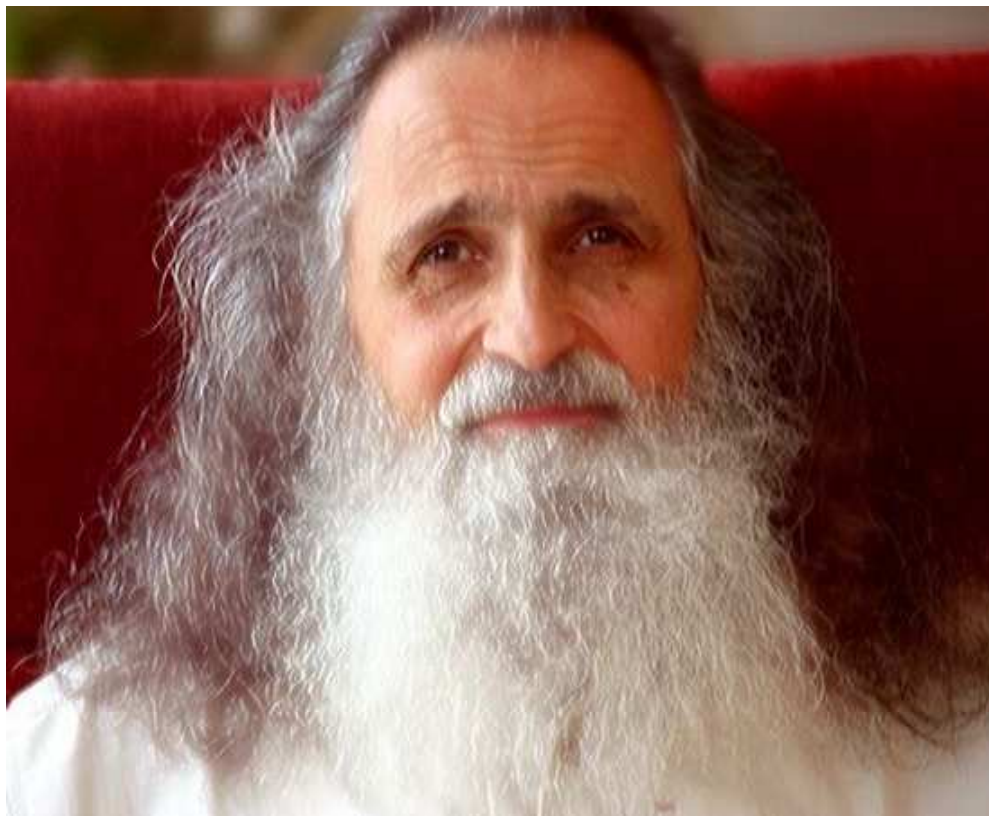


Guide for Inner Spiritual Work

Based on the book “The heard” by B. Ashlag



by
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Preface

In our daily life we go through many situations and as a rule they control us. They overwhelm us with rudeness, ill fated and in a way they give us no space to exercise our own free will. They block our independent self-supporting actions, they wake up anger and lack of understanding and eventually they lead to a very deep everlasting feeling of disappointment. It seems inevitable and in a way it is. The human being can't come in any way to fulfillment only by the true perspective of our world: and that is the way of suffering – a long and unnecessarily painful path. The human being can only see a fragment from the real reality and not the whole picture. However, when the worlds were created an instruction was given, announced and then buried in oblivion. There is only one manual, one path that leads to fulfillment.

This work, the method for the inner spiritual work, is meant to help you to gain the aim of life. The material of sources are bundled here and presented as a guide to take you through the inner spiritual work for beginners. It is the start of what will be in the future a clear method for them who are interested in the one and only truth.

Every one of you who read this book and practice these principles will feel this path. It will show you the way to come out from yourself and step-by-step it will lead you to fulfillment, to wholeness. When it deeply touches you and you want to know more, please contact us and who knows start learning with us.

The articles of rav B. Ashlag keep the same numbering as in the book 'The heard' and are in usual letters. My commentaries are in italics.

This book is for every one who has interests and the **need** for the spiritual.

B.E.H. – good luck.

And finally, there is a deep and sincere gratitude for the students, Jan Discart, Tineke Kivit, and Tassos Panajotidis who have helped me to realize this book.

Rabbi Michael-ben-Pesach Portnaar

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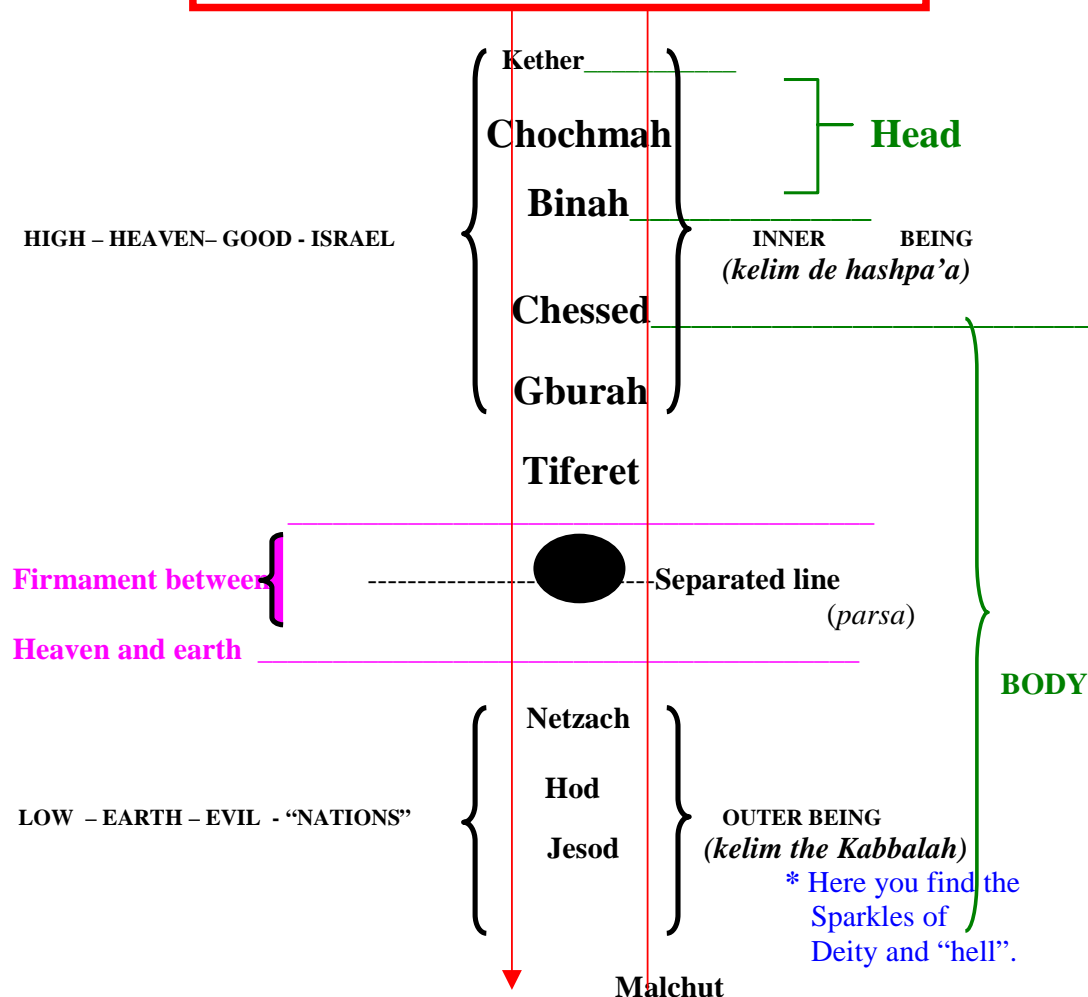
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Structure of the human being (Illustrated from above to below) Draw 1

Observation of the light **Einsof** within the human being as the form of light *or makif* and *or pnimi* in His high quality of *or rachamim* (mercy), embedded in the worlds, *partsufim* and *sephirot*. Penetrating the whole Creation from within and can correct all the conditions, gives awareness of wholeness.
ощущение бесконечности.



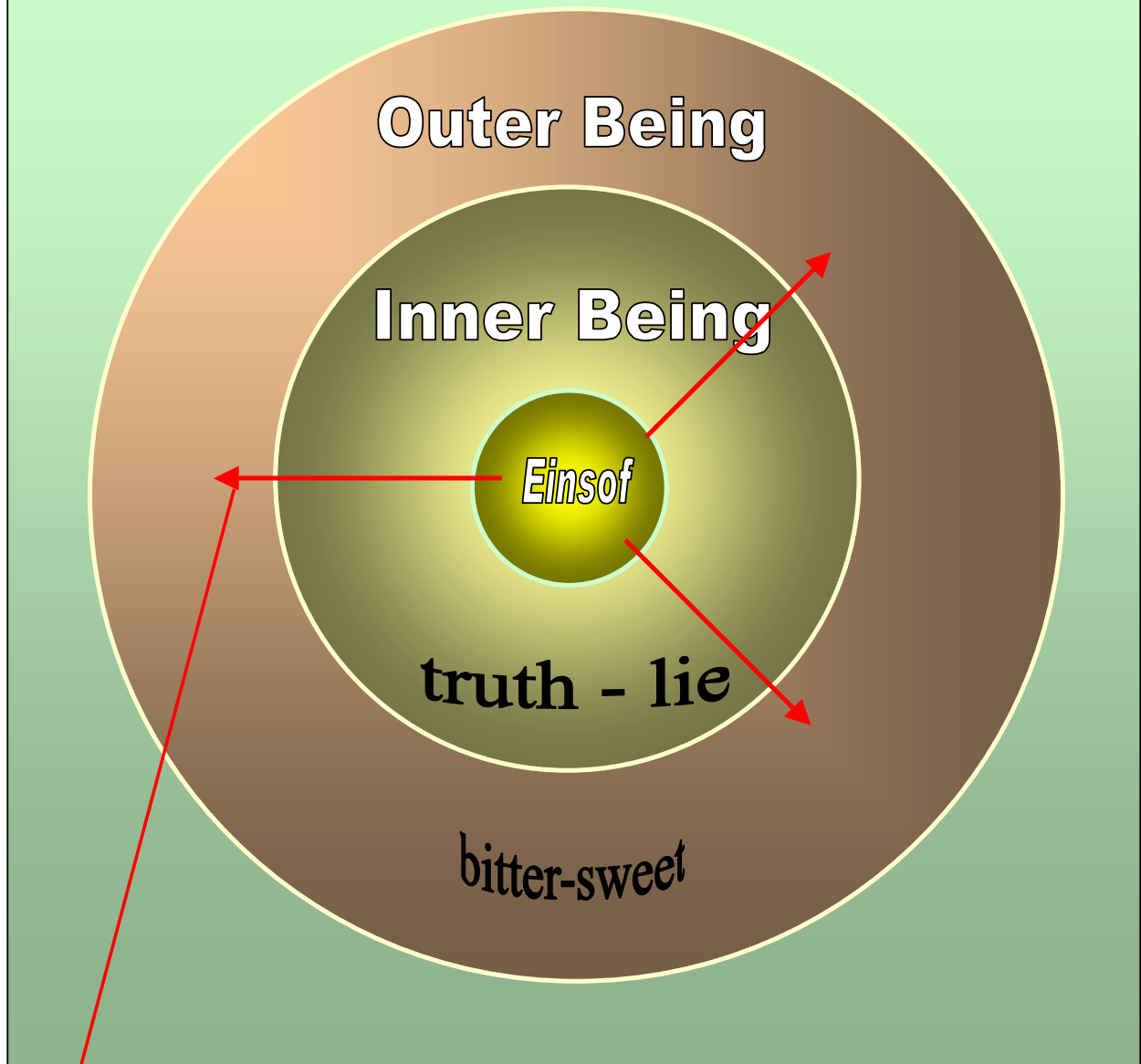
One has the obligation to let ascend the sparkles of deity to the inner being with the help of the inner spiritual work, to above the parsa.

