**“The Advantage of Light Out of Darkness”**

**1. Zohar, Tetzaveh, Item 86**1. There is no light except for that which comes out of the darkness. This is so because when that side surrenders, the Creator rises above and His glory grows. Also, the work of the Creator is only out of darkness, and there is no good except from within the bad. And when one enters a bad way and leaves it, the Creator rises in his glory. Hence, the perfection of everything is good and bad together, and to later depart to the good. And there is no good except for that which comes out of the bad. And in that good, the glory of the Creator increases, and this is complete work.

**2. Baal Hasulam, Shamati 34, The Profit of a Land**

It is known that nothing appears in its true form, only through its opposite, “as far as light excelleth darkness.” This means that everything points to another, and by the opposite of something, the existence of its opposite can be perceived.

Hence, it is impossible to attain something in complete clarity if its parallel is absent. For example: it is impossible to estimate and say that something is good, if its opposite is missing, pointing to the bad. It is the same with bitterness and sweetness, love and hate, hunger and satiation, thirst and saturation, adhesion and separation. It turns out that it is impossible to come to love adhesion prior to acquiring the hate of separation.

**3. Baal Hasulam, Peace in the World**Everything in reality, good and bad, and even the most harmful in the world, has a right to exist and should not be eradicated from the world and destroyed. We must only mend and reform it because any observation of the work of Creation is enough to teach us about the greatness and perfection of its Operator and Creator. Therefore, we must understand and be very careful when casting a flaw in any item of Creation, saying it is redundant and superfluous, as that would be slander about its Operator.

**4. Rabash Vol 3, Article 273. A Hero Amongst Heroes**“Who is a hero amongst heroes? One who makes his enemy his friend”. (Avot 650, 2823) According to ethics, a “hero” is to be interpreted as “one who overcomes his nature”, (Avot 284) meaning that he works with his good inclination and defeats the evil inclination. And “a hero amongst heroes“, is one who also works with the evil inclination, as the sages said, “with all your heart - with both your inclinations” (Berachot 54), so that the evil inclination also serves the Creator. Meaning, that one makes his enemy, the evil inclination, his friend. And since the evil inclination also serves Creator, it follows that here one has greater work, and is therefore called “a hero among heroes”.

**5. Rabash, Vol 2, Article 46, (1991) What is the Son of the Beloved and the Son of the Hated in the Work**The holy Zohar says (VaYishlach, Item 4) “If a man comes to be purified, the evil inclination surrenders before him and the right governs the left. And both the good inclination and the evil inclination join to safeguard him on all the roads he travels, as it is written, For He will give His angels charge over you, to guard you in all your ways.”

And one should understand; how can it be said that the evil inclination guards a person, keeping him on the straight path? Does it not advise a person to not follow the path of Torah, hampering him in all his ways, hindering him from working for the sake of heaven and allowing him only to work for his own benefit? If so, then one should know how the evil inclination helps him: Concerning the descents which one receives, where the evil inclination gives him thoughts which are alien to the spirit of the Torah, thereby causing him descents: According to one’s opinion, certainly the evil inclination makes him feel that loving himself is more important than the love of the Creator, and this is the reason for the descents. But the truth is that one should believe that the Creator does everything, meaning that the Creator sends a person these descents to give him momentum in the work, so that he will not be satisfied with little… It then follows that without the evil inclination that brings one to states of descent, one would remain in a state of ascent and would have no need to achieve the goal of adhesion with the Creator. It follows that the evil inclination is an angel of God; an emissary from the Creator, sent to keep one from remaining in a state of “inanimate of Kedusha”, and that instead one would have a need to go forward. This is why it says “He will give His angels charge over you, to safeguard you in all your ways”. In other words, the evil inclination is an emissary from the Creator, sent to guard the person.

**6. Rabash, Vol 1, Article 22, (1985) The Whole of the Torah is One Holy Name**

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.”

**7. Rabash, Vol 2, Article 30, (1989) What is the Matter of Lighting the Menorah in the Work**“The advantage of the light from within darkness”. From this we see why the matter of choice, to choose the good, meaning the will to bestow, and to hate evil is so difficult. This is why it is beneficial to taste the taste of darkness. However, we are not permitted to see the darkness in its true form, because if one could see the true evil within him he would immediately run away from the work and would not feel darkness . And because one is not interested because his will to receive in in control, therefore one did not feel it as darkness. Only one who exerts and works as hard as he can, and who has ups and downs, about him it can be said that he tastes darkness by not being able to defeat his will to receive for himself.

It follows that these descents that one receives when he wants to walk in the path of truth, are the vessels for the reception of help that one will feel, and we should believe in the words of the sages who said “he who comes to be purified is aided”. And one should not run from the campaign when he sees that he is not advancing. Sometimes one receive thoughts of the spies, who say, this work is not for us, it is only for special people who can walk in the path of overcomers.

All this comes to a person because he understands that each time he should see that he is advancing, but one can never imagine that he should advance in the attainment of darkness, because this is the only vessel that one needs to receive, which is called “need for the filling”, meaning that if one does not have vessels for filling his deficiency, he feels that he is in darkness. Hence one should not say that he is not advancing in the world.

Hene one wants to run from the battle because it is not true, because when he sees each time how far he is from attaining the light, namely that the Creator will give him a vessel called “the will to bestow”, and that he is unable to attain the will to bestow by his own strength. And just when one starts feeling that his world became darkness for him, the light comes, meaning help from above, as it is written “he who comes to be purified is aided”.

**8. Baal Hasulam, Shamati 52, Transgression Does not Put Out a Mitzva**“A transgression does not put out a Mitzva (Commandment),” and a Mitzva does not put out a transgression. It is the conduct of the work that one must take the good path. But the bad in a person does not let him take the good path.

However, one must know that one does not need to uproot the evil, as this thing is impossible. Rather, one must only hate the evil, as it is written, “Ye that love the Lord, hate evil.” Thus, it is only hatred that is needed, since it is the conduct of hate to separate the adhered.

