creator is certainly the Messiah, and He knows what is good for me and what is not good for me. Therefore, He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow. Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the *Kelim* of the upper one, meaning from the perspective of the upper one, I am utterly complete, as it is written, “The cast out will not be cast out from Him.” Hence, I am satisfied with my work—that I have the privilege of serving the King even at the lowest degree. That, too, I regard as a great privilege that the Creator has allowed me come closer to Him at least to some degree.

**3. Zohar, Introduction to the Book of Zohar, Night of the Bride. Item 138**   
It is a law that the creature cannot receive disclosed evil from the Creator, for it is a flaw in the glory of the Creator for the creature to perceive Him as an evildoer, for this is unbecoming of the complete Operator. Hence, when one feels bad, denial of the Creator’s guidance lies upon him and the superior Operator is concealed from him to that same extent. This is the greatest punishment in the world. Thus, the sensation of good and evil in relation to His guidance brings with it the sensation of reward and punishment, for one who exerts to not part from faith in the Creator is rewarded even when he tastes a bad taste in Providence. And if he does not exert, he will have a punishment because he is separated from faith in the Creator.

**4. Rabash. Article 28 (1987) What Is Do Not Add and Do Not Take Away in the Work**One must believe above reason and imagine that he has already been rewarded with faith in the Creator that is felt in his organs, and he sees and feels that the Creator leads the entire world as the good who does good. Although when he looks within reason he sees the opposite, he should still work above reason and it should appear to him as though he can already feel in his organs that so it really is, that the Creator leads the world as the good who does good. Here he acquires the importance of the goal, and from here he derives life, meaning joy at being near to the Creator. Then a person can say that the Creator is good and does good, and feel that he has the strength to tell the Creator, “You have chosen us from among all nations, You have loved us and wanted us,” since he has a reason to thank the Creator. And to the extent that he feels the importance of spirituality, so he establishes the praise of the Creator.

**5. Rabash. Article 24 (1991). What Does It Mean That One Should Bear A Son And A Daughter, In The Work?**If one decides that he wants to work as “dust,” meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.” In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

**6. Rabash. Article 300. A Land Where You Will Eat Bread Without Scarcity**

One must engage in Torah day and night, that the night and the day should be equal for him, as written in *The Zohar* (*BeShalach*). In other words, the state of completeness called “day,” and the state of incompleteness called “night,” should be equal. That is, if his aim is for the sake of the Creator then he agrees that he wants to bring contentment to his Maker, and if the Creator wants him to remain in the state of incompleteness, he agrees to this, as well. The consent is expressed by doing his work as if he were rewarded with wholeness. This is regarded as “agreeing,” when the day and the night are equal to him. But if there is a difference, to the extent of the difference, there is separation, and on that separation there is a grip to the outer ones. Hence, if a person feels that to him there is a difference, he must pray to the Creator to help him so there will not be a difference for him, and then he will be rewarded with completeness.

**7. Rabash. Article 6 (1991) What Is, “The Herdsmen of Abram’s Cattle and the Herdsmen of Lot’s Cattle,” in the Work**In every beginning a person must start over the acceptance of the kingdom of heaven, it is not enough that yesterday he had faith in the Creator. For this reason, every acceptance of the kingdom of heaven is considered a new discernment. That is, now he receives a part of the vacant space that was devoid of the kingdom of heaven, and admits that empty place and fills it with the kingdom of heaven. It follows that now he sorted out a new thing, which did not exist before he took that empty place and filled it with the kingdom of heaven. This is regarded as elevating a new spark into the *Kedusha*. Finally, from all the ascents, he always raises sparks from the vacant space into the *Kedusha*. It follows that from each descent he arrives at a new beginning and raises new sparks. Hence, when a person sees that he has descents, he should be careful not to escape from the campaign, even though he sees that he is not progressing. Rather, he must try to start anew each time. That is, the fact that he begins to ascend does not mean that he returned to his previous degree. This would mean that he did nothing by his work, since he thinks that he is now ascending to his previous level. Rather, he must believe that this is a new discernment, that each time, he raises different sparks, until he raises the sparks that pertain to his essence.