Observation of the light **Einsof** from outside the human being in the form of *or makif igulim* in His lower quality *din*, embedded in the rough material: the laws of Nature. Penetrates and corrects the outer part of the human being, gives the most necessarily light and observation of restriction.

Structure of the human being (illustrated from within)

Draw. 2

“Ejnsuf” surrounds the outer being from the outside in the form of *makif igulim*



Ejnsuf in the clothing of worlds, *partsufim* and *sephirot* penetrates the whole Creation from within in the form of the direct light – *makif* and *pnimi*. Scattering the light in kelim of the inner being and by way of him at the outer being.

1. There is None Else Beside Him (1)

(1) *To whom it may concerns?*

Everything exists of two principle parts: **the inner and the outer.**

1. The OUTER BEING lives according the laws of the lower, material world. All his life consists of intentions and actions in the category of **bitterness and sweetness.** (See art. 148) There is bitterness because he sees unpleasant situations and decisions as evil. And the good and adorable are seen as good.

2. The laws of the INNER BEING are building up according the Only Creating Strength and consist of the category **truth and lie.** This determines all his intentions and actions of the 'inner being'. The cabbalist always speaks to the 'inner person'. It is the same for all the holy books. Only the 'inner person' can react adequately at callings of an amateur cabbalist and distills the truth and sense lying in his words. (See drawing 1)

This all happens according the law of agreement to quality. Spiritual information demands a similar receiver for the receiving. When the feeling is not developed yet, it is possible to receive already but only when there is a correct orientation in the 'inner person'.

It is written, "there is none else beside Him", meaning there is no other power in the world with the ability to do anything against Him. And what one sees, namely the things in the world that deny the household of above, is because it is His will. And it is deemed a correction, called "the left rejects and the right adducts", meaning what is reject by the left (2) is also considered correction.

(2) *'Both hands' can't draw together. The Only Creating Strength of the Creator created it in this way- one world opposite the other. First there is the battle and afterwards the unity. The **right hand** shows us the giving strength – Chassadim – love and affection – the **attracting** strength. There is no limit in the giving. The **left hand** – Gburot – is the **repulsive** strength – limitation. It is impossible to receive in an uncorrected situation – om al mant lekabbel – the egoistic receiving. When strengths are working at the same time **a corrected situation – the line in the middle** is created and that agrees with the true reality – the dynamic balance of strengths.*

This means there are things in the world, which from the beginning aim to divert a person from the right way and they reject him from holiness. And the benefit from these rejections is to receive through them a need and a complete desire for God to help him (3), because he sees otherwise he will be lost.

(3) *The help of the Creator is in the same quantity as one is sincere and honest in the prayer or the request of the 'inner being'. The pleading of an outer being looks at the crying of a baby. They don't have the right intention, strength or the essence of the inner movement. And in a diverse way, the fullness of a wish (the full-grown phase- malchut) makes the partsufim that lies in the higher, gives according the action of the lower steps.*

He doesn't progress in his work, he also sees he regresses and he lacks the strength to observe Torah and *Mitzvot* even if not for Her name (4). Only by genuinely overcoming all the obstacles, beyond reason, he can observe Torah and *Mitzvot*. He doesn't always have the strength to overcome beyond reason (5); he is forced to deviate, God forbid, from the way of the Creator and even from not for Her name (6).

(4) This is the experience when one gives attention at the outer being. From the perspective of the INNER BEING one is in a constantly movement to his goal.

(5) Belief beyond knowledge is a conscious striving from the INNER BEING for the ONLY CREATING STRENGTH. The comprehension of the concrete knowledge comes in intervals and merged together with the constant stream of eternity and fullness.

(6) The OUTER BEING overcomes the inner being. The outer step that is clothed with the qualities of the spiritual worlds, partsufim and sephirot is always in the front. They reign therefore over the clothed inner steps.

And he who feels he is shattered, is greater than the whole, meaning there are a lot more descents than ascents, he doesn't see an end to these predicaments (7), he will forever remain outside of holiness, for he sees it is difficult for him to observe even as little as a jot, unless through overcoming beyond reason, but he is not always able to overcome. And what shall be the end? Then he reaches the decision no one can help him, only God Himself (8).

(7) He doesn't see the possibility to stand still for a moment and be satisfied with what he has reached, to have pleasure in what he deserved. Contrary, again and again he is preparing himself for the possibility of a new correction from above so he can win time and go faster to his goal.

*(8) In this phase of his spiritual work he understands there is nobody who has goodness in him; only the **Creating Strength** is the essence of Goodness. He can only receive the good when he had purified his wishes beforehand.*

This causes him to make a heartfelt demand of the Creator to open his eyes and heart (10), to bring him nearer to eternal adhesion with Him (9). It follows that all the rejections he had experienced had come from the Creator.

(9) Till so far he had imagined there was something good in him. In this way he created an 'upper class' in himself that covered the One and Only true Goodness in him. How could he ask Him for help when he has the conviction there is already someone in him at who he could rely on namely the 'good' in him; the server of all his hope and expectations? This is named 'the service at strange gods'. (See art. 15) But when he let disappear this 'good god', then the Only Good will be revealed for him. And eventually he notices it is very difficult to make the smallest movement in the spiritual. Considering the Good there is nothing what reminds him at his own egoism.

*(10) Eyes – light Chokmah. Heart – light chassadim. Only these two forms the light of correction. A person in our world has of course no masach. He misuses only **ner dakik***

– **the most unimportant light**. Is it for him impossible to imagine the 10 sephirot with the inner and the outer forms of light that have influence on him and can correct him. The law of agreement in quality is working in every layer of the Creation, also in our world. There is an analogy in this world with the spiritual worlds with the same order of the 10 sephirot although man can't see this for the moment. But in potential it is present always. Besides – **mi besari echeze eloka** – **from my body (wishes) I shall see the Devine (the spiritual)**.

It follows, that all the rejections he had experienced had come from the Creator. Meaning the rejections he had experienced were not because he was mistaking for not having the ability to overcome (11), but because these rejections are for those who truly want to draw nearer to Him and in order for such a person to not be satisfied with only a little, namely, not to remain as a senseless little child (12). Therefore he receives help from above so he will not be able to say thank God, he observes the Torah, the prescriptions and the good deeds and sees he is lacking. (13)

(11) *The rejections in him are necessary to call or to increase in him the wishes, to give him enough strength to get what we have discussed above.*

(12) *The small condition – **katnut without daat** – without knowledge; without the capability to let ascent **ma'n**; without the strength to plead at a higher step or to demand correction for to come in the large condition – **gadlut**. Besides in this condition he can perform with the light of '**zivug the hakaa**' and draw this in his **kelim**.*

(13) *He is absolutely not capable to bring himself in agreement in quality with the Creator.*

And only when he has a true desire he will receive help from Above. Constantly he is showing his faults in his present state; meaning he is sent thoughts and views that work against his efforts (14). This is in order for him to see he is not one with the Creator. And as much as he overcomes, he always sees how he is found in a position further from holiness than others, who feel one with the Lord (15).

(14) *What kind of help does he receive from above that shows him he is not all right? The true wish for the spiritual can come only from the inner being. (See art 1, page 1)*

(15) *For the moment he is in full connection with the outer being, therefore he is filled with the light of the Creator without the understanding of – **hakarat hara** – the understanding of his own evil. In every situation, in every wish he has to ask immediately: **from where comes this wish, from the inner or the outer being? Only after thoroughly investigation he can make a decision.***

And on the other hand, he always has complaints and demands; he cannot justify the behavior of the Creator and how He behaves with him. And it pains him that he is not one with the Creator until he comes to feel he has no part in holiness whatsoever (16). And although he is occasionally awakened from above, which momentarily revives him, but soon after he falls into an abyss (17).

(16) He has nothing good in himself (see art. 1, page 8).

(17) This is a very common picture in the spiritual work. This is needed to bring him to understanding that only the Creator can help him to let Him really near.

However, this is what causes him to come to realize that only the Creator can help and really draw him closer. A man always has to try and cleave to the Creator; namely all his thoughts will be about Him **(18)**. That is to say, even when he is in the worst state, from which there cannot be a greater descent, he should not leave His domain, namely to think there is another authority which prevents him from entering into holiness **(20)**, and which has the power to either benefit or harm. Meaning, he must not think there is a matter of the power of the *Sitra Achra* (Other Side), which does not allow him to do good deeds and follow His's ways; but he should think it is all done by the Creator **(21)**.

(18) Let him always bend to the right side, only a little is sufficient.

(19) There is absolutely no question to liberate oneself of the strength of the Creator!

(20) In the observation of the spiritual when he does let ascend the wish to the level of thoughts – the root of this wish.

(21) Discuss all your questions only with Him. Do not accuse Him because everything comes from Him.

The Baal Shem Tov said: 'he who says there is another power in the world, namely shells **(22)**, is in a state of "serving other gods", he is not trespassing by his unclean thoughts but if he thinks there is another authority and force apart from the Creator, by that one he commits a sin.

(22) The impure strength in his observation: for the Creator nothing is impure.

Furthermore, he who says man has his own authority, who thinks there is an independent force in him, meaning he says yesterday I did not followed His path, that too is considered to be committing the sin of heresy. He does not believe that only the Creator leads the world. But when he has committed a sin, and he must certainly regret it and be sorry for having committed it, but here too we should place the pain and sorrow in the right order: where does he place the cause of the sin, that is the point he should be sorry for. And a man should feel sorry and say: "I committed that sin because the Creator hurled me down from holiness to a place of filth, to the lavatory, where the filth is" **(23)**.

(23) He has the choice to use this wish of the Creator yes or no. The human being is created with a package of wishes. It is not given to him to alternate or to dispose them. His free choice is limit to the way he uses it. As a consequence of his intensive work with the Creator, Who created him as receiver, he has to overcome his wishes and tries to become the same as He, what is to say, a giving person.

And also when a man feels he's in a state of ascent and tastes some good flavor in the work, he must not say: "Now I am in a state where I understand it is worthwhile to worship Him".

Rather he should know that now the Lord has fancied him, and for that reason He draws him near, which is the reason why he tastes a good flavor in the work (24). And he should be careful never to leave the domain of holiness and say there is another operating force besides the Creator.

(24) When a person experience a descending although he is acting in a correct way, keeps himself busy with the Torah and does good deeds; he has to involve the Creator in what he is doing. In the process to become whole with Him these descendings are the most profitable. And diverse, it is a momentum coming from above. It is not quite the earning of the person alone. Both they are extreme circumstances he has to go through in one time. These situations are both a challenge for the next uplifting.

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|--|
| The observation that earthly things and forces are seemingly in contradiction with the Only Creating Strength. | By way of true overcoming of all obstacles through belief beyond reason | The understanding the Creator is helping him. | Help from above during the time of his correction. |
| There is no result in his work; one sees a declining; to lack the power to fulfill the Torah and the law, even without a selfish attitude; to see more descendings than ascending and think there will be no end. | With sincerity and strength of his plead: the prayer of his inner being. | To have a true demand so the Creator can't ignore him but He hears him so he can become really one with Him. | To become one with the qualities of the One and Only Creating Strength. |
| The lack of strength to justify what the Creator has for him. | Always try to go the path where you can be one with the Creator, let all your thoughts be with Him. Be careful you never get lost of the deity by saying e.g. There exists more than the Creator alone. | Enforcement of the energy to go forwards on the path of the spiritual. He is attentive not to become attract by nasty and evil things. | The knowledge there is no deity in any person, all deity is only in the Creator. |

2. The Matter of Spiritual Attainment

We discern many degrees and discernments in the worlds. It is necessary to know when do we speak about discernments or attainments, is it regarding the souls from the point of view of what they are receiving in this world. This adheres to the rule, “What we do not attain we do not know by name.” This is so because the word Name indicates attainment, like a person who gives the object a name after having attained something about it according to his attainment.