For this reason, evil has no existence of its own. Rather, the existence of evil depends on love for the evil or the hate for the evil. It means that if one has love for evil then one is caught in the authority of the evil. If one hates the evil, one exits their premises and one’s evil has no dominion over that person.

It follows that the primary work is not in the actual evil, but in the measure of love and the measure of hate. And for this reason transgression prompts transgression. We must ask, “Why one deserves such a punishment?” When one falls from one’s work, one must be aided to rise from the fall. Here, however, we see that more obstacles are added to one, so that one would fall lower than one’s first fall.

But in order for one to feel hatred for the evil, one is given more evil, so as to feel how the transgression departs one from the work of God. Although one did regret the first transgression, one still did not feel a measure of remorse that would bring one hatred for the evil.

Hence, a transgression prompts a transgression, and every time one regrets, and each remorse certainly instigates hatred for the evil until the measure of one’s hatred for the evil is completed. At that time one is separated from the evil, since evil induces separation.

It therefore follows that if one finds a certain measure of hate at a level that prompts separation, one does not need a correction of transgression-prompts-transgression, and naturally, one saves time. When one has been rewarded, one is admitted to the love of God. This is the meaning of, “ye that love the Lord, hate evil.” They only hate the evil, but the evil itself remains in its place, and it is only hatred to the evil that we need.

**9. Zohar, Introduction to the Book of Zohar, 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.

**10. Zohar, Introduction to the Book of Zohar, Item 200-201**

The love for the Creator is interpreted on both sides: There is one who loves Him so as to have wealth, long life, sons around him, rule over his enemies, his ways are firm, and thus, he loves Him. And if it were to the contrary, and the Creator would reverse the fortune upon him with harsh judgment, he would hate Him and not love Him at all. For this reason, this love is not love that has a foundation, for because the root of his love is based on something, if that something is revoked, the love will be revoked.

Complete love is love on both sides, whether in Din, or in Hesed and successful ways. He will love the Creator even if He takes His soul away from Him. This love is complete, for it is on both sides, in Hesed and in Din. Hence, the light of the act of creation came out, and was then concealed. When it became concealed, the harsh Din came out and the two sides, Hesed and Din, were included together, becoming whole...

This gave room for the inclusion of the two ends as one. This is so because now it became possible to disclose the wholeness of His love even while He takes one’s soul away from him. Thus, room was given to complement the love in a way that had it not been hidden and the harsh Din had not been revealed, this great love would have been devoid of the righteous, and it never would have been possible for it to become disclosed.

**11. Baal Hasulam, Shamati 42, What is the Acronym ELUL in the Work**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.

**12. Baal Hasulam, Letter 5**I rejoice in those revealed corruptions and the ones that are being revealed.

I do regret though, and complain, about the corruptions that still haven’t appeared, but which are destined to appear, for a hidden corruption is hopeless, and its surfacing is a great salvation from heaven. The rule is that one does not give what he doesn’t have. So if it appears now, there is no doubt that it was here to begin with, but was hidden. This is why I’m happy when they come out of their holes because when you cast your eye on them, they become a pile of bones.

**13. Rabash, Vol 3, Article 5, Concerning Sins Becoming Virtues**

Regarding the matter of “sins becoming virtues”: If doubt comes to a person, it is certainly a great iniquity as this doubt can cause him to fall, God forbid, to the Klipa, which is called “doubting the origins”. And if he repents out of fear, meaning that he fortifies himself and is not impressed by this thought, then, “they became mistakes for him”, meaning that he isn’t in sin but rather in error. Meaning that it would have been better if no foreign thought came to him, but now that it’s already come, he has no choice but to fortify himself in assuming the burden of the Kingdom of Heaven. And there is also the discernment of “repentance out of love”, where his acceptance of the burden of faith anew is out of love, where he assumes the work out of love. Meaning that one is glad that the Creator has provided him with this foreign thought through which he can observe this commandment.
This is similar to a flame bound to a wick  -  The foreign thought is called a wick, which wants to introduce flaws into one’s work. Meaning that this foreign thought lets one understand that, as far as intelligence and reason are concerned, one has nothing to do with the Creator’s work. And when he receives this foreign thought and says that he does not wish to make any excuses, as everything that his rationale proposes is true, but he is now walking the path of faith, which is above reason, it follows that the flame of faith is now bound to the wick of foreign thought. Thus, only now can one observe the commandment of faith properly. It follows that the doubts become merits, for otherwise he could not gain any merit from the discernment of faith. This is called, “glad in suffering”. Even though one suffers as the foreign thought torments him, causing him to speak ill, gossip and evil tongue of the Creator’s work, he is nevertheless glad of it, because only at such a time can one observe the aspect of faith above reason. And this is called “the joy of a commandment”.

**14. Baal Hasulam, Shamati 204, "The Purpose of the Work – 2"**During the preparation period, the whole work is in the no’s, that is, in the no, as it is written, “and they shall be afflicted in a land that is not.” However, with matters of the tongue, which is considered “me,” one must first be awarded the discernment of love.

Yet, during the preparation, there is only work in the form of no’s, by way of “thou shalt not have,” and by the profusion of no’s we come to the point of God [[1](http://www.kabbalah.info/eng/content/view/full/32086#f1)] of Hesed (mercy). But prior to that, there are many no’s, which is another God, many no’s. This is so because from Lo Lishma one comes to Lishma.

And since the Sitra Achra provides support, hence, even afterwards, when we work and extend Kedusha (Sanctity), still, when she takes the support, we fall from the degree, and then she takes all the abundance that they extended. Thus, the Sitra Achra has the power to dominate a person, so one is compelled to fulfill her wish. And he has no other counsel but to raise himself to a higher degree.

Then the sequence begins anew, as before, with the forty-nine gates of impurity. This means that one walks in the degrees of Kedusha until the forty-nine gates. But there she has control to take all the vitality and bounty, until a person falls each time into a higher gate of impurity, since “God hath made even the one opposite the other.”