**8. Rabash. Records. Article 31. How I Love Your Teaching**This is the meaning of “God has made it that He will be feared,” that all the bad situation that we feel is only so that man will not remain in the state he is in. That is, unless a person rises on the degrees of greatness of the Creator, he will not be able to overcome, and only when one feels the greatness of the Creator does his heart surrender. This is regarded as having to climb the degrees of fear of the Creator. It follows that these questions cause him to need the Creator to open his heart and eyes to be rewarded with the greatness for the Creator. Otherwise, he suffices for the fear of heaven he has acquired through his upbringing. But when the wicked one’s question keeps coming to him, it is not enough for him and he needs to constantly ascend up the degrees of greatness of the Creator.

**9. Rabash. Article 29. 1986. Lishma and Lo Lishma**A person who wishes to walk on the path of bestowal, he must understand that from above he is given a special treatment, that he was lowered from the previous state so he would begin to really contemplate the goal, meaning what is required of man and what man wants the Creator to give him. But when he is in a state of ascent, when he has desire for Torah and *Mitzvot*, he has no need to worry about spirituality. Instead, he sees that he will stay this way his whole life because he is happy this way. It therefore follows that the descent he has received is for his own good, meaning that he is receiving special treatment, that he was lowered from his state where he thought that he had some wholeness. This is apparent in his agreeing to remain in the current state his whole life. But now that he sees that he is far from spirituality, he begins to think, “What is really required of me? What should I do? What is the purpose I should achieve?” He sees that he has no power to work, and finds himself in a state of “between heaven and earth.” Then, man’s only strengthening is that only the Creator can help, but by himself, he is doomed. It was said about this (Isaiah, 40:31): “Yet those who hope for the Lord will gain new strength,” meaning those people who hope for the Creator. This means that they who see that there is no one else in the world who can help them regain strength each time. It follows that this descent is actually an ascent, meaning that this descent that they feel allows them to rise in degree, since “there is no light without a *Kli*.”

**10. Baal Hasulam. Shamati 16. WHAT IS THE DAY OF THE LORD AND THE NIGHT OF THE LORD IN THE WORK**

“Woe unto you that desire the day of the Lord! Wherefore would ye have the day of the Lord? It is darkness, and not light.” The thing is that those who await the day of the Lord, it means that they are waiting to be imparted faith above reason, that faith will be as strong as if they see with their eyes, with certainty, that it is so, meaning that the Creator guides the world in benevolence. In other words, they do not want to see how the Creator leads the world in benevolence, because seeing is contradictory to faith. In other words, faith is precisely where it is against reason. And when one does what is against one’s reason, this is called “faith above reason.” This means that they believe that the guidance of the Creator over the creatures is benevolent. And while they do not see it with absolute certainty, they do not say to the Creator, “We want to see the benevolence as seeing within reason.” Rather, they want it to remain in them as faith above reason. But they ask of the Creator to impart them with such strength that this faith will be so strong, as if they see it within reason. It means that there will not be a difference between faith and knowledge in the mind. This is what they, meaning those who want to cleave to the Creator, refer to as “the day of the Lord.”

**11. Rabash. Record 21. Sanctification of the Month**A person must take upon himself the burden of the kingdom of heaven on the lowest quality, and say about it that to him, even that state, the lowest that can be, meaning one that is entirely above reason, when he has no support from the mind or the feeling, so he can build its foundations on it, and at that time, he is seemingly standing between heaven and earth and has no support, for then everything is above reason, then a person says that the Creator sent him this state, where he is in utter lowliness, since the Creator wants him to take upon himself the burden of the kingdom of heaven in this manner of lowliness. At that time, because he believes above reason, he takes upon himself that the situation he is in now comes to him from the Creator, meaning that the Creator wants him to see the lowest possible state that can be in the world.   
And yet, he must say that he believes in the Creator in all manners. This is considered that he has made an unconditional surrender. That is, a person does not say to the Creator, “If You give me a good feeling, to feel that ‘The whole earth is full of His glory,’ I will be willing to believe.” Rather, when he has no knowledge or sensation of spirituality, he cannot accept the burden of the kingdom of heaven and observe the *Torah and Mitzvot* [commandments]. Rather, he must accept the kingdom of heaven unconditionally.