Hence, reality in general is divided into three discernments, with respect to spiritual attainment:

1. Atzmuto (His Essence)
2. Ein Sof (Infinite)
3. The Souls

I. We do not speak about **Atzmuto (1)** at all. This is because the root and the place of the creatures begin in the thought of creation, where they are incorporated, as it is written, “The act ends in the preliminary thought.”

(1) The Only Creating Strength.

II. **Ein Sof** pertains to the thought of Creation that is “His desire (2) to do good to His Creations.” This is considered *Ein Sof* and it is the connection existing between *Atzmuto* and the souls. We perceive this connection in the form of “desire to delight the creatures”. *Ein Sof* is the beginning. It is called a Light without a vessel yet it is the root of the creatures, meaning the connection between the Creator and the creatures, called “His desire to do good to His Creations.” This desire begins in the world of *Ein Sof* and extends through the world of *Assiah*.

(2) Quality, the high law of the Universe.

III. The Souls receive the benefit He wishes to give.

He is called *Ein Sof* because this is the connection between *Atzmuto* and the souls, which we perceive as “His desire to do good to His Creations.” We have no utterance except for the connection of desire to enjoy and this is the beginning of the study. All the worlds are in themselves considered Light without a vessel, where there is no utterance. They are discerned as *Atzmuto*, there is no attainment in them. Do not wonder we discern much discernment there. This is because these discernments are there in potential. Afterwards, when the souls come, these discernments will appear in the souls that receive the Upper Lights as they have corrected and arranged. The souls will be able to receive, each according to its ability and qualification and then these discernments appear in actual fact. However, while the souls do not attain the Upper Light they are, in themselves, considered *Atzmuto*. For the souls they receive from the worlds, the worlds are considered *Ein Sof*. This is because this connection between the worlds and the souls, meaning what the world’s gives to the souls, extend from the thought of Creation that is a correlation between the souls and *Atzmuto*. This connection is

called *Ein Sof*. When we pray to the Creator and ask at Him to help us and to give us what we want we relate to the discernment of *Ein Sof*. This is where the root of the creatures is, which wants to impart them delight and pleasure, called “His desire to do good to His Creations.” The prayer is to the Creator who created us and His name is “**His desire to do good to His Creations.**” He is called *Ein Sof* because the speech comes before the restriction and even after the restriction no change occurs in Him as there is no change in the Light and He always remains with this name.

The proliferation of the names only relate to the receivers. Hence, the first name to appear as a root for the creatures is called *Ein Sof*, and this name remains unchanged. All the restrictions and the changes are made only with regard to the receivers and it always shines in the first name, “His desire to do good to His Creations,” endlessly. This is why we pray to the Creator, called *Ein Sof*, who shines without restriction or end. What comes afterwards becomes an end (3) and these are corrections for the receivers so they may receive His Light.

(3) Limitation.

The Upper Light is made of two aspects: attaining and attained. Everything we say regarding the Upper Light concerns only how the attaining is impressed by the attained. However, in themselves, meaning only the attaining, or only the attained, they are not called *Ein Sof*. The attained is called *Atzmuto* and the attaining is called “souls”, being a new discernment, it is a part of the whole. It is new in the sense the will to receive is imprinted in it, and in that sense, creation is called “existence from absence”. For them, all the worlds are regarded as simple unity and there is no change in the Godliness. This is the meaning of “I the Lord do not change.” There are no *Sephirot* (3a) and *Behinot* (discernments) in Godliness. Even the subtlest appellations do not refer to the Light itself, as this is a discernment of *Atzmuto* where there is no attainment. Rather, all the *Sephirot* and the discernments spoken of are only what a person attains in them. This is because the Creator wanted us to attain and understand the abundance as “His desire to do good to His Creations.”

(3a) Sephirot are corrections one has to be done to receive the light. In the light itself there are no changes.

In order for us to attain what He had wanted us to attain and understand as “His desire to do good to His Creations,” He created and imparted us these senses, which attain their impressions of the Upper Light. In that regard we were given many discernments since the general sense is called “will to receive” and is divided into many details, according to the measure the receivers are qualified to receive. Thus, we find many divisions and details, called ascents and descents (4), expansion and departure etc.

(4) The ascents and descents are a structural and due part in the spiritual work and they come from the Creator Himself.

Since the will to receive is called “creature” and a “new discernment”, the utterance begins precisely from the place where the will to receive begins to receive impressions (5). The speech is part of discernments of impressions, for here there is already a correlation between the Upper Light and the will to receive.

(5) Without a reaction of the Creation – reaction of the inner being on the High Light – there can’t be a limitation (or in other words: there is nothing to say about) because there isn’t an inner movement. There is only the misuse of his outer being without any form of the giving.

This is called “Light and Vessel”. However, there is no utterance in the Light without a vessel since Light that is not attained by the receiver is considered *Atzmuto* (6) where the utterance is absolutely forbidden since it is unattainable. Moreover, how can we name what we do not attain?

(6) One can receive the light only by comprehending. This comprehension comes by studying of a true book with the assistance of a true teacher and by the work at oneself. Without these three elements the light stays incomprehensible.

From this we learn when we pray at the Creator to send us salvation, cure and so on, there are two things we should distinguish: **1 -The Creator; 2 -That which extends from Him.** In the first discernment, considered *Atzmuto*, the utterance is forbidden, as we have said above. In the second discernment, that which comes from Him, which is considered the Light that expands into our vessels, meaning into our will to receive, is what we call *Ein Sof*. This is the connection of the Creator with the creatures, “His desire to do good to His Creations,” where the will to receive is regarded as the expanding Light that finally reaches the will to receive. When the will to receive receives the expanding Light, the expanding Light is then called *Ein Sof*. It comes to the receivers via many covers so the lower one will be able to receive them (7).

(7) To receive the light on every step of the ladder we need a proper preparation of a kli.

It turns out that all the discernments and the changes are made in the receiver with specific relation to what impresses the receiver. However, we must discern the concerned matter. When we speak of discernments in the worlds these are potential discernments; and when the receiver attains these discernments, they are called “actual” (8).

(8) These are named steps of comprehension. In the worlds there are only strengths; there is no understanding considering them.

Spiritual attainment is when the attaining and the attained come together, as without an attaining there is no form to the attained since there is no one to obtain the form of the attained. Hence, this discernment is considered *Atzmuto*, where there is no room for any utterance. Therefore, how can we say the attained is in his form? We can only speak from where our senses are impressed with the expanding Light, which is “His desire to do good to His Creations,” which actually comes into the hands of the receivers (9).

(9) This place is named masach, screen.

Similarly, when we examine a table our sense of touch feels it as hard and we also discern its length and width, all according to our senses. However, it does not necessitate the table will indeed appear as the same to someone who has different senses. For example, in the eyes of an angel (10), when it examines the table, it will see it according to its senses. Hence, we must not determine any form in the eyes of an angel since we do not know its senses.

(10) The strength of the Universe fulfilling its particular task and is qualified with a certain quality and qualification. It has however no freedom of choice.

Thus, since we have no attainment in the Creator we cannot say which form the worlds have from His perspective. We only attain the worlds according to our senses and sensations, as it was His will for us to attain Him so **(11)**.

***(11)** Only when we have a corrected kelim comprehension is possible. The more we are corrected, the more we can understand and near the observation of the true reality.*

This is the meaning of “There is no change in the Light.” Rather all the changes are in the vessels, meaning in our senses; we measure everything according to our imagination. From this it follows when many people examine one spiritual thing each one of them will attain according to his imagination and senses. Thereby each sees a different form **(12)**. In addition, the form itself will change in a person according to his ups and downs as we have said above; Light is The Only Light and all the changes are in the receivers.

***(12)** However: the **essence** of each spiritual step to were he ascends, stays unchanged and the understanding is for everyone the same. This gives us the conclusion there is no arbitrary in a spiritual comprehension: when one understands step ‘x’ the light will reveal for him the same remembrance to quality which is in agreement with that step.*

May we be granted with His Light and follow in the ways of the Creator and serve Him not in order to be rewarded but to give contentment to the Creator **(13)** and raise Divinity **(14)** from the dust. May we be granted adhesion with Him and the revelation of His Godliness to His creatures.

***(13)** With this he overcomes his nature.*

***(14)** The total of souls that receive the light of the Creator and spread it out over others souls.*

Practice:

| What to correct | With what | Result | Goal |
|---|--|---|--|
| The lacking of the (small) wish, to be receptive for Him. | The inwardly striving for situations wherein the subject and the object can come together. | The receiving of comprehension; His Light | To uplift the Shinah from the dust and melt with the Only Creating Strength. The revealing of His Divinity to all His creatures. |

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 (1) and not caring for his 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 (2) for the sake of annulling before the Creator. There is a simple reason for this called "lack of faith" (3). It means one does not see to whom one nullifies, meaning he does not feel the existence of the Creator (4). This causes him the heaviness.

(1) The annulling of the dominance of the outer being over his inner being.

(2) Just these wishes, from his outer being, he has for his family and friends are so difficult to correct and to overcome.

(3) There is a lacking at faith in the own correction. This correction comes from the inner being. The lack of faith is the situation when one is depressive or not 'awake'. Therefore: the work at yourself, to the reinforcement of your inner being leads to an endless state of belief and spiritual up growing.

(4) When the inner being is undeveloped one doesn't see the Creator. Only through the inner being there can be a connection with the Creator and His Eternal Name. We are striving for the birth of the Ein-sof that is already in the germ of the inner being, embedded in the Name HaVaJ"A, surrounded by worlds of concealing from where comes all the corrections. However, from his outer being he experiences the Name of Elokim, the Creator of the severe nature. He gives at the outer being only the necessarily necessities: a small amount of light only enough to keep him alive. This observation of his outer being gives him the feeling to be chained.

However, when one begins to feel the existence of the Creator (5), 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 (6). However, this comes to one naturally, as a candle is annulled before a torch.

(5) By way of the 'nekuda shebalev' – the point in the heart- through the revealing of his inner being.

(6) What does Rav mean with this annulling? Do we have to annul our egoistic wishes? Kill our ego? Rav suggests – learn from a candle. By giving its weak light to the flame the candle chooses to melt with the big flame and to become one mighty, extinguish light.

You can compare this with a situation from our world; a trainer yells to his pupil: "Give everything from yourself, give all the strengths you have, and please more, now, at this moment. And I guaranty you, you will set a record, go for it, for the ultimate goal." When his pupil only laughs and says: "No, I don't give everything", he will never be a champion.

*And the Creator is as that trainer He is our Eternal trainer. Give yourself completely for the new man you have **inevitable** to become. That is what rav means with – annulling you.*

It turns out that one's primary 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 he places in the work will be in order to reach this and not for other things (7). One should not be misled into having to acquire anything; there is only one thing a person needs namely faith in the Creator. He should not think of anything and the only reward he wants for his work should be to acquire faith in the Creator.

(7) This is the most important necessity in the reaching of the observation of the Creator, of His Greatness. When one has the understanding of this necessity the annulling is evident.

We must know there is no difference between a small illumination and a great one a person attains because there are no changes in the Light. Rather, all the changes are in the vessels that receive the abundance, as it is written, "I the Lord change not." Hence, if one can magnify one's vessels, to that extent he magnifies the luminescence.

But all changes in observation come from the changes in the wishes, the kelim that receives the High Light. When a person is capable to increase his wish (8), in the same quality he will increase the amount of light – observation - that enters him. The increasing of the kelim means – to strive more and more to the Creator, to strive for His Name, to an observation of Him, to become whole with Him.

(8) Meant are here the structural wishes of the inner being, only with this he can work for the giving.

Yet, the question is with what can one magnify one's vessels? The answer is, in the extent to which he praises and gives thanks to the Creator for having brought one close to Him, feel Him a little and think of the importance of the thing, meaning he was granted some contact with the Creator.

