**Excerpts on Perception of Reality -  11/08/2017**

with additional items.

[the reading order: 129; 131; 152; 130; 101; 114]

**17) Rabash, Vol 3, Article 236. The Whole Earth is Filled With His Glory**The upper light expands and clothes all of reality and is called the sustainer (life giver) of this reality. It is revealed in the many clothings that are found in the world, namely in all the worldly things that we can see. Everything is the light of the Creator, whether it is the clothing of Torah, meaning in the letters of Torah, the letter of the prayers or trivial things. The only distinction is with regard to the receivers, how they feel it.
There are people who feel that the light of the Creator is clothed in Torah and prayer only and there are people who feel that the light of the Creator is also in the combinations of letters in trivial things. And there are those who do not even feel that it is in the combination of the letters of Torah and prayer, that it is the light of God in the aspect of filling the entire reality.
But because the restriction was made, which is the secret of concealment, they do not feel that everything is the expanding light of the Creator, meaning the portion that can be received by the creatures, and is called the light that spreads into the feelings of the creatures apart of what the Creator wanted the lowers to attain, which is certainly called “that no one can attain”.
However one should believe in the restriction, that it is merely a concealment for the correction of man. But the truth is that “the whole earth is filled with his glory”. And there is no other reality in the world beside divinity, and all the concealment is in the understanding of man. Since before one is fit to attain the truth he must believe that the truth is not according to the measure of his knowledge and his feeling, but rather, it is in the aspect of “they have eyes but see not, ears but they hear not”. And this is only because of the correction, so that one will reach perfection and feel only himself and no other reality.
Hence when a person sets his heart to try to walk in the aspect of faith above reason, by this he is being prepared and corrected to attain the revelation of the face by the method that is given in the Zohar, which Divinity gave to Rabbi Shimon Bar-Yochai, so that by all the various concealments that a person feels he comes to believe that the light of the Creator is present there, and this prepares him until he attains the revelation of the face of His blessed light.
This is the matter of the greatness of one’s faith, to bring him out of the various kinds of lowness and concealments, when one strengthens himself by it and asks the Creator to reveal himself to him. About this matter Baal Hasulam said “run away my beloved, until you desire it”, since before a person is fit to reveal the light of the Creator he is requested to “run away, my beloved”, meaning not to reveal himself to the creatures, since the matter of concealment is only for the correction of Creation.
Hence one should strengthen himself and pray for two things:
1) To be ready for the revelation of the light of the Creator.
2) That the Creator will give him the power to be strengthened in the aspect of faith above reason, with which to merge the vessels fit for the revelation of the face in the secret of “the Lord shine his face upon you and give you peace”, in the secret of the verse “that I may hear what the Lord had said, let Him speak peace to his people, and to his righteous, that they will not turn back to their folly”.

**151) Rabash, Vol 3, Article 68, Order of the Work**First one must believe above reason that the Creator wants to do good to his creatures, hence he created his creatures and instilled in them the will and the yearning to receive pleasure, and for this reason it is only a vessel of reception, since one cannot enjoy something unless he yearns for it, and without a desire he can receive but not enjoy, since the vessel of enjoyment is called delight, craving etc.
But this should be above reason, because when one looks through his mind he cannot find the Creator’s providence over the world as good and benevolent, on the contrary. Hence they say that one must believe above reason, and it is true. And truly, if his providence is good and benevolent, why is it not felt within reason? And we learned that it is so because of the correction of bread of shame, therefore, as long as the created beings do not have vessels of bestowal they are unable to see light but remain in darkness.
When one believes in the good and the pleasure that is found above reason, he reaches a feeling in his reason, to recognize the evil within him. Namely, because he believes that the Creator bestows so much good and pleasure, and though he sees all the good above reason, then he comes to a recognition, meaning that he feels with all his organs the evil force that is found within the receiver, that prevents him from receiving all the best.
It follows that his faith above reason causes him to feel his “hater”, the one that prevents him from attaining the good, with his reason, and this is the way that he reaches his attribute, and in the measure that he believes above reason in the good and pleasure, in that same degree he comes to recognize and feel his evil.
This feeling of evil brings him afterward to the feeling of good and pleasure, since the recognition of evil in all his organs causes him to correct the evil. This is done mostly by prayer, that he asks the Creator to give him total bestowal, which is called adhesion, that by these vessels the purpose (of creation) will be revealed openly, namely, that it will not be in concealment, because one already has vessels fit for reception.

