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**Select excerpts: Preparation for the Reception of the Torah**

1. It is impossible to obtain disclosure before one receives the discernment of Achoraim (Posterior), discerned as concealment of the Face, and to say that it is as important to him as the disclosure of the Face. It means that one should be in gladness as though one has already acquired the disclosure of the Face.   
   However, one cannot persist and appreciate the concealment like the disclosure, except when one works in bestowal. At that time one can say, “I do not care what I feel during the work because what is important for me is that I want to bestow upon the Creator. If the Creator understands that He will have more contentment if I work in a form of Achoraim, I agree.”   
   However, if one still has flickers of reception, one comes to thoughts, and it is then hard for him to believe that the Creator leads the world in a manner of “good that doeth good.” This is the meaning of the letter Yod in the name HaVaYaH, which is the first letter, called “a black point that has no white in it,” meaning it is all darkness and concealment of the Face.   
   It means that when one comes to a state where one has no support, one’s state becomes black, which is the lowest discernment in the Upper World, and that becomes the Keter to the lower one, as the vessel of Keter is a vessel of bestowal.   
   The lowest discernment in the Upper is Malchut, which has nothing of its own, meaning that she does not have anything. And only in this manner is it called Malchut. It means that if one assumes the Kingdom of Heaven—which is in a state of not having anything—gladly, afterwards, it becomes Keter, which is a vessel of bestowal and the purest Kli. In other words, the reception of Malchut in a state of darkness subsequently becomes a Kli of Keter, which is a vessel of bestowal.  
   **Baal Hasulam, Shamati 42, "What is the Acronym ELUL in the Work"**
2. In the work of the Creator, in the beginning of his work he had energy and confidence, and great importance for Torah and prayer because at that time he had grace of holiness, and felt that the work of the Creator is important. However, this was still not considered a “deficiency” that the Creator will satisfy, a deficiency is called Dvekut [adhesion] with the Creator, since the lack and pain of not having Dvekut with the Creator was still not felt in him as he has not exerted for it because he has just begun the work.   
   But 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. Before the deficiency is completed it is impossible for the filling to come in full.  
   **Rabash, Vol 1, Art. 24 (1986) "The Difference Between Charity and Gift"**
3. The Torah was given specifically to one who has a deficiency, and this deficiency is called “darkness”. About this it is written, “the Torah was given from darkness”, meaning that when one feels darkness in his life because he does not have vessels of bestowal, then he is fit to receive the Torah, so that through the Torah the light will reform him and then he will receive vessels of bestowal by which he will be able to receive the delight and the pleasure, and both of these are included in the Torah.   
   **Rabash, Vol 1, Article 21, (1988) "What is that the Torah was Given from the Darkness, in the Work"**
4. It follows that the Torah was given specifically to those who find themselves in a state where they feel that the will to receive dominates them, and they cry out of the darkness that they need the Torah to bring them out of the darkness, which is the authority of the vessels of reception, upon which there was a restriction, so that no light will shine there, and this place is the cause and the need for the reception of Torah.
5. when one feels himself empty, namely that he feels that he has no Torah, no mitzvot and no good deeds, what can he do? Then one should ask the Creator to shine on him so that he will be able to attain the greatness and importance of the Creator above reason, meaning that even though he is not yet fit to feel the greatness and importance of the Creator because he has not yet been rewarded with the degree of Man, the restriction and the concealment of the Creator is placed over him, as it is written “hide not your face from me”. In any case one should ask the Creator to give him strength to receive the greatness and importance of the Creator above reason.   
   As Baal Hasulam said that the sages said (Eruvin 19) “even the emptiness within you is full of mitzvot, like a Rimon (pomegranate)”. And he explained that Rimon comes from the word Romemut (uplifting) which is the state of above reason. Hence the meaning of “the emptiness inside you is full of mitzvot”, and the measure of the filling is to the degree that one can walk above reason, which is called Romemut (uplifting).   
   Hence emptiness is possible precisely where there is no entity and one feels himself that he is empty from Torah, mitzvot and good deeds. And this takes time, for one to have the desire to work for the sake of heaven and not for his own benefit. Then everything that one does and sees, that there is no benefit there for the Creator but that everything is for his own benefit. In this state one feels that he has nothing, rather, he is empty of everything, and this empty place one can fill only with Rimon (pomegranate) namely if he goes above reason, which is called the exaltedness of the Creator. Hence one should ask the Creator to give him power to believe above reason in the greatness of the Creator. It means that he wants the grandeur of the Creator, and one’s intention is not ‘if you will grant me to attain the majesty and the greatness of the Creator then I will be ready to work’, rather one desires that the Creator will give him the force to believe in the greatness of the Creator, and with this he fills the place of emptiness where he presently finds himself.   
   It follows that if not for the emptiness meaning that if one does not work for on the path toward attaining adhesion, meaning equivalence of form called in order to bestow, but rather in the aspect of the general, where they are satisfied with the aspect of doing the action, these people do not feel the state of emptiness as above, rather they are filled with mitzvot.   
   But rather those who desire to walk in the aspect of bestowal, they feel the emptiness inside them, and they need the greatness of the Creator, and they can fill this emptiness precisely with this grandeur. This is called that they are filled with mitzvot to the degree that they request of the Creator to give them power to walk above reason, and this is called Romemut (exaltedness). Meaning that they ask the Creator to give them the force of grandeur which is above reason, in the greatness and the importance of the Creator. But they do not want the Creator to give it to them because they want to annul themselves with unconditional annulment, and they only ask the Creator to help them, and with this they are able to fill their place of emptiness with mitzvot, and this is the meaning of “they are full of mitzvot like a pomegranate”.  
   **Rabash, Vol 2, Art. 7 (1991) "What is Man and What is Beast in the Work"**