And when one comes into the 49th gate, one can no longer raise oneself, until the Creator comes and redeems him. And then “He hath swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly.” This means that now one takes all the bounty and vitality that the Klipa (shell) was taking from all of the forty-nine gates of Kedusha. This is the meaning of “the looting of the sea.”

Yet, it is impossible to be redeemed before the exile is felt. And when one walks on the forty-nine, one feels the exile, and the Creator redeems on the 50th gate. And the only difference between Galut (exile) and Ge’ula (redemption) is in the Aleph, which Is Alupho Shel Olam (Champion of the world). Hence, if one does not properly attain the exile, too, he is deficient in the degree.

**15. Baal Hasulam, Shamati 19, What is the Creator Hates the Bodies in the Work**

If the Creator gives one some luminescence from Above, the will to receive surrenders and annuls like a candle before a torch. Then one has no labor anyhow, since one no longer needs to take upon himself the burden of the Kingdom of Heaven coercively as an ox to the burden and as a donkey to the load, as it is written, “ye that love the Lord, hate evil.”

It means that the love of God extends only from the place of evil. In other words, to the extent that one has hatred for evil, meaning that one sees how the will to receive obstructs one from achieving the completeness of the goal, to that extent one needs to be imparted the love of God.

However, if one does not feel that one has evil, one cannot be granted the love of God. This is because he has no need for it, as he already has satisfaction in the work.

As we have said, one must not be angry when he has work with the will to receive, that it obstructs him in the work. One would certainly be more satisfied if the will to receive had been absent from the body, meaning that it would not bring its questions to man, obstructing him in the work of keeping Torah and Mitzvot.

However, one should believe that the obstructions of the will to receive in the work come to him from Above. One is given the force to discover the will to receive from Above because there is room for work precisely when the will to receive awakens.

Then one has close contact with the Creator, to help one turn the will to receive to be in order to bestow. And one should believe that from that extends contentment to the Creator, from one’s praying to Him, to draw him near by Dvekut (Adhesion), called “equivalence of form,” discerned as the annulment of the will to receive to be in order to bestow. The Creator says about that, “My sons defeated Me.” That is, I gave you the will to receive, and you ask of Me to give you a will to bestow instead.

**16. Rabash Vol 1, Article 21, (1988) What is that the Torah was Given From the Darkness in the Work**

When one wants to come closer to the Creator, meaning, to use the vessels of bestowal, but cannot, because the body does not agree to it, since the body extends from the vessel of reception, one feels that the “the world has darkened for him”, because he understand that if he is unable to obtain vessels of bestowal he will never be awarded with the upper light, which is the light of “to benefit His creations”

It follows that this darkness which one feels when unable to obtain the vessels of bestowal by his own strength makes him need someone to help him obtain these vessels. And according to the rule of “there is no light without a vessel, there is no filling without a deficiency”, it follows that he has acquired a need for the light of the Torah, as the sages said, “I’ve created the evil inclination, I’ve created the Torah spice”.
It follows that the Torah was given specifically to one who has a need, and this need is called “darkness”. It is as is written, “The Torah was given out of darkness”. Meaning that one who feels darkness in his life because he lacks the vessels of bestowal is qualified for the reception of the Torah, so that through the Torah, “the light in her which reforms him”, he will gain the vessels of bestowal through which he will be qualified to receive the good abundance and pleasure… It follows that the Torah was given specifically to those who are in a state where they feel that the will to receive governs them, and they cry out of the darkness that they need the Torah to bring them out of the darkness, which is the governance of the vessels of reception upon which there was a Tzimtzum and concealment, so that no light may shine in that place. And that place is the reason and need for the reception of the Torah.

**17. Baal Hasulam, Letter 14**It is written “Come to Pharaoh.” It is the holy Divinity in disclosure, from the words, “and let the hair of the woman's head go loose,” as it is written in The Zohar. The thing is that to the extent that the children of Israel thought that Egypt where enslaving them and impeding them from worshipping the Creator, to that extent they truly were in the exile in Egypt, and the redeemer’s only work was to reveal to them that there was no other force involved here, that “I and not a messenger,” for there is no other force but Him. This was indeed the light of redemption, as explained in the Passover Haggadah [story]

This is what the Creator gave to Moses in the verse, “Come to Pharaoh,” meaning unite the truth, for the entire approaching the king of Egypt is only to Pharaoh, to disclose the Holy Divinity. This is why He said, “For I have hardened his heart,” etc., “that I may place these signs of Mine within him.”

In spirituality, there are no letters, as I have already elaborated on before. All the multiplication in spirituality relies on the letters that are sucked from the materiality of this world, as in, “And creator of darkness.” There are no additions or novelties here, but the creation of darkness, the Merkava[chariot/structure] that is suited to disclose that the light is good. It follows that the Creator Himself hardened his heart. Why? Because I need letters.

This is the meaning of “that I may place these signs of Mine within him, and that you may tell ... that you may know that I am the Lord.” Explanation: once the letters were accepted, meaning when you understand that I gave and troubled for you, as in, do not move from “behind” me, for you will thoroughly keep the Achoraim [posterior side] for Me, for My name, then she will make her abundance and fill the letters. The qualities will become Sefirot, since before the filling, they are called “qualities,” and upon their fulfillment for the best, they are called Sefirot, sapphire, illuminating the world from one end to the other.

This is the meaning of “that you may tell.” I need all that for the explanation, meaning “And you shall know that I am the Lord” “and not a messenger.” This is the meaning of the fiftieth gate, which cannot appear unless the forty-nine faces of pure and impure appear, one opposite the other, in which the righteous falls [also forty-nine] before the wicked.

**18. Baal Hasulam, Thou Hast Hemmed Me In Behind and Before**

There are three discernments required of a man in the desirable path: surrender, division, mitigation (sweetening), meaning “Lights with deficient writing,” [[1](http://www.kabbalah.info/eng/content/view/full/31364#f1)] since the Light of this world was created out of darkness, “as far as light excelleth darkness,” and “What good is a candle during the day?”, its light does not shine in the daytime. This is the meaning of the Klipa (peel) that precedes the fruit. For this reason, who becomes a partner to the Creator in the act of creation, brings the Light out of the darkness, meaning considers how lowly and base one is, compared to the sublime Kedusha(holiness), and how filthy are one’s clothes. Through it, the Light becomes surrounded.