(9) And he praises and0 raises Him by the reducing of his importance of his outer being. The smaller his outer being becomes, the larger the field of tension. This increase the experience of the two poles – an inevitable condition for the grow of the kelim

As is the measure of the importance that one pictures for oneself, so the measure of the luminescence grows for him. One must know he will never come to know the true measure of the importance of the connection between man and the Creator because one cannot assess its true value. Instead, as much as one appreciates it, so he attains its merit and importance. There is a power in it so he can be permanently imparting this luminescence (10).

(10) Rav explains us the criteria till what degree the observing of the Creator can be. It is impossible to take half-hearted decisions in the spiritual work; hence one doesn't notice any quantitative change in the level of the connection with the Creator, he isn't aware of his inner process although this process is a continuous one.

There is only a slightly qualitative change of observation following the sequence of the quantitative changes. Eventually this will lead to a continuous connection and the evidence of his maximum.

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|---|
| The difficulty to annul one self: the fear to lose family and friends: the feeling one is disappearing from this world. | Stop worrying about yourself. | The observing of the existence of the Creator; that the world is filled with His Greatness. | To connect oneself with the Root: the Source: to let Him live in your heart. |
| To have a weak believing or lacking the belief in the Creator. | Work at yourself. Strengthen your inner being. | To become aware of your lack at faith in the Creator. | To observe the Creator fills everything in the existence |
| The lack of understanding what and how your wishes are. | To increase your wishes | To increase the amount of light that enters your kelim, your observation. | To come to the only and one true wish. |
| That there is no grow of your kelim that can receive the High Light. | To praise and raise the Creator in your eyes you can increase your kelim. Feel gratitude in nearing of the Creator, even when it is a small step. | To experience in you're kelim a pleasure, a sparkling shining and wholeness. | That there is a constantly striving for the condition wherein you are nearing the Creator and to hold on. |

4. A. 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 not caring for his 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 to whom one nullifies, meaning he does not feel the existence of the Creator.

This causes him the 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 mind and reason. However, this comes to one naturally, as a candle is annulled before a torch. It turns out that one's primary work is only to come to the sensation of the existence of the Creator, meaning to feel the existence of the Creator, "the whole earth is full of His glory." This will be one's entire work, meaning all the vigor that he places in the work will be in order to reach this and not for other things.

One should not be misled into having to acquire anything, but there is only one thing a person needs, namely faith in the Creator. He should not think of anything and the only reward he wants for his work should be to acquire faith in the Creator. We must know there is no difference between a small illumination and a great one that a person attains because there are no changes in the Light. Rather, all the changes are in the vessels that receive the abundance, as it is written, "I the Lord change not."

Hence, if one can magnify one's vessels, to that extent he magnifies the luminescence. Yet, the question is with what can one magnify one's vessels? The answer is, in the extent to which he praises and gives thanks to the Creator for having brought one close to Him, feel Him a little and think of the importance of the thing, meaning he was granted some contact with the Creator. As is the measure of the importance that one pictures for oneself, so the measure of the luminescence grows for him.

Practice:

| What to correct | With what | Result | Goal |
|--|--|---|---|
| To be in the situation of darkness (the left line) | By the way of knowledge, <i>tsel the kdusha</i> (shadow of deity). That he may remember former dark situations and the solution, how the Creator had helped him (the middle line); by turning one self to faith - the right line. | To become aware of the presence of the Creator and to receive an addition Of faith in Him. | To find the right path: the observing of the Creator. |
| To be in a situation one is completely lost in the observation and feeling, one is loosing oneself in the Light. | By the way of knowledge. Read about the structure of the spiritual worlds, partsufim and sephirot. This brings us in the left line – knowledge. Through the interaction of these two lines-conditions he will soon become aware of the Creator – the line in the middle. | To observe the presence of the Creator and get additional greater belief in Him. | To receive a permanent place at the given step, despite the feeling of falling and uplifting. |

7. What Is, the Habit Becomes a Second Nature in the Work

Through accustoming yourself to some thing, the thing becomes second nature for you. Hence, there is nothing that one cannot feel its reality. In other words, although one has no sensation in the thing, he comes to feel it by accustoming to that thing. We have to know there is a difference between the Creator and the creatures regarding sensations. For the creatures there is feeler and felt, attaining and attained. This means we have a feeler who is connected to some reality (1).

(1) Two aspects: he who wishes (kli) and what he is wishing (pleasure, light).

However, a reality without a feeler is only the Creator Himself (2). This is because in Him “there is no thought and perception whatsoever,” whereas for a person, his whole existence is only through the sensation of reality. Even the validity of reality is evaluated as valid only with regard to the one who feels the reality. In other words, what the feeler tastes are what he considers truth. If one tastes a bitter taste in reality, meaning he feels himself in a situation that he feels bad and suffers (3) because of that state, this person is considered wicked in the work. This is because he condemns the Creator, since He is called Benevolent, because He only bestows abundance to the world. Yet, with respect to that person’s sensation, he feels he has received the opposite from the Creator, meaning the situation he is in the bad (4).

(2) Only unchangeable High Wisdom, the High Light

(3) In reality he tastes bitterness, feels badly and suffers through it – this is his outer being (kelim the Kabbalah – the receiving kelim). He is named ‘sinner’ too.

But his inner being is always in joy and justifies the Creator. Because he is observing the One and Only truth and reacts with two criteria of the truth: truth and not truth. And he is named ‘righteous’. The whole meaning of corrections lies in the capability to let ascent the sparkles of light that are first in the outer being, to bring them into the inner being and let them ascent. Then the outer being isn’t capable to sin anymore – or in other words, he can’t use the divine sparkles for his own selfish wishes and pleasure. Then ‘the bitterness of the reality’ disappears and he experiences them no more.

(4) In the Creator Himself there is no understanding of good or bad. There are only the laws of the Universe. When the Creation is in agreement with these laws, he experiences the good what lies in his awareness. If not, he experiences the bad things. When we say ‘the Creator is sending us the good thing’s, this is what is meant.

In some extreme situations one can feel and see more than others. Animals too have more sensitivity. Sometimes a person can become aware of extreme, special and fine feelings that are uncommon to most people. This means there are people who discover in their selves feelings that weren’t given at his birth but through special training, study or habits came to existence. There is always an agreement between the feeler and what he feels. At the Creator however these understandings are one. With his 5 senses a person receives an image of the reality. Only this can be a subject of speaking and analyzing. The Creator always sends us the good; all depends of our reaction through our observations. The world is created for sinners or for righteous. Something in between doesn’t exist. (5)

*(5) Or he is focused on his **outer being** (kelim the Kabbalah) then he is a sinner, or he is focused on his **inner being**, then he is a righteous. It is the one or the other; one can't serve two gentlemen. Everything in the Universe exists of two polarities.*

We can't understand, comprehend or know the essence of the Creator. We are connected with the Ein-sof that is the perfect and eternal Creation. It is the Malchut of Ein-sof that makes a calculation of how much she can receive from the wholeness the Creator had destined for us. Has there to be a direct receiving of the Creator in the form she is already in (6) or does she has to ascent to the level of the Creator, to become one in quality (7) and merge together with Him and to be as bchina Keter (the stage of Keter)? The last is our job. Whatever the Creation felt it determines her place considering the Creator. When the sensitive organs are opened he will see what he couldn't see in former period. What is outside a person he can only observe with the kelim the hashpa'a (the kelim of the giving) with masach and with *or* Chozer. An additional sense will be his second nature.

(6) In kelim the Kabbalah (the behavior of the outer being).

(7) In kelim the hashpa'a because he doesn't have the kelim the Kabbalah.

With practice and habits a person can experience what he is working at. There is a difference between the observation of the Creator and the Creation. The one who feels has affinity with a kind of reality. The Creator Himself is the reality. When there is no contact between Him and me, there exist a reality without Him. It is impossible to feel without awareness.

A person can only discover the true reality by his awareness. I have to have a kli I can be aware of and in the kli I can see the reality. The one who can become aware of it can only understand the reality. Observations are our personal truth. When one feels bad and suffers there is bitterness in his observation too. Such a person is named sinner because he is accusing the Creator and He had only created the good.

But in the awareness of the human observation He appears sometimes in the opposite situation. Such a person hasn't any connection with the Creator. He has a bad condition. There are only two situations: or one tastes the flavor of live or he feels the pain of live. When he tastes the flavor he justifies the Creator and says the Creator is good. But the person that feels pain and suffers accuses Him. The observation of the person is the reality. The Creator has nothing to do with that. His reality is without observation. All worlds and changes belong to the observation of mankind only.

Does a person stay forever in his awareness of the bad things? No, by breaking our habit we can see things in the opposite way. What is habit? How does or senses working? How on earth one can see the bad things as good? It all depends from the connection between the one that understands and the understanding. This will happen when you reach the connection with Him. When this has happen the kelim is so corrected that you see, even in the uttermost misery of darkness you can see Him and experience the sweetness instead of the bitterness. Only in this way you can justify the Creator as righteous. The aim is not to become to fulfillment, not even by *lehashpia* (to give) because then the giving can be for the receiving (egoistic giving), and not to look what you have in your hands, thy kli. What you have to do is to build up the relation with The Creator, then all observations will be in the second kli while the first kli is only the base for the building up of the second kli.

It is important to know to whom you are connected to when you are in darkness because then you can fill thy kli in daytime with efforts and not be lightened with the fillings of the Creator. Not the person or his situation is relevant but with Whom he wishes to merge. This has to become his second nature. When you resist your body you give yourself the possibility to verify if you are on the right path. When your body agrees with something you can be sure you will reach nothing. Only when you resist your body you can progress. The second nature of a person has to be opposite at the first. By both natures you can connect worlds. The wish to receive is connected with the wish to give.

Practice:

| What to correct | With what | Result | Goal |
|---|--|--|---|
| The experience of the bitterness regarding life, through this he accuses the Creator. | Work constantly at yourself: to react only with your inner being that justifies the Creator in all situations. In this way you can see the opposite, to see the good things. To see the true reality and not wishful thinking over the wanted reality. | The building up with the One with whom you wishes to merge. That will become your second nature. | To connect the worlds namely the wish to receive with the wish to give, now you reach a new situation: to receive for the giving. |
| The lack of resistance for the wishes of his outer being that only thinks at earthly pleasures without any inner movement of the view at any progress. | With controlling yourself: when there is resistance from your body you are at the right path. When the body agrees, it has to be clear for you you can't revive a thing. Only by a constant resistance for thy body you can progress. | The reinforcement of the observation of the inner being. | To bring all wishes and intentions together (<i>reshut haja-chid</i>). |

8. What is the Difference between a Shade of *Kedusha* and a Shade of *Sitra Achra*

It is written, “and the shadows flee away.” We must understand why the plural tense, two shadows (*1*). The thing is we must know that when one does not feel the existence of His providence it is like a shadow hiding the sun. There are two discernments here:

When he has still the ability to overcome the darkness, to justify the Creator and to pray the Creator will open his eyes to see that all the concealments he feels come from the Creator. In other words, the Creator is the originator so he may find his prayer and yearn to cleave unto Him. Only by the affliction he receives from Him, when he wants to be freed from thy troubles he does do everything he can (*2*). This is why the Creator sends him the concealments and the affliction. Then He is certain he makes the right cure, which is to do a lot of praying and pleading. It follows he becomes needy of the Creator. In this state it is still considered believing in His Providence, according to one’s ability to overcome and justify His Providence. Although in that state one lacks the joy of one who serves the Creator, one can still strengthen oneself.

(1) *The minimal plurality is two*

(2) *When there is at least a minimum of connection (awareness) with his **inner being** (kelim the hashpa’a).*

When he comes to a state where he no longer can surmount and say that all the torments and afflictions that he feels are from the Creator, that He has caused him all that, then he comes to a state of heresy. Because he cannot believe in His Providence, one naturally has no ability to pray and ask of the Creator. This is the meaning off, “and the shadows flew away,” meaning the shadows will be flown from the world (*3*).

