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**Excerpts on Perception of Reality - Doc 5**

**122. Rabash, Vol 1, Art. 22 (1985) The Whole Torah is One Holy Name**We must always consider the goal, which is to “do good to His creations.” If the evil inclination comes to a person and asks him all of Pharaoh’s questions, he should not reply with lame excuses, but say, “Now, with your questions, I can begin with the work of bestowal.”

This means that we should not say about the questions of the evil inclination that it came to us in order to lower us from our degree. On the contrary, now it is giving us a place to work, by which we will ascend on the degrees of wholeness. That is, any overcoming in the world is called “walking in the work of the Creator,” since “each penny joins into a great amount.” That is, all the times we overcome accumulate to a certain measure required to become a Kli for the reception of the abundance.

Overcoming means taking a part of a vessel of reception and adding it to the vessels of bestowal. It is like the Masach [screen], which we must put on the Aviut [thickness/will to receive]. It follows that if one has no will to receive, one has nothing on which to place a Masach. For this reason, when the evil inclination brings us foreign thoughts, this is the time to take these thoughts and raise them above reason.

This is something one can do with everything one’s soul desires. He should not say that now he has received rejection from the work. Rather, he should say that he was given thoughts and desires from above so as to have room to admit them into Kedusha [holiness]. It therefore follows that it is to the contrary: because he is brought closer from above, he was sent work.

It was said about this: “The ways of the Lord are straight; righteous walk in it and transgressors fail in it.”

**126. Baal Hasulam, Shamati 13, A Pomegranate**

A Pomegranate, he said, implies to what our sages said, “Even the vain ones amongst you are as filled with Mitzvot as a pomegranate” (Iruvin 19). He said, Rimon (Pomegranate) comes from the word Romemut (Loftiness), which is above reason. And the meaning will be that the “The vain amongst you are filled with Mitzvot.” The measure of the filling is as much as one can go above reason, and this is called Romemut. There is only emptiness in a place where there is no existence, as it is written, “hangeth the earth over nothing.” You find that what is the measure of the filling, of the empty place? The answer is, according to one’s elevation of oneself above reason.

This means that the emptiness should be filled with loftiness, meaning with above reason, and to ask of the Creator to give one that strength. It will mean that all the emptiness was created, meaning it comes to a person to feel thus, that he is empty, only in order to fill it with the Romemut of the Creator. In other words, one is to take everything above reason.

And this is the meaning of, “and God hath so made it, that men should fear before Him.” It means that these thoughts of emptiness come to a person in order for one to have a need to take upon himself faith above reason. And for that we need the help of God. It follows that at that time one must ask of the Creator to give him the power to believe above reason.

It turns out that it is precisely then that one needs the Creator to help him, since the exterior mind lets him understand the opposite. Hence, one has no other counsel but to ask of the Creator to help him.

It is said about that, “One’s desire overcomes one everyday; and were it not for the Creator, one would not prevail.” Thus, only then is the state when one understands that there is no one to help him but the Creator. And this is “and God hath so made it, that men should fear before Him.” The matter of fear is discerned as faith, and only then is one in need of God’s salvation.

**123. Rabash, Vol 2, Art. 15 (1991) What is the Blessing “That He Made a Miracle for Me in this Place”**

One must accustom oneself in everything to make comparison between times of suffering and times of pleasure, to give blessing for the miracle that the Creator brought him out of the suffering to a state of pleasure. With this one can give thanks to the Creator and receive pleasure in new vessels that were now added to him when he weighed both times one against the other. From this one is able to advance in the work. This is as Baal Hasulam said, it does not matter what one receives from the Creator, whether it is a big thing or a small thing, rather it is important that one gives thanks to the Creator. In the measure that one gives thanks to that extent the giving increases, which the Creator gave. Therefore one should be careful to give much thanks, meaning to appreciate the Creator’s gift in order to draw closer to the Creator. Hence when one observes always during the time of ascent in what state he was at the time of descent, namely what feeling one had during the descent, one can already discern the state of “advantage of light over darkness” and one already has new vessels to receive joy and give thanks to the Creator. As it is written that one must bless “Blessed is He who made a miracle for me in this place”, meaning in the place of ascent where one is now, since it is impossible to be there if the state of descent did not first precede it.

**105) Rabash, Vol 2, Article 6 (1989) What is Above Reason in the Work**This is what is written “the king of Israel and his redeemer”, meaning that after they received upon themselves the kingdom of heaven, called “king of Israel” they were rewarded with the Creator is “his redeemer” meaning that the Creator alone redeemed them from the control of the evil and of their own they had no power to do so.
According to this we explain what is written “The Lord of Hosts”. This name according to Baal Hasulam, shows us that “Hosts” is a combination of two words “go out - come” meaning that host is an army, men of war. It follows that these are people who go out daily to make war against their evil inclination and they are called “army”. Therefore after they merited behinat redemption, meaning after they conquered the evil inclination and came out of the control of the evil, and the order of their work was by way of ascents and descents, this is called “Tzevaot” (hosts, armies), meaning that they came out of their control and then they again returned and got back under their control, and the name for the ascents and descents is called “Tzevaot” (hosts).
At the time of work one should say “if not I for myself who will be for me”, and they think about the work, that they do the ascents and descents on their own, namely that they are the “men of war” called hosts and “mighty men”, but afterward when they are redeemed, then they realize that the Creator is the Lord of Hosts, meaning all their ascents and descents came from the Creator.

Hence even the descents came from the Creator, because one does not just get ascents and descents so many times, rather the Creator arranged for all these exits. And we can explain that “exit” means “exit the kedushah” and “come” means “coming to kedushah”, and all is done by the Creator, therefore after redemption the Creator is called “Lord of Hosts”. And who is he? The king of Israel and his redeemer.