And in regards to the Creator’s question, “to fear the Great and Terrible Name,” he intensifies with great strength to subdue the evil within, so the evil servant and evil maid will surrender to the mistress, which dwells with them in the midst of their uncleanness, until he feels in his soul that the awakening for externality has expired and surrendered. At that time, he will be rewarded with “division,” distinguishing between the Light and the darkness, and will not replace bad for good and good for bad. And should he replace, meaning awaken to a necessary inclination, it will be dedicated to the Creator only. This is considered “mitigation,” the craving for the Creator, as in genuine love.

This discernment comes after he separates between the good and evil, between the Creator’s sublimity and his own baseness, and keeps “So shalt thou put away the evil from the midst of thee” in himself, for he will be so very ashamed of its doers. Then he will be rewarded with mitigating the remains of his inclination, which cannot be rooted out, and elevate them to their genuine root.

**19. Baal Hasulam, Shamati 33, The Lots on Yom Kippur and with Haman**We must know that what appears to one as things that contradict the guidance of “Good that Doeth Good,” is only to compel one to draw the Upper Light on the contradictions, when wanting to prevail over the contradictions. Otherwise one cannot prevail. This is called “the greatness of the Creator,” which one extends when having the contradictions, called Dinim (judgments).

It means that the contradictions can be annulled if one wants to overcome them, only if one extends the greatness of the Creator. You find that these Dinim cause the drawing of the greatness of the Creator. This is the meaning of what is written, “and cast his mantle upon him.”

It means that afterwards he attributed the whole mantle of hair to Him, meaning to the Creator. It means that now one sees that the Creator gave him this mantle deliberately in order to draw the Upper Light on them.

However, one can only see that later, meaning after one has already been granted the Light that rests on these contradictions and Dinim that he had had in the beginning. This is so because he sees that without the hair, meaning the descents, there would not be a place for the Upper Light to be there, as there is no Light without a Kli (vessel).
Hence, one sees that all the greatness of the Creator that he had obtained was because of the Se’arot and the contradictions he had had. This is the meaning of, “the Lord on high is mighty.” It means that the greatness of the Creator is awarded through the Aderet.

**20. Baal Hasulam, Letter 8**There is a sublime purpose for all that happens in this world, and it is called “the drop of unification.” When those dwellers of clay houses go through all those terrors, through all that totality, in His pride, which is removed from them, a vent opens in the walls of their hearts, which are tightly sealed by the nature of Creation itself, and they become fit for instilling that drop of unification in their hearts. Then they are inverted like an imprinted substance, and they will evidently see that it is to the contrary—that it was precisely in those dreadful terrors that they perceive the totality, which is removed by foreign pride. There, and only there is the Creator Himself clung, and there He can instill them with the drop of unification.

**21. Baal Hasulam, Shamati 107, Concerning the Two Angels**Concerning the two angels that accompany one on the eve of Shabbat, the good angel and the evil angel, a good angel is called “right,” by which one comes closer to serving the Creator. This is called “the right brings closer.” And the bad angel is considered left, pushing further. This means that it brings one alien thoughts, whether in mind or in heart.

And when one prevails over the evil and brings oneself closer to the Creator, it means that on each time, he overcomes the evil and attaches himself to the Creator. Thus, he has come closer to adhesion with the Creator through both of them. This means that both performed a single task — they have caused him to adhere to the Creator. In that state one says, “Come in peace.”

Kedusha (Sanctity), as it is written, “there is not a place to hide from Thee,” the bad angel has nothing more to do, as the person has already prevailed all the difficulties that the evil presented. At that time the bad angel is idle, and the person tells it, “Go in peace.”

**22. Baal Hasulam, Shamati 100,"The Written Torah and the Oral Torah-1"**The essence of the work is specifically where there is resistance. And it is called Alma (Aramaic: world) from the word He’elem (concealment). Then, when there is concealment, there is resistance, and then there is room for work. This is the meaning of the words of our sages, "Six thousand years the world, and one ruined." This means that the concealment will be ruined and there will be no more work. Rather, the Creator makes him wings, which are covers, so he would have work.

**23. Baal Hasulam, Shamati 121, She is Like Merchant Ships**This is the meaning of “that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord.” This means that the life of Kedusha (Sanctity) within one does not come specifically from drawing closer, from entrances, that is, admissions into Kedusha, but also from the exits, from the removals. This is so because through the dressing of the Sitra Achra in one’s body, and its claims, “She is all mine,” with a just argument, one is awarded permanent faith by overcoming these states.

This means that one should unite everything with the Creator, that is, that even the exits stem from Him. And when he is rewarded, he sees that both the exits and the entrances were all from Him.

**24. Baal Hasulam, Sage’s Frui, Three Partners**It is impossible to attribute evil to the Creator who is absolute good. Therefore, as long as one feels bad states he must say that they come from a different source - from the environment. But the truth is that when one is awarded with seeing only good, and that there is no evil in the world, and that everything becomes good, then he is shown the truth; that the Creator did everything, as He is omnipotent, and He alone did, does and will do all things.

**25. Zohar, Beresheet Aleph, I, I am He, Item 175**“See now that I, I am He” apply to the Creator and His Divinity, ZA and his Nukva. “I” is Divinity. “He” is the Creator, who is called Vav-Hey-Vav. In the future, at the end of correction, the Nukva will say, “See that I,” Vav-Hey-Vav are one, as it is written, “And the light of the moon shall be as the light of the sun,” meaning that the Nukva is equal to ZA.

“And there is no God with Me” refers to other gods, SAM and the serpent, for then it will be revealed that SAM and the serpent never separated between the Creator and His Divinity, as it is written, “By the mouth of two witnesses ... shall he that is to die be put to death,” which applies to SAM, who was dead from his beginning and was but a servant to hurry the redemption of our souls.