**35. Rabash, Vol 2, Article 44 (1990) "What is the War of Authorities in the Work – 2"**All the thoughts that the will to receive sends him one should believe that these thoughts are sent to him from heaven, and this is so because he wants to walk in the way of bestowal, but in the meantime he is lazy in the work. Hence, because one prays that the Creator will bring him to adhesion with the Creator, which is a matter of equivalence of form, therefore when it appears that one is lazy in the work he is sent these foreign thoughts that one does not agree to be under such control. And this give one a push so that he has to overcome the state he is in. “It follows that from this evil that one feels that he is in such a humiliating place, and it never occurred to him that he would ever be under such authority, meaning not to be impressed by the work and run from it but rather one must believe that the Creator is dealing with him now and brings him closer, in the state of Achoraim (posterior). As it is written in the book “Pri Chacham” (part 2 page 77), about the verse “my beloved is like a deer, why a deer?

Because when it escapes it turns its face back. So is the Creator, when he departs from Israel, God forbid, he looks back so that the face returns to the Achoraim (posterior) meaning that He yearns to return and adhere to Israel and from that the yearnings and longings awake in Israel to adhere to the Creator as well, and the measure of the yearning and the longing is as the real face.” This is interpreted meaning that when one is in the state of lowliness, which is considered the state that the Creator distanced Himself from him, and he has no desire and motivation for the work, this is called that the Creator gave him a form in spirituality that is tasteless, on the contrary, one wants to escape and forget about the work, and this is called that the Creator shows him the state of Achoraim, since the “face” of the Creator is to do good to his creatures while the “Achoraim” (back) are just the opposite. And why does the Creator show one the aspect of posterior? It is done so deliberately, from the start, that by this one will receive a push toward adherence with the Creator, since one cannot remain in a state of lowliness. It follows that here, in the posterior, the Panim (face) is in the aspect of internality.

**27. Baal HaSulam, Shamati 42,**

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.

**125. Baal Hasulam, Shamati 191, Time of Descent**

It is hard to depict the time of descent, when all the works and the efforts made from the beginning of the work until the time of descent are lost. To one who has never tasted the taste of servitude to God, it seems as though this is outside of him, meaning that this happens to those of high degrees. But ordinary people have no connection to serving God, only to crave the corporeal will to receive, present in the flow of the world, washing the whole world with this desire.

However, we must understand why they have come to such a state. After all, with or without one’s consent, there is no change in the Creator of heaven and earth; He behaves in the form of the Good who does good. Thus, what is the outcome of this state?

We should say that it comes to announce His greatness. One does not need to act as though one does not want Her. Rather, one should behave in the form of fearing the majesty, to know the merit and the distance between himself and the Creator. It is difficult to understand it with a superficial mind, or have any possibility of connection between Creator and creation.

And at the time of descent he feels that it is impossible that he will have connection or belonging to the Creator by way of Dvekut (adhesion). This is so because he feels that servitude is a foreign thing to the whole world. In truth, this is actually so, but “In the place where you find His greatness, there you find His humbleness.” This means that it is a matter that is above nature, that the Creator gave this gift to creation, to allow them to be connected and adhered to Him. Hence, when one becomes reconnected, he should always remember his time of descent so as to know and appreciate and value the time of Dvekut. So he will know that now he has salvation above the natural way.

**90. Rabash, Vol 1, Art. 24 (1986) The Difference Between Charity and Gift**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.

**134. Baal Hasulam, Shamati 35, Concerning the Vitality of Kedusha**One should believe that these states come to him because Above they want it to bring him Tikkun (Correction), meaning that one will collect Reshimot (reminiscence) from these states so that he will be able to understand the conduct of the world more intensely and more strongly.

These states are called Achoraim (Posterior). And when one overcomes these states, he will be awarded the discernment of Panim (Anterior), meaning that the Light shines into these Achoraim.

There is a rule that one cannot live if one has no place from which to receive delight and pleasure. Thus, when one is unable to receive from the present, one must still receive sustenance from the past or from the future. In other words, the body seeks sustenance for itself in every means at its disposal.

Then, if one does not agree to receive sustenance from corporeal things, the body has no choice but to agree to receive sustenance from spiritual things because it has no other choice.