(3) *When there is absolutely no connection (awareness) with his inner being and as a consequence with the Creator either. There are two situations: first – the state of concealing but the person has the possibility to direct himself to the Creator. Second – the state of concealing one can’t belief in the Control System of the Creator.*

We must distinguish between a shade of *Kedusha* (Sanctity) and a shade of *Sitra Achra* (Other Side) (*4*). In the Holy Zohar, “Another god is sterile and does not bear fruit.” However, in *Kedusha*: “Under its shadow I delighted to sit, and its fruit was sweet to my palate.” This means one says that all the concealments one feels are because it is His wish, so that one would serve Him beyond reason. It follows, that he does not pray for the shadows to fly from the world, but says it is certainly the Creator who sends him these situations since it must be the will of Him that the form of one’s work before Him, will be in this manner. If so, why should I care which form my work takes, since my sole intention is only to bestow contentment to my Maker. Thus, what seems fit in His eyes, I will do. In other words, the Creator wants him to feel a kind of smallness and lowness during his work, which he perceives as unfitting for a servant of the Creator, that his work will have a form of such inferiority. If he agrees wholeheartedly to such a state, it is said about him, “Under its shadow

I delighted.” It means that one covets such a state so as to have room to make some overpowering for His name.

(4) “Two shadows” or two concealings, separates the person to become aware of the Control System of the Creator.

‘Sitra Achra’ is the outer being. The ‘holy shadow’ is indeed concealment but here a person can understand that all the suffering is the wish of the Creator so he can come to the belief beyond knowledge. Only then he can understand and speak about.

It turns out that in a state where one cannot even pray, it is because of a sin (5); one is punished for having been given a place for overpowering in a state of concealment and affliction, hence he was altogether thrown from *Kedusha*. In that state one has no hold of *Kedusha*, and the proof of it is that he cannot even pray.

(5) One is complete submissive at the nature of his outer being (kelim the Kabbalah).

In that state, the counsel is to start one’s work anew, as though he was born anew and now begins to enter the *Kedusha*. One cannot be aided by the past. Instead one needs to start one’s whole way anew.

When one is involved in the first situation of concealment and forgets to ask for help at the Creator he falls back in the second situation. This condition is so far of deity he has to start allover. But what has been reached before never disappears (G-d forbid). To start allover again means; do not count what happens before, if it has never existed, not knowing whom the Creator is, what He wants from you, what is it all about.

Don’t stay for years in this new situation. You can even let it behind you in a few seconds but only without any remembrance of the past. When a person feels himself standing in the shadow or in others words: the Creator is calling him to follow Him, he will follow the Creator. When he ignores the Creator conceals Himself double so one will understand **He Exsists**.

There has to be a lot of effort to come from the second stage to the first one. Meaning; agree with what the Creator gives; the condition of Katnut and accept the suffering by going with faith beyond knowledge and after while receive the wanted, the sweet fruit from the revealing. All what we are reading and hearing is a matter of learning. It is not inherent in our condition; it all comes from above.

We are all born with a certain nature and from here the kelim is working. (6) All words we hear during the learning floats above the same nature (7). However, it is necessarily for us to wake up the light, to force it to enter and to work within our awareness. This is necessarily so we can handle beyond knowledge and experience there is a holy shadow. It isn’t relevant if we understand the articles of the cabbalists. What count is to wake up the *or* makif and to make it possible for to enter our awareness. Then one can start to understand.

(6) The procedure of the outer being.

(7) These are in principle only predestined for the inner being (kelim the hashpa’a), the one who can become aware.

Are *katnut* and *shiflut* (tiny and annulling situations) the same conditions that are connected? What is *katnut*? When I justify the condition of *katnut* then I feel wholeness and no wish for another situation. This is the condition of *Binah*. *Shiflut* is a special situation within the *katnut*. In this condition one works from the higher understanding. It is not bad at all; it is the opposite of *sheflut* (lowness).

It is important to know considering whom we characterize the given situation. When there is from above the wish I have to annul my intellect and knowledge for the aim of the Creation, I am ready to do so. This is named also *shiflut*. Accordingly I receive greater wisdom and knowledge. The situation is experienced as *shiflut* when I lock mine brains ‘without head’ and serve the Higher. When a person is helpless, stands with his back to the wall, only then he can go further when there is faith beyond belief. He experiences he had lost all the power to undertake something, he is exhausted to the last end.

Only then a person is in the condition to accept the intellect of the Higher and to lean on in his further life. However, we are all in the period of preparation. This period is the longest and the heaviest. When one is in this period it is difficult to come beyond knowledge. It is if you’re helping a friend but your heart doesn’t lie in it. This is the reality we live in. We do something, make mistakes and start anew. Only when we have passed the *machsom* we really can come to and live with faith beyond knowledge. According this principle a certain mental condition is easier to bear. When a person has reached the true level he sees how wrong he was.

Every situation must be taken seriously. Don’t say: “It doesn’t matter!” that’s the moment it does. The given suffering comes in a large concentration. Situations of suffering are to be called as spiritual. You can work it out in a short period but for the most of us this would be unbearable. The smallest, most relevant connection with the Creator would save us time and shorten our suffering.

Practice:

| What to correct | With what | Result | Goal |
|--|---|--|--|
| The unawareness of the control system of the Creator. One is in a state of concealment, there is no ask for help at the Creator. | Try to justify the Creator and pray to Him so He can open your eyes and then you can see that all the concealments come from the Creator. | He receives the strength to ask sincerely the Creator for help and to aim his wishes at Him. Now he experiences the holy shadow. | To find the strength to justify the Creator. Considering the fact he hasn't any joy in working for the Creator, he strengthen his faith. |
| One has to divide the holy shadow from the 'Sitra Achra' shadow. | To be prepared to do what the Creator wishes namely to feel completely the katnut, to become aware of your humiliating situation, agree and accept. | He comes out above his 'humiliating' situation for the Creator. | To become aware of the sweetness of his work. |
| To find oneself in double concealment. There is even not a small prayer to the Lord. There is no connection with the holy shadow. | Start over with the spiritual work. Start with a blank sheet and in a way sees you are as reborn. | To come in deity. | To reinforce the own belief of the conducting of the Creator. |

10. What is Make Haste My Beloved in the Work

Bear in mind that when a person begins to walk on a path of wanting to come to do everything for the Creator, he comes to states of ascents and descents (*I*). Sometimes, he comes to such a great decline that he has thoughts of escaping Torah and *Mitzvot*, meaning thoughts come to a person that he has no desire to be in the domain of *Kedusha* (Sanctity). In that state one should believe it is the opposite, meaning it is *Kedusha* that runs away from him.

*(1) He comes deeper and deeper in his **inner being**. Only by way of the **outer being** one sees the moments of falling and uplifting.*

The reason is that when one wants to blemish *Kedusha*, *Kedusha* moves forward and runs away from him first. If he believes it and overcomes during the escape, then the *Brach* (Escape) is turned into *Berach* (Blessed), as it is written, “Bless, Lord, his substance, and accept the work of His hands.”

The holiness flees away because a person is nearly in the position of *ratson lekabbel* (the wish to receive). There is nothing worse than a rupture with the Creator. That’s why he most has respect for this situation. But the question is: Where does he get this respect? When it becomes clear there is the longing to fly away, thank the Lord for the revilement of this fled trying. Now he can verify in which condition of unity he is according the qualities of the Creator. And he has to think about former *reshimot* from former escapes. This will give him fear and he wants to return.

Practice:

| What to correct | With what | Result | Goal |
|--|---|---|--|
| To want to fly from the Torah and the Mitzvot. To take distance of the holiness. | To believe in the opposite; the holiness is walking away from him. Not to get disappointed but to overcome the situation of falling by connecting himself with the principle goal. To verify the <i>reshimot</i> from former escapes. | To become aware of the feeling to fly away. To exchange the escape (<i>brach</i>) in blessing (<i>berach</i>) of the Creator. | To continue on the path of unity with the Creator. |

12. The Essence of His Work

The essence of his work should be how to come to feel taste in bestowing contentment to his Maker, because everything he does, he is doing it for himself *(1)* and distances him from the Creator, due to the disparity of form. However, if he performs an act to benefit the Creator, even the smallest act, it is still considered a *Mitzvah* (good deed) *(2)*. Hence, his primary exertion should be to acquire a force that feels taste in bestowing, which is through lessening the force that feels taste in self-reception. In such a state he slowly acquires the taste in bestowing.

(1) From his outer being.

(2) 'Mitzvah' – only the inner being can carry out with the real intention a Mitzvah.

Practice:

| What to correct | With what | Result | Goal |
|--|---|---|--|
| Because a person wants to do everything in a selfish way (for his outer being), the Creator goes away from him because there is no agreement in quality. | To comprehend the taste as result from 'the giving' aspect and this strength takes away the wish for the selfish receiving. | Step-by-step to understand the taste for the giving aspect. | To have taste for to work for the Creator. |

13. Pomegranate

A Pomegranate, he said, implies to what our sages said, “Even the vain ones amongst you are as filled with *Mitzvot* as a pomegranate” (Iruvin 19). He said: *Rimon* (Pomegranate) comes from the word *Romemut* (Loftiness), which is above reason. The interpretation of, “The vain amongst you are filled with *Mitzvot*” is the measure of the filling is as much as one can go beyond reason and this is called *Romemut*. There is only emptiness in a place where there is no existence (1), as it is written, “Hanged the earth over nothing.” You find that **what is the measure of the filling of the empty place?** The answer is, **according to one’s elevation of oneself above reason (2).**

(1) One can feel the emptiness of an OUTER BEING through the desires of the earthly wishes: the desire for eating, drinking, sex, richness, power and knowledge in our world. The emptiness of the INNER BEING however is filled ‘just as the pomegranate with pips’. When a person has received the comprehension he can make free an earlier filled place, a new place can be created for a new higher understanding. To fill and to empty a place is called the making of a kli.

(2) He goes through faith beyond knowledge. Because he has a shortcoming at strengths for a new elevation to the next step, the INNER BEING chooses for observing by the self-created emptiness above an empty filling with what the Creator gives to him with purpose, so he can verify the wish for merging with Him. In the last case he loses the possibility to uplift himself.

This means the emptiness should be filled with **loftiness**, meaning beyond reason and to ask at the Creator to give him that strength. It will mean that all the emptiness was created, meaning it comes to a person **to feel he is empty (3)**, only in order to fill it with the *Romemut* of the Creator.

(3) The more emptiness a person feels (and this is a positive perception) with more intensity he will plead at the Creator for strength to go beyond knowledge. But when a person fled away and fills the emptiness with what the Creator purposely gives him for to come one with Him, he loses the possibility to uplift himself. It is good to plead at the Creator for strength for the uplifting. For this reason the Creator created no emptiness nor He was born with it. This emptiness is given to us for to fill it with belief beyond knowledge, to uplift ourselves to the Creator. All empty thoughts are necessary for the understanding of the faith beyond knowledge. We can’t fulfill this without the help and the strength of the Creator. No one else can help the human being with this.

In other words, one is to take everything beyond reason, and this is the meaning of, “and God hath so made it, that men should fear before Him.” It means these thoughts of emptiness come to a person in order for him to have a need to take upon him faith beyond reason, (4) and for that we need the help of God. It follows, that at that time one must ask at the Creator to give him the power to believe beyond reason.

(4) The feeling of our falling promotes the further ascending by faith above reason. To become one with the Creator demands uplifting, not for yourself but for Him. This is named; to go by faith beyond reason

It turns out it is precisely then when one needs the Creator to help him, since the exterior mind lets him understand the opposite. Hence, one has no other counsel then to ask at the Creator to help him. It is said about that, “One’s desire overcomes one everyday; and were it not for the Creator, one would not prevail.” Thus, only then is the state when one understands there is no one to help him but the Creator, and this is “and God hath so made it, that men should fear before Him.” The matter of fear is discerned as faith and only then is one in need of God’s salvation.