This is the meaning of “I will put to death and make alive.” I will put to death with My Divinity the one who is guilty, and I will make alive with my Divinity the one who is innocent. The Creator’s guidance from the beginning will appear throughout the world, and then, as it is written, “Sinners will cease from the earth, and the wicked shall be no more.” That is, unlike what it seems to us during the 6,000 years, that there is a governance that objects to Kedusha, which are SAM and the serpent, as it is written, “When man rules over man it is to his harm,” then it will appear to all—“I will put to death and make alive” with My Divinity, and there is none else besides Him.

**26. Zohar, Mishpatim, The Grandfather, Item 165**It is written, “And God saw all that He has done, and behold, it was very good.” “Good” is the good angel. “Very” is the angel of death. The Creator provides His corrections to all until even the angel of death returns to being very good.

**יתרון האור מתוך החושך/ עדכון קטעים 27-50**

**27. Zohar, Tazria, Wisdom Excels over Folly, Item 105**“As light excels over darkness.” The benefit of the light comes only out of the darkness. The correction of the white is black, for without the black, the white would be pointless. And because there is black, the white is elevated and respected. It is like sweet and bitter. A person cannot know the taste of sweetness before he has tasted bitterness. Thus, what makes it sweet is the bitter.
In things where there are opposites, the one reveals the other, such as in white and black, light and darkness, sick and healthy. If there were no sickness in the world, the term healthy would be unattainable, as it is written, “God has made the one opposite the other.” And it is also written, “It is good that you grasp the one, and also not let go of the other.”

**28. Zohar, Nasso, item 299**Everything is Godliness, above time, place, or change. All those degrees and corrections that we discern in Godliness are but kinds of concealments and covers with regard to the lower ones because the ten Sefirot are ten kinds of covers over Himself. Similarly, all the imaginary images of time, place, and deeds are all but kinds of covers over His Godliness that seem that way in the eyes of the lower ones. It is as one who is not impressed or changed at all by the covers in which he is covered, for only his friends are impressed by his disappearance or appearance.

Likewise, Godliness does not change or is in any way affected by those degrees and corrections and names in time, place, and change of action that the lower ones discern in His covers. Rather, we should know that these covers also serve for disclosures. Moreover, by the measure of the cover in each name and correction, so is the measure of disclosure in it. One who is rewarded with receiving the measure of covers properly is later rewarded with these covers becoming measures of disclosures for him.

One who studies should remember these words during the study, and he will not fail in his thought.

**29. Zohar, VaYera, Item 453**

Man was created in utter wickedness and lowliness, as it is written, “When a wild ass's foal is born a man.” And all the vessels in one’s body, meaning the senses and the qualities, and especially the thought serve him only wickedness and nothingness all day. And for one who is rewarded with adhering unto Him, the Creator does not create other tools instead, to be worthy and suitable for reception of the eternal spiritual abundance intended for him. Rather, the same lowly vessels that have thus far been used in a filthy and loathsome way are inverted to become vessels of reception of all the pleasantness and eternal gentleness.

Moreover, each Kli whose deficiencies had been the greatest has now become the most important. In other words, the measure that they reveal is the greatest. It is so much so that if he had a Kli in his body that had no deficiencies, it has now become seemingly redundant, for it does not serve him in any way. It is like a vessel of wood or clay: the greater its deficiency, meaning its carving, the greater its capacity and the greater its importance.

**30. Baal Hasulam, Shamati 172, The Matter of Prevention and delays**All the preventions and delays that appear before our eyes are but a form of nearing—the Creator wants to bring us closer. And all these preventions bring us only nearing, since without them we would have no possibility of coming closer to Him. This is so because, by nature, there is no greater distance, as we are made of pure matter, and the Creator is higher than high. And only when one begins to approach does one begin to feel the distance between us. And any prevention that one overcomes brings the way closer for that person.

(This is so because one grows accustomed to moving on a line of growing farther. Hence, whenever one feels that one is distant, it does not induce any change in the process, since he knows in advance that he is moving on a line of growing farther. It is so because this is the truth: there are not enough words to describe the distance between us and the Creator. Hence, every time one feels that distance to a greater extent than one thought, it causes him no contention.)

**31) Rabash, Vol 1, Art. 23 (1987) Peace After Dispute is Better than No Dispute at All**

The real work begins when one wants to scrutinize the intention of “Lishma” (for her sake), meaning that he wants to work without receiving reward. And in the work of intention, which is the true reason for which he observes the Torah and commandments, there begins the true dispute between good and evil.

One wants to work for the Creator because the Creator is called “good and benevolent”, as He is the bestower. Then comes the body, called “evil”, and obstructs him, for the will to receive is called “evil”, because the measure of Din is upon it because there was Din and Tzimtzum, making it remain in darkness, and so it is unworthy of receiving any light.

Because man is, by nature, born with the will to receive, he must work against this nature and there lies the true dispute. It is such that it is not in one’s power to defeat and subdue his will to receive and to have the capacity to work for the sake of the heavens rather than for his own benefit. And here it can be said that they are called “two things which deny one another”. That the will to receive is the polar opposite of the will to bestow. And then “the third comes and decides between them”. Meaning, until the Creator comes and makes peace between them. This means that the Creator gives one a gift  -  The will to bestow. Then, the evil surrenders before the giving of the Creator, and that receiver is now under the goodness of the person.

**32) Baal Hasulam, Shamati 23, You Who Love the Lord, Hate Evil**

In the verse, “O ye that love the Lord, hate evil; He preserveth the souls of His saints; He delivered them out of the hand of the wicked,” he interprets that it is not enough to love the Creator, and to want to be awarded adhesion with the Creator. One should also hate evil.

The matter of hatred is expressed by hating the evil, called “the will to receive.” And one sees that one has no artifice to be rid of it, and at the same time one does not want to accept the situation. And one feels the losses that the evil causes him, and also sees the truth that one cannot annul the evil by himself, since it is a natural force by the Creator, who has imprinted the will to receive in man.