Hence, it must agree to receive delight and pleasure from vessels of bestowal, since it is impossible to live without sustenance. It follows that when one is accustomed to keeping Torah and Mitzvot Lo Lishma (not for Her Name), meaning to receive reward for one’s work, one has an ability to picture receiving some reward later on, and one can already work on the calculation that he will receive delight and pleasure afterwards.

However, if one works not in order to be rewarded, but wants to work without any reward, how can one picture for oneself having anything from which to receive sustenance? After all, one cannot create any picture, because he has nothing to do it on.

Hence, in Lo Lishma, there is no necessity to give one sustenance from Above, since one has sustenance from the picture of the future, and Only necessity is given from Above, not luxury. Hence, if one wants to work only for the Creator and has no wish whatsoever to take sustenance for other things, there is no other counsel, but he must be given sustenance from Above. This is so because one demands only the bare necessity to go on living, and then one receives sustenance from the structure of the Holy Divinity.

**101. Rabash, Vol 3, Art. 587 The Upper Clarifies for the Lower**The upper clarifies to the lower the G”E since no one can release himself from prison. And the upper makes a masach on the MAN of the lower, namely the repelling force, until there is the state of receiving in order to bestow. Only then the light is caught in the MAN, meaning that the MAN is the aspect of the will to receive. This is expressed through prayer because prayer is called the aspect of raising MAN, and the answer to prayer is called the aspect of MAD, direct light, upper abundance, bestowal.
This prayer called MAN requires certain conditions namely that the prayer will have the correction of a Masach, meaning that one’s intention will be for the Creator, which is called Lishma. And the forces for aiming for Lishma must come from the upper because the lower does not have the force to begin the work except in Lo Lishma which is called the will to receive, since only the Lo Lishma provides the first motivating force to the lower, and when one has no taste he is satisfied with corporeal pleasures, and later he begins to search for spiritual pleasures.
It follows that the root of the work of the lower is the will to receive, and the prayer called MAN rises above and then the upper corrects this MAN and places over it the force of the Massach (screen), which is a desire to delay the abundance before the lower himself knows that his intention is to bestow. Meaning that the upper bestows to the lower taste and pleasure in the will to bestow. And by the lower experiencing the greatness of the Creator he begins to understand that it is beneficial for him to annul to Him and to cancel his own essence.
Then one begins to feel that all his reality is only because the Creator desires so, that the Creator wishes for the lower to exist, although he himself wishes to cancel his essence. It follows that all the livelihood that one feels is due to the Lishma and is not of his own behalf.
When one has this feeling it is regarded that he already has the correction of the MAN. Then he is also ready to receive the MUD because there is no disparity of form between them since the lower also wants it for the benefit the upper and not for his own benefit. This is regarded that the upper gives the lower the aspect of Mochin and then he also gives him the clothing of the Mochin. It follows that he gives the lower the abundance as well as the force of the Massach, which is the will to bestow. And this is the matter of “from Lo Lishma one comes to Lishma.”

**129. Rabash, Vol 3, Article 42, Serve the Creator With Gladness**The holy Zohar asks, is it not written “the Creator is near to the broken hearted”. A servant of the Creator means one who directs his intention in order to bestow, must be happy because he is serving the king. If one has no joy in this work it is a sign that he is lacking appreciation of the greatness of the Creator. Hence when one sees that he has no joy, one must correct, namely, think about the greatness of the king. If one still does not feel it, he should pray to the Creator, that the Creator will open his eyes and his heart to feel the greatness of the Creator.
This is where the two behinot developed: 1) One should regret that he does not feel the greatness of the Creator. 2) One should be happy with the sorrow that he receives from his deficiencies, unlike other people, because all the deficiencies that they regret are only in order to receive.
And one should know who gave him this knowledge, that one should regret in spirituality, and this should make him happy, that the Creator sent him thoughts of spiritual deficiency, which in itself is called the salvation of the Creator, hence he should be glad.