This article gives answers on all the moments in our live that bring us in a situation of powerless, weakness, disappointments, etc. so we can overcome these situations. Every time we have to verify if we can handle the situation. If not then this is an experience too for the future because the reshivot will be saved. It isn’t necessary to be down but try to find the strength in every new situation. Why do we not receive from above directly clarity?

It is for man himself to bring more clarity so he can make a right decision in what situation he can receive the most wanted quality. Shefah (light, abundance) always comes on the base of suffering. Emptiness will be filled with elevation or in others words faith beyond knowledge but not without the help of the Creator. A person has to go to the Creator with all the questions he has, even with the most personal question. For example: someone wants to marry a lovely woman but the right woman hadn’t cross his way. He can ask the Creator: Give me someone I like, someone with who I want to live forever. Help me in this case.

What does a group means for a person who asks the Creator for help to get faith beyond reason? A group only can give assistance for to go on the right path. A group can’t give fulfillment only the strong conviction of the relevance of the goal, the wish and the certainty.

Suppose someone of the group is in the situation of falling, he wants nobody to see or has no will to do something. A group can help him to come out of his house and give him social work; they can give him work so the person can return to the understanding of his goal: why he is in a group and why to go forwards. To elevate the Creator means to feel and see Him, to become one with Him, to fill yourself with Him.

A group can’t do this for you. A group is only there for the support when you are on the way till you has come in the condition for the elevation of the Creator and you are convinced that only by faith beyond reason you can fill the emptiness. A person can’t follow this way without a teacher or books. A group can fasten his tempo, can help and support him in difficult moments. To follow this way a person needs perseverance and even stubbornness for to create a correct base: a day- week- and month scheme, so he can go with the outmost accuracy to fulfill the tasks he has given himself, even when he experiences the moment of falling.

When necessarily a little severity is used too. Everything most be done for the person to help him to aim his goal. A group has to be severe, determined and alert. The group has to control regular if someone needs help. We are in the condition of the wish to receive. While we studying the Creator we see He is the wish for to give. This brings us in a very difficult situation. What do we have to do? To switch of our head, to cut ourselves of from this

situation and to find an occupation so we can forget ourselves. If not, a person can stay in this situation for days, months or even years. Make changes in your life: change your occupations; sleep on a different place.... everything for to change the perception you are in that moment.

What are strange thoughts? It is all about the strange thoughts you have in your own head. These thoughts become concentrated. Accordingly from above, through the kelim that was building up the Shefah (light, abundance) spread oneself to below.

These are tikunim (corrections) that find place in the world Atzilut. What do we have to do? When strange thoughts come to a person he loses the unity with the Creator. Then he neglects the idea the Creator wants to do only good and he becomes a complete sinner. Afterwards he returns to the Creator and justifies Him. This is the way until there is formed a kli that is prepared to receive the light.

Practice:

| What to correct | With what | Result | Goal |
|---|--|--|-------------------------------------|
| A person becomes Depressive and Wishes to fly Away from his emptiness And empty thoughts | Suffering through emptiness leads To fulfillment to Faith beyond reason, A person receives Strengths from the Creator | To build up the kelim that is prepared (at strength and extent) to receive an addition of light | To under- stand a higher step |

14. What is the Greatness of the Creator?

The greatness of the Creator means one should ask at the Creator for the strength to go beyond reason. It means there are two interpretations to the greatness of Creator:

A - It wasn't the meaning of the Creator man would be occupied only with his intellect, that he wouldn't try to give all the answers upon the questions he has. On the contrary: he must have the wish the Creator will answer all his questions because real knowledge comes from above. This is named 'Greatness for the Creator' **(1)**. All the explanations a person receives are coming from above. He who understands the wishes for the receiving understands also it is worthwhile to live according the Torah and the Mitzvot. He also understands he is obligated to do his work with faith beyond reason against the opinion of the will to receive.

(1) The uplifting of the Creator is only possible through the background of the inner 'Me' because there is the place where will be created an empty place wherein he can observe the greatness of the Creator. While the outside, the place filled with knowledge and understanding, makes a screen between him and the Creator. In such a case a person doesn't point himself to the Creator but to the greatness of strengths created by one self.

Everything in this life has to do with our perception of the operational system, how we see things as good and evil. We have to build up a kli that experiences the attitude of the Creator that regarding to us it is always good and His aim is to do well. When it seems the Creator gives you misery and suffering it is only for you so you may come to faith beyond reason.

When a person doubts at the operational system of the Creator and thinks He is against him, at such a moment he must seek for the good because the Creator helps us in every way. Though not in kelim the Kabbalah and in his egoistic consciousness (what is within his knowledge), but through the condition of darkness and to make use of his lack at faith, and only when you ask the Creator to give you the strength named faith.

Only in this way a person can go beyond his reasoning and egoistic perceptions and he will experience this as certainty and it is if he sees it with his own eyes. This strength of Binah will fill up his neutralized kelim the Kabbalah and give him the possibility to have faith beyond reason. This treatment will be a repetition on every step, every time when he doubts at the operational system of the Creator what is always good.

B - The greatness of the Creator means he becomes needy of the Creator to grant his wishes. Therefore:

1. He should go beyond reason. Thus one sees he is empty and consequently becomes needy of the Creator.
2. Only the Creator can give him the strength to be able to go beyond reason. In other words, what the Creator gives is called, "The Greatness of the Creator."

Everyone can experience on his road a sharp curve and that will bring him in confusion. Everyone experience now and then he is in confusion by circumstances. When a person doubts he needs a base and answers on his questions. But the Creator purposely gives us these uncertainties, sufferings and the feeling of shortcomings.

This puts a person to the wall; this hopeless situation brings him to come in prayer with the Creator, asks Him for help so he can receive faith beyond reason. Does a person needs knowledge when the faith he receives is from the same strength to come out of his problems and goes forwards in the same tempo? With faith beyond reason a person closes his eyes for what he sees. The request at the Creator is named: “the uplifting of the Creator”, to award His Greatness.

Question: What is the strength of faith? That is the capability to perform his wish. A strong person has always a clear understanding of his goal, has the energy and the strength to fulfill his wish. He receives this from above because he acknowledge the Greatness of the Creator and he wishes to become one with Him. Without this he is weak and doesn't have the strength to undertake a task. If a person can annul his wish for the egoistic receiving he will at the same time stimulate the wish to receive from above.

Question: When does one ask for strength from above – during the learning or during the verifications? During the learning there are 2 prayers. The first prayer is the wish to become one with the Creator. This wish wakes up the *or makif*. Or makif shows us the Greatness of the Creator. By studying the spiritual worlds and objects a person makes himself free of his endless problems. What he is reading is clear for him. On the other hand he sees, by analyzing himself he knows nothing and he doesn't understand anything of the learning. And then there are the several domestic problems that hinder a person to concentrate properly.

The second prayer is more a prayer. We do not choose the circumstances by ourselves. We have to go through them. While we are doing this we have to get a clear understanding where the problems come from. We have to understand the Creator sends us these problems and not our boss, our family or our neighbors.

The Creator only wishes for us the good. Through His Operational System He is sending us nothing bad. Of course we have our own responsibility to act against evildoers. But the spiritual action must be in the front. Then he has the correct attitude in everything what happens. Then a person can feel and have luck.

He starts looking at it from the point of view it belongs to the primarily object of his life. Everything what happens he connects it with the Source.

Question: how can a person come to faith beyond reason and experiences emptiness? When a person doesn't receive the strength from above, from Binah, he will never feel the emptiness. Then it would feel if he stands above others and has everything because within the knowledge everything is verified. The strength of faith beyond reason reveals the true conditions of emptiness and the smallness of a human in comparison with the Creator.

Practice:

| What to correct | With what | Result | Goal |
|---|---|-------------------------------------|--|
| The difficulty to acknowledge the Greatness of the Creator. | A person has to ask Him for help to go with faith beyond reason. This will show him the real situation of emptiness and smallness in comparison with the Creator. | The understanding comes from above. | To build up a kli that observes the goodness of the Creator; that His aim is to do well. |

18. What is, My Soul shall weep in Secret in the Work

When concealment overpowers a person and he comes to a state where the work becomes tasteless, he cannot picture and feels no love and fear, he also can't do anything of holiness, then his only counsel is to cry to the Creator to take pity on him and remove the screen from his eyes and heart.

The issue of crying is a very important one. It is as our sages write: all the gates were locked except for the gates of tears. The world asks about this: "If the gates of tears are not locked, what is the need for the other gates?" He said: "It is like a person who asks his friend for some necessarily work. He asks and begs at him in every manner of prayer and plea, yet his friend pays no attention. When one sees there is no longer reason for prayers and pleas he raises his voice in weeping."

It is said about this: "All the gates were locked except for the gates of tears." When were the gates of tears open? Answer: when all other gates were locked. Only then there is room for the gates of tears and then one sees they were not locked.

However, when the gates of prayer are open, the gates of tears and weeping are irrelevant. This is the meaning of the gates of tears being locked. In other words, when are the gates of tears not locked? It is precisely when all the gates are locked that the gates of tears open. This is because one still has the advice of prayer and plea.

This is the meaning of "My soul shall weep in secret," meaning when one comes to a state of concealment, then "My soul shall weep," because one has no other option. This is also the meaning of "Whatsoever thy hand attained to do by thy strength, those do."

When a person experience a time of spiritual concealment, he has absolutely no pleasure in the spiritual work, in now way he is in the situation to feel love or awe, he can't do anything with the intention 'to give', he has reached the moment there is only one solution, to cry and yearn for the Creator, that He has mercy with him and help him to take away the darkness before his eyes and that the Creator may open his heart.

This moment is in the spiritual work an unknown but very important one. It is said all the gates given access to the Creator are closed except the gates of tears; what is the meaning of all the others gates when the gates of tears are open? You can compare this with a situation of our world. Suppose you ask a good friend for a favor and he gives no answer. The other doesn't give any attention at your plead, you start crying and begging and in that moment you become aware that the gates of tears are open when the others are closed.

We become aware of the open gates of tears when the others are closed. Constantly we belief there is an alternative for our situation. This is why we say: "In darkness cry, o my soul". Only when a person has reached the complete darkness, he doesn't see a way out, his soul starts to cry. So remember: "anything what lies within your strength, do it!"

Practice:

| What to correct | With what | Result | Goal |
|--|--|--------------------------------------|---|
| <p>That there is absolutely no pleasure in the spiritual work. A lack at imagination and feeling for love or respect. There is no comprehension for the intention of the giving.</p> | <p>Everything what you can do within the power you have, Do it!! When you have reached the utmost fruitless situation, you cry and call for the Creator, that He will be mercy and take away the darkness of your eyes and the heaviness in your heart.</p> | <p>The gates of tears will open.</p> | <p>To experience the conditions whereby a person can comprehend the intention for the giving.</p> |

20. Lishma

In order for a person to obtain *Lishma*, he needs an awakening from above because that is an illumination from above and it is not for the human mind to understand. But he who tastes knows. It is said about that, “Taste and see the Lord is good.”

Because of that, upon accepting the burden of the kingdom of heaven (ol malchut shamaim) a person needs for it to be in utter completeness, **(1)** meaning only to bestow and not at all to receive. And if a person sees that his organs do not agree with this idea he has no other counsel except for prayer, to pour his heart out to the Lord to help him make his body consent to enslaving itself to the creator.

(1) – Completely for ‘the sake of the Creator’.

And do not say when *Lishma* is a gift from above, then what good is the surmounting, efforts and all the remedies and corrections that a person performs in order to come to *Lishma*, if it depends on Him? Our sages said regarding this, “You are not free to rid yourself of it.” Rather, one must offer the awakening from below and that is the prayer. There cannot be a genuine prayer if he does not know in advance that without prayer it cannot be attained.

Do not make a mistake! *Lishma* is a gift from above. Do not think all the efforts you make and have made are worthless because it would all depend on the Creator. Here is the wise man saying: “Never see yourself as a free person. A person is always obligated to strive for the *Lishma* and without prayer it is impossible.” A person can’t receive *Lishma* working alone. It all depends from the Creator. He gives you this quality, correction from above.