In that state, the verse tells us what one can do, meaning hate evil. And by that the Creator will keep him from that evil, as it is written, “He preserveth the souls of His saints.” What is preservation? “He delivered them out of the hand of the wicked.” In that state one is already a successful person, since he has some contact with the Creator, be it the tiniest connection.

In fact, the matter of evil remains and serves as an Achoraim (Posterior) to the Partzuf. But this is only by one’s correction: through sincere hatred of evil, it is corrected into a form of Achoraim. The hatred comes because if one wants to obtain adhesion with the Creator, then there is a conduct among friends: if two people come to realize that each hates what one’s friend hates, and loves what and whom one’s friend loves, then they come into a perpetual bonding, as a stake that will never fall.

Hence, since the Creator loves to bestow, the lower ones should also adapt to want only to bestow. The Creator also hates to be a receiver, as He is completely whole and does not need a thing. Thus, man, too, must hate the matter of reception for oneself.

It follows from all the above, that one must bitterly hate the will to receive, for all the ruins in the world come only from the will to receive. And through the hatred, one corrects it and surrenders under the Kedusha (Sanctity).

**33) Rabash, Vol 2, Art. 44 (1990) What is the War of Authority in the Work**

All those thoughts which the will to receive brings, one must believe that these thoughts are being sent to him from the heavens, because he wants to walk the path of bestowal but is, for the time being, negligent in the work. Thus, since one has prayed for the Creator to bring him closer to adhesion with the Creator, which is the matter of equivalence of form, when it is seen that one is negligent in the work he’s then sent foreign thoughts, so that one is unable to agree to remain under such governance. This therefore gives one a push, such that he must overcome the state which he’s in. It follows that by this evil, one feels that he’s in a state of such lowliness that he could not even conceive of ever being under such governance. However, one should not be impressed and run from the work. Instead he must believe that the Creator is taking care of him now, bringing him closer through the state of Achoraim (posterior). And this is as is written in the book “Sage’s Fruit” (part 2, page 77): “Regarding the verse, my lover is like a buck. The buck, when it flees, looks backwards. So is the Creator: When he parts from Israel, God forbid, he faces backwards. The face then become Achoraim. Meaning that he yearns and longs to return to adhere to Israel. And by this, such longing and yearning to adhere to the Creator are born in Israel as well, and the measure of the yearning and longing is, in fact, the face itself”.

And to interpret: He means that when one is in a state of lowliness, where it is considered that the Creator parted and withdrew from him, and he has no will or desire for the work, of which it is said that the Creator gives one a form of spirituality which is devoid of flavor, and even worse, one wants to flee and forget the work entirely, it is said that the Creator is showing him the aspect of Achoraim. The “Panim” (face) of the Creator is His desire to  benefit His creations, but Achoraim is the complete opposite, and why does the Creator show one the aspect of Achoraim? This is done with the intention that, through this, one will get a push towards adhesion with the Creator, because one cannot stay in a state of lowliness. It follows that here, in the internality of the Achoraim exists the aspect of Panim.

**34) Rabash Vol 3, Article 68. The Order of the Work**Primarily, one is tasked with believing above reason that the Creator wants to do good to his creations, for which reason He created His creations and instilled in them the desire and craving to receive pleasure. It is so because this is the only vessel for the reception of pleasure, for one cannot enjoy anything other than what he craves. And a thing which one does not crave one can receive, but not enjoy, because the vessel of enjoyment is called “delight”, “craving”, etc.
But it should be above reason, because when he looks within reason, he cannot find the Creator’s providence over the world as “good and benevolent”, but to the contrary.
Therefore it is said that one should believe above reason that it is so. And truly, if the Creator’s guidance is in the aspect of “good and benevolent”, why is it not felt within reason? We learn that it is because of the correction of “Nehama de’Kisufa” (bread of shame), which means that as long as the creations haven’t the vessels of bestowal they cannot see light, and remain in darkness. And when one believes in the goodness and pleasantness which exists above reason he comes to feel, in his reason, the recognition of the evil within him. Meaning, because he believes that the Creator bestows much good and pleasure, and even though he sees all this good above reason, he becomes aware, which is to say that he feels in all his organs, the force of evil inherent in reception for oneself, which prevents him from receiving the good. It follows that the faith above reason causes him to feel, within reason, his hater who prevents him from attaining the good. And this is the scale with which one measures  -  To the extent that he believes in the good and pleasure above reason, to that extent he can come to feel the recognition of evil, and the feeling of this evil brings him, later on, to the feeling of the good and pleasure. Because the recognition of evil, felt in the organs, causes him to correct the evil. And this is done mainly through prayer, where he asks the Creator to give complete bestowal, which is called adhesion, and that by these vessels the purpose (of creation) will be revealed as disclosed providence. Meaning that it needn't be under concealment because there are now vessels fit to receive.

**35. Baal Hasulam, Shamati 8, What is the difference between a Shade of Kedusha and a Shade of Sitra Achra**There are two kinds of shadows, and this is the meaning of, “and the shadows flee away,” meaning that the shadows will flee from the world.

The shade of Klipa (Shell) is called “Another god is sterile and does not bear fruit.” In Kedusha (Sanctity), however, it is called, “Under its shadow I delighted to sit, and its fruit was sweet to my palate.” In other words, one says that all the concealments and the afflictions one feels are because the Creator has sent him these situations so that one would have a place to work above reason.

When one has the strength to say that, that is, that the Creator causes him all that, it is to one’s benefit. This means that through that one can come to work in order to bestow and not for oneself. At that time one comes to realize, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason.

It follows that one does not pray to the Creator that the shadows will flee from the world. Rather, one says, “I see that the Creator wants me to serve Him in this manner, entirely above reason.” Thus, in everything that one does, one says, “Of course the Creator enjoys this work, so why should I care if I work in a state of concealment of the face?”

Because one wants to work in order to bestow, meaning that the Creator will enjoy, he has no abasement from this work, meaning a sensation that he is in a state of concealment of the Face, that the Creator does not enjoy this work. Instead, one agrees to the leadership of the Creator, meaning however the Creator wants one to feel the existence of the Creator during the work, one agrees wholeheartedly. This is so because one does not consider what can please him, but considers what can please the Creator. Thus, this shade brings him life.