**114. Rabash, Vol 2, Article 6 (1991) What is the Shepherds of the Cattle of Abraham and the Shepherds of the Cattle of Lot, in the Work**As long as one does not have the will to bestow one is unfit to receive the good and pleasure. Therefore when one receives the bad one loses the faith. But after one is rewarded with the will to bestow one receives good and pleasure from the Creator and then he is rewarded with constant faith. It follows that all these ups and downs cause one to reach the Creator’s help to attain the will to bestow so that all his actions will be for the sake of heaven.
However one must know that when he reaches a state where he does not see the reality that he could ever come out of self love, and he wants to escape the campaign, one must know that there are two issues here that are opposite one another, as the sages said (Avot chapter 2, 21) “It is not in your power to complete the work and you are not free to halt it.”
It follows that on the one hand one must work and never stop, which means that it is within one’s reach to attain it, since it says “you are not free to stop”, hence one must work because he will surely reach his desired goal, meaning that one will be able to do things in order to bring contentment to his Maker.
And on the other hand it says “it is not in your work to complete”, meaning that it is not in one’s hands, rather, as it is written, “the Creator will complete it for me”, namely that it is not in one’s ability to attain the will to bestow. But there are two matters here:
1. One has to say “If I am not for me who is for me”, therefore one must not be impressed that he has not yet merited to attain the will to bestow even though in his opinion he has already invested much work. In any case one should believe that the Creator is waiting for him until he discovers what he has to do.

2. Afterwards “the Creator will complete the work for him” meaning that then one will receive what he desires all at once, as it is written “the salvation of the Creator is as the blink of the eye.”

**131. 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). 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 one has the smallest Katnut (Smallness), if it shines forever it is considered having been imparted eternal Dvekut.

However, one who wants more Gadlut, it is considered luxury. And 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 brought forth the people to the bottom of the mountain, as it is written, “and they stood at the nether part of the mount.”

(A mount (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 and motion, but to remain in that state as if they had the greatest Gadlut, and to be happy for it, this is the meaning of, “Serve the Lord with gladness.” This is so because during the Gadlut it is irrelevant to say that He gives them work to be in gladness, since during the Gadlut gladness comes by itself. Instead, the work of gladness is given to them for the time of Katnut, so that they will have joy although they feel Katnut. And this is a great work.

This is called the main part of the degree, which is a discernment of 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.

**152. Baal Hasulam, Shamati 16, What is the Day of the Lord and the night of the Lord, in the Work**The day of the Lord will mean that Providence – how the Creator leads the world – will be clearly in the form of benevolence. For example, when one prays, his prayer is immediately answered and he receives what he has prayed for, and one succeeds wherever one turns. This is called “the day of the Lord.”

Conversely, darkness, which is night, will mean concealment of the face. This brings one doubts in the benevolent guidance and alien thoughts. In other words, the concealment of the guidance brings one all these alien views and thoughts. This is called “night” and “darkness.” Namely, one experiences a state where one feels that the world has turned dark on him.

Now we can interpret what is written, “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.”

In other words, if they feel it as knowledge, then the Light of God, called “the Upper Abundance,” will go to the vessels of reception, called “separated vessels.” And they do not want this, since it would go to the will to receive, which is the opposite of Kedusha (Sanctity), which is against the will to receive for self-gratification. Instead, they want to be adhered to the Creator, and this can only be through equivalence of form.

**130. Rabash, Vol 2, Letter 77**The whole foundation is that one should ask that all of one’s thoughts and desires will be only to benefit the Creator, a depiction of lowliness, called Shechina in the dust, immediately appears. Hence, we must not be impressed by the descent, since many pennies join into a great amount.

This is as we learned, “there is no absence in spirituality,” rather that it has temporarily departed in order to have room for work to advance. This is so because every moment that we scrutinize into holiness enters the domain of holiness, and a person descends only in order to sort out more sparks of holiness.

However, there is an advice that one should not wait until his degree is lowered for him, and when he feels his lowliness he goes up again, and that ascent is regarded as sorting a part into holiness. Instead, he himself descends and elevates other sparks, and raises them into the domain of holiness.

It is as our sages said, “Before I lose, I search” (Shabbat, 152), meaning before I lose the situation I am in, I start searching. It is as Baal HaSulam said about King David, who said, “I awaken the dawn.” Our sages said, “I awaken the dawn and the dawn does not awaken me.”

Therefore, the keeping is primarily during the ascent, and not during the descent. During the ascent we need to extend fear, lest we are pushed out, God forbid. But after all these, all we need is to cry out to the King and ask for His mercy on us once and for all.