Only with effort a person can develop the wish for the *Lishma*, it is a condition the Creator makes before He helps you and gives you *Lishma*. A prayer becomes a genuine prayer when you understand that without a prayer you can’t reach *Lishma*. From that moment you can raise a real prayer from the depth of your heart. Then the Creator will answer your prayer and He will give you the gift of *Lishma*.

When a person has received the quality of *Lishma* his selfish intention will be killed, this egoistic intention is named: ‘the evil principle’ – (*Jeter ra*) or in other words: the intention to receive for oneself. The moment a person has become worthy to receive the quality of the giving, the other quality –the receiving for oneself is gone. He had killed it. This means he will never make use any more of the intention for the receiving – *Kelim the Kabbalah*. This deed will change the role of the dead man he had played so far. **(2)**

(2) With the killing of the intention he takes away from the evil principles the ‘sparkles of deity’ (nitsutsut the Kedusha), the fertilizer from where no extension is possible.

We should also know that by attaining *Lishma* a person puts the evil inclination to death because the evil inclination is called receiving for himself, whereas by attaining the aim to bestow he cancels the thought of his own good. And the death of the evil inclination means that he no longer uses his vessels of reception for him, and since they are no longer operative, they are considered dead.

If we take in account all the efforts we have done previously during all our life, we shall notice it isn't so heavy to become a 'slave' for the Creator. If we are aware of it or not, as a mankind we are obligated to the Creator to be His slave. (3).

(3) Till the moment he uplifts himself to the world Atzilut and then he will be named 'the son of the Almighty'. (Vet atem banim le HaShem elokejnu)

That is because of two reasons:

1. One must strain oneself in this world anyhow, whether he likes it or not. (4)
2. Even during the work, if one works for the Creator, the work itself produces pleasure.

(4) While he is working for the sake of the Creator (Lishma) a person receives pleasure from the work itself. The great Magid from Dubno gave us an example: "It is said he who works for the Creator shall not experience a heavy feeling but pleasure and intention."

Keep in mind that he who is working without the intention for the sake of the Creator, he can't come with any pretensions to the Creator and ask Him to help him and to give him strength and inspiration during his work. With such a claim you can only go to the owner of that claim. However, it is unclear why a person who has accepted the ruler ship of the Creator, doesn't receive any awareness or inspiration in life nor experience pleasure in the acceptance to work with intention for the sake of the Creator. The working is still reversed. A person has to accept this condition 'for the sake of the Creator' against his wish, without putting neither any pleasure nor the agreement of his body with this slavery.

Do not be surprised when one takes upon oneself the burden of the Kingdom of Heaven, meaning when he wants to work only to bestow the Creator, he still feels no vitality at all. This vitality would compel one to accept the burden of the Kingdom of Heaven and one should accept it coercively, against his better judgment. Meaning, the body should not agree to this enslavement, (5) for why does the Creator not shower him with vitality and delight?

(5) The wish of his outer being.

In fact, this is a great correction. If it were not for that, and the will to receive would have agreed to this work one would never have been able to attain *Lishma*. Rather, he would always work for his own good, to satisfy his own desires.

Why doesn't the Creator give him a pleasant feeling? In our world it seems illogical but for the inner being it is the greatest help one can receive from the Creator. Suppose the selfish person agrees with the intention to work for the sake of the Creator, he would never reach *Lishma*. He would stay forever in the intention for oneself.

There is a parallel with an example from our world, you can compare this with a thief who is running away for the crowd and yells: 'Catch the thief.' It is impossible to know who the real thief is. When the thief (egoism) experiences no pleasure in the work for the Creator, his body isn't used to work against the wishes of the egoism, know there are means who can help someone to come 'for the sake of the Creator'; to bring someone in the condition of pleasure for the sake of the Creator. In early days his efforts were against his wishes but when he

learns to work for the giving, 'for the sake of the Creator', Lishma, (6) he reaches the pleasure in the work itself. Now he is in the condition he can say all his pleasure is for the Creator too.

(6) To take away the strength of the outer person by learning to work for the giving

One's intention should be only for the Creator, as it says, "Then shall thou delight thyself in the Creator." Thus, when first he served Him he did not sense any pleasure in the work. Rather it was done by coercion. Now he has accustomed himself to work in order to bestow, he merits delighting in the Lord. The work itself renders him with pleasure and vitality and this is considered the pleasure is aimed for the Creator.

Practice:

| What to correct | With what | Result | Goal |
|--|---|--|---|
| The lack of subordination at the Creator; there is no intention for the 'Lishma' | The intention for subordination at the Creator must become full: to live completely for the giving and not for the receiving. | He receives the absolute intention for to work for the giving. | To become a 'slave' of the Creator. He realizes that he is obligated to work only for Him. |
| A lack at effortness and concentration for to work for the giving. | Through all the efforts to reach Lishma, grows the true wish (the corrected kli) to receive the quality of Lishma. | A developed kli for the work of Lishma. | He receives the quality of Lishma and kills the egoistic intentions for to receive for himself. |

21. When One Feels Oneself in a State of Ascent

When one feels oneself in a state of ascent, that he is high-spirited and he has no desires but for spirituality, it is then good to delve in the secrets of the Torah in order to attain its internality. *(1)*.

(1) Spiritual ascending means a person is connected with his inner being because he receives no other wishes then for the spiritual.

It is useful to learn the secrets of the Torah even when you don't understand and comprehend one word. Don't get disappointed even when you have read the text a hundred times. Don't say it's useless because you don't understand.

There are two reasons for this attitude opposite the learning of the secrets of the Torah:

1 - The striving itself to study and to understand the secrets of the Torah, this is named 'prayer'. Prayer is what a person wishes, were he strives for, his shortcoming – *chisaron*. Prayer is a striving to something only the Creator can fulfill, meaning even if you have a wish and there is no thought at all for the Creator, even an egoistic wish, is a prayer. Only a prayer becomes real, genuine when you ask the Creator to give what you are wishing for, the asking at the Creator to fulfill your wish is the prayer. The strength of a prayer is measured at the strength for the striving. And human beings strive hardest to what they lack most. The more the lack is felt, the more powerful his striving will be. In general you can say the efforts strengthens the wish.

As a consequence he wishes to come to fulfillment. The wish, the work in the heart is named 'the prayer'. That is why a person can do a genuine prayer when he first had made great efforts. When you are studying the Torah your heart has to be free from all other wishes so the power can go to the brains to make the learning comprehensible. Without the wish in the heart the brains will never control the learning. It is said: "a person has to learn what he desires in his heart". The prayer has to be full. Only when there is a whole surrendering to the study he will wakes up the prayer in his heart and the Creator accepts it. He becomes worthy an answer so the Creator will give answer at his prayer. There is only one condition: A prayer has to be full and genuine, without any other wishes".

2 - As soon a person becomes in a way separated of his egoism and nears the aspect of the giving, the more he can connects himself with the inner part of the Torah. The Torah will be revealed to them who are equal in quality with the Creator **(2)** because the Torah, the Creator and Israel are ONE. As long a person is in his self-centered wishes he belongs to the outer part of the Torah.

(2) The removal of the egoism is at the same time the removal of his outer being and he nears the aspect of the giving. In such a condition one is in the situation to connect oneself with the inner part of the Torah. The inner being nears the inner part of the Torah. This happens according the law: equality in quality. So it becomes clear when a person is still in his egoistic wishes he belongs to the outer part of the Torah and not to the inner part.

When a human being has uplift himself and all his organs experience this, all his wishes and strivings are only for the spiritual, it takes all his attention and gives him awareness. What is the next step for him when he is in such a condition?

It is good to study the books of the Torah and to reach for the inner. Despite the elevated condition wherein the person is, he knows nothing. There is absolutely no connection with the inner Torah. He has to read and to study several times the textbook. Even when he is fed up he has to return to his text. Never say it is useless because there is no understanding. The profit lies in the strength and in the light hidden in the Torah and there has to be a constant trying to reveal this.

When a person is very interest for something he receives a wish for to understand what he is learning. This passionate wish is named prayer; this prayer wakes up the help of the Creator and now it can be filled with what we are longing for. The strength of the prayer is equal to the strength for the wish to receive. The greater one feels his shortcoming, the stronger the power to strive. The more effort a person makes for to aim his goal he wakes up the strength for the wish. Why does a man do so much and receives nothing?

When nothing happens the suffering becomes more and through this the striving for to fulfill the wish will grow. Through this we come to an honest and correct prayer for help. The more effort a person makes, the stronger the wish to receive what he is missing. When a little part of the wish is fulfilled a stronger demand is there to fulfill the remaining part.

The Creator only answers an honest and true prayer – *chisaron* – or prayer from within the heart. This prayer has to appear when a person is studying the Torah. It is the Torah that makes the heart free of all the remaining wishes. It gives an impulse at the brains, which is only a machine for our wishes, to receive the signals from the heart and turn them in actions. That's why a person must learn what he likes. The wish commands the brains to make effort for to come to connection with the Torah so it can reveal itself to the person.

The same is to be seen in our world when great efforts are done and the result is as positive experienced. A prayer is a prayer when it is completely. Prayer is an observation of the heart while brains only helps to enlarge. Inwardly the prayer must not be mixed. When a person has the strength to redeems himself from his egoism and reaches the quality of the giving, the time is there to involve himself with the Torah. To those who approach the Creator, to them the Torah will be revealed, because the Creator and the Torah are one.

When a person has still his egoistic, selfish wishes he belongs to the outer part. An effort wakes up a prayer: build up as it were an altruistic kli in which the Torah will be revealed. The secrets of the Torah do not belong to us. They are concealed and are on the higher steps. A person who is in an uplifted condition is worth the wish of a higher step. One can't stop halfway. When there is no interesting for the higher, a falling back is the result. That's why, when a person is in an uplifting condition, he has to read and study holy books for to come to comprehension what was once incomprehensible.

Question: When does a person know he has reached the maximum?

Answer: At the moment he receives an answer on his true prayer for the spiritual. From above the *reshimot* is already done. The whole system is prepared to give an answer. It only waits at our arousing and the request from below to fill the correct kelim with light.

Practice:

| What to correct | With what | Result | Goal |
|--|--|---|---|
| In spite of inspire and all the efforts nothing to understand of the Torah | To learn the secrets of the Torah, although one has to read the text a hundred times. Do not get disappointed nor say to yourself that it is useless because you don't understand a thing. Take a firm stand for the learning. | After great efforts of the Torah study, to bring out a true prayer. | To become worthy as much the Creator takes and answers your prayer. |

22. Torah Lishma

Torah is called *Lishma* primarily when one learns in order to know with utter certainty, within reason, without any doubts of discriminating the truth; there is a judge and a judgment. There is a judgment means that one sees reality **(1)** it appears to our eyes when we work in faith and bestowal. At that time we grow and rise from day to day because we always see a change for the better.

(1) *Through the inner being.*

Conversely, when we work in a form of reception and knowledge we see **(2)** that we decline every day down to the ultimate lowness in reality.

(2) *Through the outer being.*

When we are not living according the laws of the Torah a punishment is there immediately. It is the best way to the truth. Only in this way a person can come to the predestined fulfillment. With full knowledge and awareness we have to come to realize only by faith and through the giving we can reach the goal of the Creation and beyond that is nothing more. This is called the judgment is just, only in this manner we can come to the ultimate goal, meaning to understand beyond reason, with a complete and absolute understanding of which there is no higher, that only by way of faith and bestowal we can reach the purpose. Learn with the intention to reach the goal and come to the understanding there is only a judge and judgment, this is “Torah Lishma” **(3)**. “Great is the study that leads to an act.” **(3a)** But strictly it should be ‘.... leads to actions’ – the plural form – that there maybe many actions.