This is called, “Under its shadow I delighted,” meaning one covets such a state where one can make some overcoming above reason.

**36) Rabash Vol 2, Art. 37 (1989) What is “A Path that Begins with Thorns and Ends in a Plain” in the Work.**

Those who want to walk in the path of truth, namely to attain the degree of bringing contentment to one’s Maker, begins with thorns, since at the time that one wants to work only for the sake of the Creator and not for self benefit, the the body opposes each and every action that he makes, so that he has to overcome each time anew. Thus each overcoming that the body opposes pricks and hurts him like thorns. Hence the path that he follows is like walking on thorns, so that each time he wants to run from the campaign.  But “one who is wise hears him” means, one who has faith in the sages hears him “and though he walks with a little effort, he goes in peace and arrives in peace”, as it is written “all her ways are pleasant and all her paths peace”, since afterwards, when he merits the vessels of bestowal, then one walks in the plain path”.

As it is written “when the Lord is pleased with man’s ways, even his enemies make peace with him”, since then he is rewarded with good and pleasure that is in the thought of creation, which is to do good to his creatures. And when one is rewarded with vessels of bestowal, as it is written in the Sulam, then his private providence is revealed in all the world, meaning that all can see that now, that all the evil and punishments were turned into good and merits, one is given the opportunities to attain their work, since they are already fit for the works of the Creator, since now they praise and bless him”, as it is written “choose life, you and your seed (descendants)”.

**37. Baal Hasulam, Shamati 174, The Matter of Concealment**Concerning the concealment, which is a correction, had it not been for that, man would have been unable to attain any perfection, since he would not be worthy of attaining the importance of the matter. However, when there is concealment, the thing becomes important to him. Even though one cannot appreciate the importance as it truly is, the concealment grants it merit. This is because to the extent that one senses the concealment, so a bedding of importance is made within him.

It is like rungs. He climbs rung-by-rung until he comes to his designated place. This means that he achieves a certain measure of importance with which he can at least endure, though His true importance and sublimity are immeasurable, but nonetheless a measure that will suffice him to persist.

However, concealment in itself is not considered concealment. Concealment is measured by the demand. The greater the demand for something, the more the concealment is evident. And now we can understand the meaning of “the whole earth is full of His glory.” Although we believe it, the concealment still fills the whole earth.

It is written about the future: “For I, … will be unto her a wall of fire round about, and I will be the glory in the midst of her.” Fire means concealment. But still, glory is in the midst of her, meaning that then the glory will be revealed. This is because then the demand will be so great, even though there will be concealment then, too. And the difference is that at this time there is concealment, but no demand. Hence, this is considered “exile.” Then, however, although there will be concealment, there will also be demand, and this is what is important—only the demand.

**38. 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.

**39. Rabash Vol 1, Article 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.

**40. Baal Hasulam, Shamati 83, Concerning the Right Vav, the Left Vav**In any state one is in, one can be the Creator’s worker, since he does not need anything, but does everything above reason. It turns out that one does not need any Mochin, with which to be the servant of the Creator.

Now we can interpret what is written, “set up a table before me, against my enemies.” A table means, as it is written, “and sendeth her out of his house, and she departeth out of his house, and goeth” (Deuteronomy 24:1-2). A Shulchan (table) is like VeShlacha (and sendeth her), meaning exit from the work.

We should interpret that even during the exits from the work, meaning in a state of decline, one still has a place to work. This means that when one prevails above reason during the declines, and says that the descents, too, were given to him from Above, the enemies are thus canceled. This is so because the enemies thought that through the declines the person will reach utter lowness and escape the campaign, but in the end the opposite occurred—the enemies were cancelled.

This is the meaning of what is written, “the table that is before the Lord,” that precisely in this manner does he receive the face of the Creator. And this is the meaning of subduing all the judgments, even the greatest judgments, since he assumes the burden of the Kingdom of Heaven at all times. That is, he always finds a place for work, as it is written that Rabbi Shimon Bar-Yochai said, “there is not a place to hide from Thee.”

**41. Zohar, Introduction to the Book of Zohar, Two Points, Item 121**All the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and Mitzvot with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet.

Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been inverted into forces of unification, and sentence the entire world to the side of merit. This is because now each force serves for them as a gate of righteousness, by which they will come to receive from the Creator everything that He has contemplated for them, to delight them with the thought of creation, as it is written, “This is the gate of the Lord; the righteous will enter through it.”

However, prior to being rewarded with inverting the desire to receive in us through Torah and Mitzvot, into reception in order to bestow, there are strong locks on those gates to the Creator, for then they have the opposite role: to drive us away from the Creator. This is why the forces of separation are called “locks,” since they block the gates of approaching and drive us away from the Creator.

But if we overcome them so they do not affect us, cooling His love from our hearts, the locks become doors, the darkness becomes light, and the bitter becomes sweet. Over all the locks, we receive a special degree in His Providence, and they become openings, degrees of attainment of the Creator.

**42) Rabash, Vol 2, Article 15, (1991) What is the Blessing that “He Made a Miracle for Me in this Place”**

One must accustom oneself, in everything, to compare between times of suffering and times of pleasure and to give blessing for the miracle, whereby the Creator brought him out of suffering to a state of pleasure. By this, one will have the ability to give thanks to the Creator and to receive pleasure in the new vessels which were added to him now, when weighing these two different times against each other. By this, one can advance in the work. And this is as Baal Ha’sulam said; It doesn’t matter what one gets from the Creator, whether something big or small. What’s important is the measure of thanks one gives to the Creator. To the extent of one’s gratitude, the giving increases  -  that which the Creator gave. Thus it is upon one to be careful to give much thanks, meaning to appreciate the Creator’s gift in order to draw closer to the Creator.