**12. Baal Hasulam. Shamati 42. What Is the Acronym Elul in the Work**   
Those who wish to work in order to bestow are admitted into the King’s hall, and when one works in order to bestow, he does not mind what he feels during the work. Rather, even in a state where he sees a shape of black, he is not impressed by it, but he only wants the Creator to give him strength to be able to overcome all the obstacles. It means that he does not ask the Creator to give him a shape of white, but to give him the strength to overcome all the concealments. Hence, those people who want to work in order to bestow, if there is always a state of whiteness, the whiteness allows one to continue in the work. This is because, while it shines, one is able to work even in the form of reception for oneself. Hence, one will never be able to know if his work is in purity or not, and this causes him never to be able to be awarded *Dvekut* [adhesion] with the Creator. For this reason, he is given from above a form of blackness, and then he sees if his work is in purity. This means that if one can be in gladness in a state of blackness, too, it is a sign that his work is in purity, since one must be glad and believe that from above he was given an opportunity to be able to work in order to bestow.

**13. Rabash. Record 805. Concerning Joy**Joy is a testimony. If a person becomes stronger in the matter of faith, to believe that the Creator is good and does good, that there is none above Him, although in the situation he is in right now he has nothing to rejoice with, meaning to be happy about, and yet he reinforces himself and says that the Creator watches over him in a manner of good and doing good, if his faith is sincere, it stands to reason that he should be happy and delighted. And the measure of joy testifies to the level of sincerity in his faith. By this we can interpret what is said about Rabbi Elimelech, who would say that when he passes away and is told to go to hell, he will say, “If this is what the Creator wants, I will jump in.” That is, this is regarded as Providence of good and doing good. Thus, he is always happy.

**14. Rabash. Records. Article 42. Serve the Creator with Joy***The Zohar* asks, It is written, “The Lord is near to the brokenhearted.” A servant of the Creator, whose intention is to bestow, should be happy when he is serving the King. If he has no joy during this work, it is a sign that he lacks appreciation of the greatness of the King. Therefore, if one sees that he has no joy he should make amendments, meaning think about the greatness of the King. If he still does not feel, he should pray to the Creator to open his eyes and heart to feel the greatness of the Creator. Here the two discernments develop: 1) He should regret not having a sensation of the greatness of the King. 2) He should be happy that his regrets are about spirituality and not like the rest of the people, whose regrets are only in order to receive. We should know who it is who gave us the awareness that our regrets should be over spirituality, and we should be happy that the Creator has sent us thoughts of spiritual deficiency, which in itself is regarded as the salvation of the Creator. For this reason, we should be happy.

**15. Rabash. Art. 44 (1990) What Is An Optional War, In The Work - 2**When a person is in a state of lowliness, it is considered that the Creator has moved away from him, and he has no desire or yearning for the work, this is regarded as the Creator giving a person a shape of tastelessness about spirituality. Moreover, a person wants to escape and forget about the work altogether. This is regarded as the Creator showing him the *Achoraim*. The *Panim* [face/anterior] of the Creator is His desire to do good to His creations, and the *Achoraim* is the complete opposite. Why does the Creator show a person the *Achoraim*? It is on purpose, for by this a person gets a thrust toward *Dvekut* with the Creator, for he cannot remain in a state of lowliness. It follows that here, within the *Achoraim* is the discernment of *Panim*.

