**World Kabbalah Convention in Arava 2017**

**“Entering into the State of Ibur (Conception)”**

**Lesson 2: There Is None Else Besides Him**

**1. (Baal Hasulam. TES. Part 1, Histaklut Pnimit, Chapter 1, Item 8)**The entire reality, Elyonim and Tachtonim as one in the final state of the end of correction, was emanated and created by a single thought. That single thought performs all the operations, and is the essence of all the operations, and the purpose and essence of the labor. It is in itself the entire perfection and the sought-after reward.

**2. (Baal Hasulam. Shamati 67 “Depart From Evil”)**Besides man’s body there is only the Creator. This is because it is the essence of creation that man is called “creature” only with respect to himself. The Creator wants man to feel that he is a separated reality from Him; but except for that, it is all “the whole earth is full of His glory.”

**3. (Baal Hasulam. Pri Chacham - Sichot, “The Secret of His Name”)**

All the thoughts that enter a person’s mind are the Creator’s acts. Which is to say that it is not as one feels; that he extended them from some place or that they originated with him. This is falsehood, the biggest lie. Rather, each thought, the smallest of the small, the Creator sends it to one’s mind and this is the motivating force of man, beast and of every living thing. In other words, when the Creator wishes to motivate the living, He acts upon him by sending him a thought, and that thought moves him according to its measure.

**4. Rabash, Vol 2, Art. 19 (1990) What is that the Torah is Called the Middle Line in the Work - 2**One must believe what was said above, that “there is none else besides Him,” meaning that it is the Creator who compels him to do the good deeds, but since he is still unworthy of knowing that it is the Creator who obligates him, the Creator dresses Himself in flesh and blood clothes. Through them, the Creator performs these actions. Thus, the Creator acts in the form of Achoraim [posterior].

In other words, the person sees people’s faces but he should believe that behind the faces stands the Creator, who performs these actions. That is, behind the man stands the Creator, who compels him to do the deeds that the Creator wants. It follows that the Creator does everything, but the person regards what he sees and not what he should believe.

**5. Rabash, Vol 2, Letter 76**

It is known that “The whole earth is full of His glory.” This is what every person should believe, as it is written, “I fill the heaven and the earth.” However, the Creator has made a concealment so that we cannot see Him so as to have room for choice, and then there is room for faith—to believe that the Creator “fills all the worlds and encompasses all the worlds.” And after a person engages in Torah and Mitzvot and keeps the commandment of choice, the Creator reveals Himself to him, and then he sees that the Creator is the ruler of the world. Thus, at that time a person makes the king who will rule over him. That is, a person feels that the Creator is the ruler of the world, and this is regarded as a person making the Creator king over him.

**6. Baal HaSulam, Shamati, 4, What Is the Reason for the Heaviness One Feels when Annulling before the Creator in the Work**

We must know the reason for the heaviness felt when one wishes to work in annulling one’s “self” before the Creator, and to not care for one’s own interest. One comes to a state as if the entire world stands still, and he alone is now seemingly absent from this world, and leaves his family and friends for the sake of annulling before the Creator.

There is but a simple reason for this, called “lack of faith.” It means that one does not see before whom one nullifies, meaning he does not feel the existence of the Creator. This causes him heaviness.

However, when one begins to feel the existence of the Creator, one’s soul immediately yearns to be annulled and connected to the root, to be contained in it like a candle in a torch, without any mind and reason. However, this comes to one naturally, as a candle is annulled before a torch.

It therefore follows that the essence of one’s work is only to come to the sensation of the existence of the Creator, meaning to feel the existence of the Creator, that “the whole earth is full of His glory.” This will be one’s entire work, meaning all the vigor that he puts into the work will be only to achieve that, and not for any other things.

One should not be misled into having to acquire anything. Rather, there is only one thing a person needs, namely faith in the Creator. He should not think of anything, meaning that the only reward that he wants for his work should be to be rewarded with faith in the Creator.

**7. 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.

**8. Baal Hasulam, Shamati, 138, About Fear that Sometimes Comes Upon a Person**When fear comes upon a person, one should know that there is none else but Him. And even witchcraft. And if one sees that fear overcomes him, he should say that there is no such thing as chance, but God has given him an opportunity from Above, and he must contemplate and study the end to which one has been sent this fear. It appears that it is so that he will prevail and say, “there is none else besides Him.”

But if after all that, the fear has not departed from him, one should take it as an example and say that one’s servitude of the Creator should be in the same measure of the fear, meaning that the fear of God, which is a merit, should be in the same manner of fear that he now has. That is, that the body is impressed by this superficial fear, and exactly in the same way that the body is impressed, the fear of God should be.

**9. Baal Hasulam, Letter 18**One has no choice but to direct all the present and future moments to be offered and presented to His great name. One who rejects a moment before Him, for it is difficult, displays his folly openly, for all the worlds and all the times are not worthwhile for him because the light of His countenance is not clothed in the changing times and occasions, although a person’s work certainly changes because of them. This is why the faith and confidence above reason have been prepared for us by our holy fathers, and one can use them in the tougher times effortlessly and tirelessly.

**10. Rabash Vol 1, Article 3 (1985) “The Meaning of Truth and Faith”**

We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, “They have eyes and see not. They have ears and hear not.” Rather, we should believe that the Creator is certainly the Overseer, and He knows what is good for me and what is not good for me. Therefore, He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow.

Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the Kelim of the upper one, meaning from the perspective of the upper one, I am utterly complete, as it is written, “The cast out will not be cast out from Him.” Hence, I am satisfied with my work—that I have the privilege of serving the King even at the lowest degree. That, too, I regard as a great privilege that the Creator has allowed me come closer to Him at least to some degree.

**11. Rabash, Vol 3, Article 42, “Serve the Creator With Gladness”**One who serves the Creator, meaning, one whose intention is to bestow, must feel glad to serve the King. And if one has no joy during this work, it is a sign that he lacks appreciation for the King’s greatness. Thus, if he sees that he lacks joy, he needs to rectify this by contemplating upon the King’s greatness. And if he still does not feel it, he must pray to the Creator, so that the Creator opens his eyes and his heart to feel the Creator’s greatness.

From here, two discernments are derived:

1) One should be remorseful for not feeling the King’s greatness.

2) One should be happy that all his grief comes from spiritual deficiencies, contrary to other people whose only lacks, which cause them sorrow, are of reception.

And one should know who it is that gave him this insight, that one should be remorseful about spirituality. Thus, one should be happy, for the Creator has sent him thoughts of a spiritual deficiency, which in itself is called “The Lord’s Salvation”. Hence, one should be joyful.

**12. Zohar, Introduction to the Book of Zohar, Item 121, Two Points**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.

**13. Baal Hasulam, Shamati 33, The Lot 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.

**14. Baal Hasulam, Pri Chacham on the Torah, 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 privileged to see 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 since he is omnipotent, who alone did and does and will do all things.