Therefore, when during the time of ascent one always regards the state he occupied during the time of descent, namely, what he felt during the time of descent, he is then able to make the discernment of “the advantage of light out of darkness”. And then he has new vessels with which to receive gladness and to give thanks to the Creator. Of this it is written that one must give the blessing; “Blessed is He who made me a miracle in this place”, meaning the place of ascent where he is now, because it is impossible for there to be an ascent if a state of descent did not precede it.

**43) Baal Hasulam, Shamati 191, The 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.

**44) Baal Hasulam, Letter 1**Everyone believes in private providence, but do not adhere to it at all.

The reason is that an alien and foul thought cannot be ascribed to the Creator, who is the epitome of the “Good that doeth Good.” However, only to the true workers of God does the knowledge of private providence open, that He caused all the reasons that preceded it, both good and bad. Then they are cohesive with private providence, for all who are connected to the pure, are pure.

Since the Guardian is united with its guarded, there is no apparent division between bad and good. They are all loved and all clear, for they are all carriers of God’s vessels, ready to glorify the revelation of His uniqueness. It is known by instinct, and to that extent they have knowledge from the end that all the actions and the thoughts, both good and bad, are the carriers of God’s vessels. He has prepared them, from His mouth they’ve come, and at the end of correction it will be known to all.

However, in between it is a long and threatening exile. The biggest trouble is that when one sees some wrongful action, he falls from his degree, clings to the famous lie, and forgets that he is like an ax in the hand of the cutter. Instead, one thinks of oneself as the owner of this act and forgets the reason for all consequences from whom everything comes, and that there is no other operator in the world but Him.

This is the lesson. Although one knows it at first, still, in a time of need, one does not control this awareness and unites everything with the cause, which sentences to a scale of merit.

**45. Baal Hasulam, Preface to the Book of Zohar, Item 34**

Our sense of sight, for example: we see a wide world before us, wondrously filled. But in fact, we see all that only in our own interior. In other words, there is a sort of a photographic machine in our hindbrain, which portrays everything that appears to us and nothing outside of us.

For that, He has made for us there, in our brain, a kind of polished mirror that inverts everything seen there, so we will see it outside our brain, in front of our face. Yet, what we see outside us is not a real thing. Nonetheless, we should be so grateful to His Providence for having created that polished mirror in our brains, enabling us to see and perceive everything outside of us. This is because by that, He has given us the power to perceive everything with clear knowledge and attainment, and measure everything from within and from without. Without it, we would lose most of our perception.

**46) Rabash, Vol 3, Article 124, To Serve Me [edited]**Bar Zoma said, “all these were created only to serve me, and I, to serve my Maker.” Baal Ha’Sulam interprets this to mean that all the faults one sees in other, if he believes they are actually his own, then one has something to correct. It follows that the entire world serves him by showing him his faults, and he doesn’t need to search on his own. Rather they do him a great favor by showing him his own faults.

**47. Rabash Vol 1, Art. 17, part 2 (1984)**

If one has love of friends, the rule in love is that you want to see the friends’ merits and not their faults. Hence, if one sees some fault in one’s friend, it is not a sign that his friend is at fault, but that the seer is at fault, meaning that because his love of friends is flawed, he sees faults in his friend.

Therefore, now he should not see to his friend’s correction. Rather, he himself needs correction. It follows from all the above that he should not care for the correction of his friend’s faults, which he sees in his friend, but he himself needs to correct the flaw he has created in the love of friends. And when he corrects himself, he will see only his friend’s merits and not his faults.

**48) Babylonian Talmud, Kidushin**

It is written, “they will not be put to shame when they speak to their enemies at the gate”.

What are “enemies at the gate”? Rabi Hiya Bar Aba said: “Even father and son, Rav and disciple, when they engage in Torah in one gate they become enemies of one another and do not move from there until they begin to love each other”.

**49. Zohar, Acharei Mot, Item 65**“Behold, how good and how pleasant it is for brothers to also sit together.” These are the friends as they sit together, and are not separated from each other. At first, they seem like people at war, wishing to kill one another. Then they return to being in brotherly love.

The Creator says about them, “Behold, how good and how pleasant it is for brothers to also sit together” The word, “also,” comes to include the Shechina with them. Moreover, the Creator listens to their words and He has contentment and delights in them, as it is written, “Then those who feared the Lord spoke to one another, and the Lord listened and heard it, and a book of remembrance was written before Him.”

**50. Rabash Vol 1, Art. 30 (1988) What to Look for in the Assembly of Friends**

Now he has to subdue himself and judge him to a scale of merit. This, indeed, is a great effort. It follows that through the exertion, he gives the payment, which is even more important than a payment of money.

However, if that person slanders him, where will his friend muster the strength to love him? He knows for certain that he hates him, or he would not be slandering him, so what is the point in subduing himself and judging him to a scale of merit?

The answer is that love of friends that is built on the basis of love of others, by which they can achieve the love of the Creator, is the opposite of what is normally considered love of friends. In other words, love of others does not mean that the friends will love me. Rather, it is I who must love the friends. For this reason, it makes no difference if the friend is slandering him and must certainly hate him. Instead, a person who wishes to acquire love of others, that person needs the correction of loving the other.

Therefore, when a person makes the effort and judges him to a scale of merit, it is a Segula[remedy/power/virtue], where by the toil that a person makes, which is called “an awakening from below,” he is given strength from above to be able to love all the friends without exception.

This is called, “Buy yourself a friend,” that a person should make an effort to obtain love of others. And this is called “labor,” since he must exert above reason. Reasonably thinking, how is it possible to judge another to a scale of merit when his reason shows him his friend’s true face, that he hates him? What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve Dvekut [adhesion] with the Creator, called “equivalence of form,” meaning to not think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that he wishes to live will be only with the consideration of his ability to work for others’ benefit, beginning with love of others, between man and man, through the love of the Creator.

Thus, moreover, here is a place where he can say that anything that he does is without any self-interest, since by reason, the friends are the ones who should love him, but he overcomes his reason, goes above reason, and says, “It is not worth living for myself.” And although one is not always at a degree where he is able to say so, this is nonetheless the purpose of the work. Thus, he already has something to reply to the body.