**16. Rabash. Article 6 (1990). When Should One Use Pride in the Work**A person should pay attention to this and believe that the Creator is tending to him and guides him on the track that leads to the King’s palace. It follows that he should be happy that the Creator is watching over him and gives him the descents, as well. That is, a person should believe, as much as he can understand, that the Creator is giving him the ascents, since certainly, a person cannot say that he himself receives the ascents, but that the Creator wants to bring him closer; this is why He gives him the ascents. Also, a person should believe that the Creator gives him the descents, as well, because He wants to bring him closer. Therefore, every single thing that he can do, he must do as though he is in a state of ascent. Therefore, when he overcomes a little during the descent, it is called an “awakening from below.” Each act that he does, he believes that it is the Creator’s will, and by this itself he is rewarded with greater nearing, meaning that the person himself begins to feel that the Creator has brought him closer.

**17. Rabash. Article 12 What Is a Groom’s Meal (1989)**A person should accept faith above reason even though he has no feeling and no excitement over taking upon himself the burden of the kingdom of heaven. Nevertheless, he should agree with that state and say that this must be the will of the Creator that he will work and serve Him in this lowliness, so he does not mind what elation he feels about this faith because about himself, meaning his own benefit, he has no concern, but only about the benefit of the Creator. If He wants him to remain in that state, he accepts this unconditionally. This is called “unconditional surrender.”

**18. Baal Hasulam. Shamati 53. THE MATTER OF LIMITATION**The matter of limitation is to limit the state one is in and not want *Gadlut* [greatness/adulthood]. Instead, one wants to remain in one’s present state forever, and this is called eternal *Dvekut* [adhesion]. Regardless of the measure of *Gadlut* that one has, even if he has the smallest *Katnut* [smallness/infancy], if it shines forever, it is considered having been imparted eternal *Dvekut*. However, one who wants more *Gadlut*, it is considered luxury. This is the meaning of “Any sorrow will be surplus,” meaning that sadness comes to a person because he wants luxuries. This is what it means that when Israel came to receive the Torah, Moses led them to the bottom of the mountain, as it is written, “And they stood at the bottom of the mountain.” (A mountain [Hebrew: *Har*] means thoughts [Hebrew: *Hirhurim*]). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then, when they agreed to such a state, to walk in it without any wavering or motion, and remain in that state as if they had the greatest *Gadlut*, and to be happy about it, this is the meaning of “Serve the Lord with gladness,” since during the *Gadlut*, it cannot be said that He gives them work to be in gladness because during the *Gadlut*, gladness comes by itself. Instead, the work of gladness is given to them for the time of *Katnut*, so they will have joy although they feel *Katnut*. And this is a lot of work. This is called “the main part of the degree,” which is discerned as *Katnut*. This discernment must be permanent, and the *Gadlut* is only an addition. Also, one should yearn for the main part, not for the additions.

**19. Rabash. Article 30 (1989). What Is the Meaning of Lighting the Menorah in the Work**   
One who labors and works as much as he can, and goes through ups and downs, can say that he tastes the taste of darkness because he cannot overcome his will to receive for himself. Thus, the descents that a person receives when he wants to walk on the path of truth are instruments for the sensation of the help he will receive. We must believe the words of our sages who said, “He who comes to purify is aided.” A person must not escape the campaign when he sees that he is not making progress. Sometimes he gets thoughts of the spies, who said that this work is not for us and requires special people who can walk on the path of overcoming. All this comes to him because he understands that each time, he must see how he is making progress. However, it does not occur to him that he must advance in obtaining darkness, that this is the only *Kli* he needs to acquire. A *Kli* is a need for a filling. That is, if he has no filling for the lack, he feels that he is in the dark. For this reason, a person must not say that he is not advancing in the work. Hence, he wants to escape the campaign, for it is not the truth, since he sees each time how far he is from obtaining the light, meaning for the Creator to give him the *Kli* called “desire to bestow.” He cannot obtain the desire to bestow by himself, and then he comes to feel that the world has grown dark on him. At that time, the light comes, meaning help from above, as it is written, “He who comes to purify is aided.”

**20. Rabash. Article 24 (1986). The Difference between Charity and Gift**When he does not see results over a long period of time of making efforts, and he does not see a satisfaction of his deficiency, torments and pain begin to form in him because he has made efforts but sees no progress in his work. At that time the thoughts begin to come one-by-one. Sometimes it is with sparks of despair, and sometimes he grows stronger, but then he sees once more that he has fallen from his state, and so on repeatedly. Finally, a real deficiency forms in him, which he has obtained through exertion in ascents and descents. These ascents and descents leave him with pain each time at not having been granted *Dvekut* with the Creator. Finally, when the cup has been filled sufficiently, it is called a *Kli*. Then the filling of it comes from the Creator, since now he has a real *Kli*. It follows that his seeing that now—after several years of work—he has retreated, this happens deliberately so he will ache at not having *Dvekut* with the Creator. It turns out that each time he must see that he is approaching the making of the *Kli*, called “real deficiency.” That is, his gauge of *Katnut*[infancy/smallness] and *Gadlut* [adulthood/greatness] of the deficiency is to the extent of the suffering he feels at not having the filling, which is called here “*Dvekut* with the Creator,” where all he wants is only to bring contentment to the Creator.

**21. Baal Hasulam. Shamati 33. The Lots on Yom Kippurim and with Haman**Through the faults in the work of the Creator, it causes him to rise up, as without a push one is idle to make a movement and agrees to remain in the state he is in. But if one descends to a lower degree than he understands, this gives one the strength to overcome, for one cannot stay in such a bad state, since one cannot agree to remain like that, in the state to which he has descended. For this reason, one must always prevail and emerge from the state of descent. In that state, he must draw upon himself the exaltedness of the Creator. This causes him to extend higher forces from above, or he remains in utter lowliness. It follows that through the *Se’arot*, one gradually discovers the exaltedness of the Creator until one finds the names of the Creator, called “the thirteen attributes of Mercy.” This is the meaning of “and the elder shall serve the younger,” and “the wicked will prepare and the righteous will wear,” and also, “and you shall serve your brother.”  
This means that all the enslavement, meaning the contradictions that there were, which appeared to be obstructing the holy work, and were working against *Kedusha* [holiness]. Now, when granted the light of the Creator, which is placed over these contradictions, we see the opposite—that they were serving the *Kedusha*. That is, through them, there was a place for the *Kedusha* to clothe in their dresses. This is called “the wicked will prepare and the righteous will wear,” meaning that they gave the *Kelim* [vessels] and the place for the *Kedusha*.

**22. Baal Hasulam. Shamati 5. Lishma Is an Awakening from Above, and Why Do We Need an Awakening from Below** when one has already accustomed oneself to work in order to bestow, and not examine oneself – if he is feeling a good taste in the work – but believes that he is working to bring contentment to his Maker through his work, one should believe that the Creator accepts the labor of the lower ones regardless of how and how much is the form of their work. In everything, the Creator examines the intention, and that brings contentment to the Creator. Then one is imparted, “Then shalt thou delight thyself in the Lord.” Even during the work of God he will feel delight and pleasure, as now one really does work for the Creator because the effort he made during the coercive work qualifies one to be able to work for the Creator in earnest. You find that then, too, the pleasure that one receives relates to the Creator, meaning specifically for the Creator.

**23. Baal HaSulam, *A Sage’s Fruit*, *Al HaTorah*, “Three Partners”**  
It is impossible to attribute the bad to the Creator, who is the absolute good. Hence, as long as one feels bad states, he must say that they come from elsewhere. But in truth, when one is rewarded with seeing only good and that there is no bad in the world, and everything is turned to good, then he is shown the truth, that the Creator does everything, since He is almighty, for He alone does, is doing, and will do all the deeds.

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