(3) *This leads to an act without any knowledge what is named ‘beyond knowledge’.*

(3a) *“Leads to an act” is in the singular form; it can stand for the end result – the gmar tikun. All separate spiritual deeds can be seen as one common deed and forms one great Ma’N that draws the light of the Messiah (the liberator).*

The learning has only one aim; the belief named ‘*Mitzvah echád*’ or ‘one direction’. This let the balance of the judgment goes worldwide to the scale of the good, to merits and not to punishment. **(4)**

(4) *Every separate belief forms a small-gmar tikun that will be integrated in one coordinating belief. This coordinating condition makes the scale goes to merit (to a merging with a new step) and not to punishment (the separation by working for the receiving and for knowledge) because through faith the condition of ‘rshut harabim’ can be reached (the territory of many different strengths).*

Faith is called doing (5) because it is the comportment of the world that one who does some thing, there must first be a reason that compels one to do within the reason. It is like the correlation between the mind and the action. (6)

(5) Here we see the inner movement, the real intention.

(6) Here Rav is speaking about faith within knowledge as a factor between the power of reason and the deed.

However, when some thing is above reason, the reason does not let him do that thing, but to the contrary, then he must say there is no reason (7) in this act, but only a deed. This is the meaning of, “If one performs one *Mitzvah*, he is happy, for he has sentenced himself etc. to a scale of merit.” This is the meaning of, “Great is the study that leads to an act,” meaning an act without reason, called beyond reason.

(7) There is only action – mitzvah – that let the scale go to the side of merit.

22. A. Torah *Lishma*

Torah Lishma means: to know the truth absolutely without any doubt. (1) This means to see the reality as it is namely when one starts to work with faith and for the giving, then there is at daily terms a growing and ascending because we see the changes always for the good. (2) But when knowledge and the Kabbalah (3) are the most important reason for our deeds, it is more likely we see within our truth our falling down to the lowest area.

(1) Without 'pilpulim', in other words without any logic construction or conclusion of the mind.

(2) Every day we see the only and real truth but with increasing focusing.

(3) Learn to receive.

Right at the moment we don't follow the laws of the Torah we immediately receive a punishment, then we understand the only way, the way of the truth and this will bring us eventually to fulfillment. Then we will understand, with full and absolute insight the ultimate goal is only to reach by faith and through the giving.

Within this goal are *din* and *dajan* (right and the judge) the Torah Lishma. Learning leads to faith – *bchinat emuna* – and is named a regulation. The *emuna* is the deed that learns the world to go first by 'faith within knowledge'. That is the situation between reason and action. But in 'faith beyond knowledge' reason has no role and she is only action – *mitzvah* – that let the scale go to the side of merits.

When a person is given the falling note that this is Lishma too. This means from above He is busy with him while that person sees where *din* and *dajan* are working. Baal Sulam explains us here that all the results of our learning in a group or at work, from above descends at us as a reaction at our deeds. This reaction can be positive or negative it doesn't matter.

The most important thing is it shows us the reaction there is a *din* and *dajan* and these are working with a judgment, unknown to our world but works perfectly according the Act of Creation. This is the goal we reach according one deed or '*emuna*'. When our *kelim* is corrected we will see the judgment and the judge are one. If a person reconsiders his conditions he will notice that everything will be evaluate according the laws of the Creation. This insight gives him certainty according the deeds of the *dajan*.

Practice:

| What to correct | With what | Result | Goal |
|--|--|---|--|
| To learn for the receiving and the knowledge and notice that he descent more and more to the lowest situation. | With full knowledge and understanding comprehend that only by faith and by the act of giving you can reach the goal of the Creation and above this is nothing more and possible. | Come to the faith via action in knowledge. That is the agreement between reason and action. | To be in the possibility to act beyond knowledge, mitzvah, who let the scale, goes to the side of deeds. |
| Some one who's not living according the laws of the true Torah will be punished immediately, | By working in faith and through the giving he will grow day by day because all the changes he sees for the good. That is named Torah Lishma. | To be absolutely certain he has no doubt in the truth of his knowledge. | The complete correction of his kelim and the justifying of the judge and the judgment. |

23. You that Love the Lord, Hate Evil

In the verse, “O ye that love the Lord, hate evil; He preserved the souls of His chassadim (His next of kin); He delivered them out of the hand of the wicked,” he interprets that it is not enough to love the Creator and to become one with Him. One should hate the evil too. (1)

(1) Because the Creator created one against the other. To the background of hate we see love the best. From this comes the expression “serve”.

Hate for the evil means hate for the wish to receive (2).

(2) Hate for the wishes of the OUTER BEING, for the receiving. For the wishes of the INNER BEING you have to sharpen your ears and to investigate them.

Here it becomes clear there is no other possibility to free oneself from the evil but also it becomes clear one can't stay in this situation.

We see and experience the damage the evil makes and at the same time we see the incapacity of mankind to destroy the evil independent in him. It is his nature to receive the wish for pleasure because it is created and planted in us by the Creator Himself.

In that state, the verse tells us what one can do, meaning hate the evil and by that the Creator will keep him from the evil as it is written: “He preserved the souls of His next of kin.” What is the preservation? “He delivered them out of the hand of the wicked.” In that state one is already a successful person, since he has come in contact with the Creator, be it the tiniest connection. But the evil stays and serves in a partsuf as ‘Achoraim’ (3) and only by way of corrections one can reach this.

*(3) Till the complete correction in gmar tikun, then there will be no evil anymore.
(Belá hamávet lanétsach).*

In fact, the matter of evil remains and serves as an *Achoraim* (Posterior) to the *Partsuf*. Only by correcting a person, where through hating the evil in earnest truth is it 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 and pals: if two people come to realize that each hates what one's friend hates, and loves what and whom one's friend loves, 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 needs nothing. Thus, man too must hate the matter of reception for oneself.

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

24. You that Love the Lord, Hate Evil

It is written, “O ye that love the LORD, hate evil; He preserved the souls of His saints; He delivered them out of the hand of the wicked.” He asks, what is the connection between “hate evil” and “He delivered them out of the hand of the wicked?”

In order to understand this first we must bring the words of our sages, “The world was not created, but either for complete righteous, or for complete evil.” He asks, is it worthwhile creating the world for complete evil, but not worthwhile for incomplete righteous?

He replies: from the perspective of the Creator, nothing has two meanings in the world. It is only from the perspective of the receivers, meaning according to the sensation of the receivers. This means that either the receivers feel a good taste in the world or they feel a terribly bitter taste in the world.

This is because with every act they do, they calculate in advance (*I*) when they do it, since no act is done purposelessly. Either they want to better their present state, or harm someone, but small things are not worthy of a purposeful operator.

(1) Because they are not corrected yet they make calculations in rosh – head

The way one experience the conduction of the Creator in this world is strictly an individual process, what we have in common is the understanding of the aim of Creation to experience pleasure. (*Lehetiv le nivra'av* is translated as ‘to pleasure the Creatures’.) But pleasure in the sense of the Creator and not in the way of our selfish centered egoism. It is better to translate ‘*lehetif le nivra'av*’ as for the sake of the creatures. Pleasure so the creatures can come to awareness to near the Creator and to merge with Him. In other words, either one feels the existence of the Creator and His providence or one imagines “The earth is given into the hand of the wicked.”

This is the reason they experience in a way the distance between themselves and the Creator and they give it the name ‘bad’. They consider themselves as sinners. There is no interval in the Creation. (2)

(2) In every creature and in every man are only two parts: the inner and the outer.

There are only two things a man can see; or he sees the Creator and His control system (3) or it seems to him everything is given by fate. (4) It is impossible for us to say we can observe while we can’t and through this we start to experience the truth and raise ourself to the Creator and ask Him for help, that He may have mercy upon us and liberate us from the unclean forces and strange thoughts.

(3) Through his inner being.

(4) At his outer being.

When he comes to this observation and realization and raises his prayer in truth, the Creator will answer his request. It is said: “the Creator is near to them who sincerely raise their

prayer”. He saves them out of the hands of the wicked (his inner selfish centered thoughts and wishes.)

As long as one does not feel one’s true self, meaning the measure of one’s evil to a sufficient amount to awaken one to cry to the Creator out of the affliction that one feels with one’s recognition of evil, one is still not worthy of redemption. This is because one has not yet found the *kli* (Receptacle) to the hearing of the prayer, called “from the bottom of the heart”.

The necessarily *kli* isn’t revealed yet. He isn’t listening very well at his *kli*, wish, prayer, named ‘*mi umka the liba*’, from his heart, because he thinks he has also something good in his thoughts, wishes or heart. In other words, he hasn’t come to the depths of his heart. He doesn’t see how the relation has to be considering the Torah and the Prescriptions. This is why he doesn’t see the truth.

Practice:

| What to correct | With what | Result | Goal |
|---|--|---|---|
| Notice there is absolutely no other possibility to release you from the evil. | In no way to agree or to stay in this condition. | The Creator will preserve him from the evil as said: “ Preserve the souls that are near Him”. And save them from the hands of the evildoers (his egoistic wishes.) | To be in a condition of happiness while a connection with the Creator appears. Even the tiniest thing has effect. |

25. Things that come from the Heart

What leaves the heart enters the heart. (1) Why do we see that even if things have already entered the heart, one still falls from his degree?

(1) The Ma'N that comes from the heart, (the inner prayer) enters the heart Ma'D (answer, light, abundance from above.)

The thing is that when one hears the words of Torah from his teacher, he immediately agrees with his teacher and resolves to observe the words of his teacher with his heart and soul. Afterwards, when he comes out to the world, (2) sees, covets, and is infected by the multitude of desires roaming the world and he, his mind and his heart will annul before the majority.

(2) Goes into the observation of the community – reshut harabim – and comes under the power of the surrounding wishes of his OUTER BEING.

As long in the human beings are strengths that let them bend to the scale of merits (*lachria et ha'olam le kav zchut*) as long the world draws at him he will mingle his wishes and thoughts. You could say he is as a sheep that is submitted to his shepherd who leads him to the slaughter. There is no free will neither free choice. He has to think, wishes and demands the society wants from him. In such case he chooses for strange thoughts, strivings and loathsome lusts and desires also everything what is against the Torah.

There is no counter force that can resist the influence of society. There is only one solution, to attach oneself at his Rabi and the holy books and feed oneself with these books and the authors (*mi pi sfarim ve mi pi sofrim*). Through this connection he can change his opinion to the good. Only through the merging with his Rabbi and the holy books a person can return to the real aim of the Creation. Only when a human being is in holiness he can start the discussion with his self and brings forwards reasonable arguments. Now his intellect is obligated too to follow the path leading to the Creator.

With '*chochmot*', discussions, arguments and prove it is impossible to kill the egoism. All sensible arguments make him to follow the path leading to the Creator come forwards from the merging with the Rabbi. Once he loses this base his arguments will lose the strength at the same time. That's why a person never must trust on the arguments of his intellect; instead he has to cleave at his books and his Rabbi. Only then a Rabbi can help him. In no way your intellect or your arguments can help you because there is no spirit in it.

25. A. Things that come from the Heart

What leaves the heart enters the heart. Though considering the fact that words have already entered the heart, he will sometimes fall down. When a person hears the Torah from his Rabbi a longing will be raised to fulfill this knowledge with heart and soul. Back in the material world he will be influenced by wishes of others and merge together with them. His knowledge, heart and wishes will be vanished through the community. There is no strength in him left to let the scale of the world goes to the side of merits.

The wishes of the community transform him and he merged with them as a sheep just before the slaughtering. He thinks, wishes, feels and demands just as the mass. He chooses their strange thoughts, desires and comfort and loses all strengths. There is only one way out, to merge with his Rabbi and his books. Only in their influence he can change his opinion and wishes. In this merging there is a beautiful specialty that will bring him back to the Source.

In what way one can constantly be near and merge? Only through an unceasing digesting about the things he hears and learns and with the mainly aim to connect oneself. In a group, under influence of a Rabbi and the subject of the learning, it seems he is a hero and is afraid for nothing. Let it come!! But at such a moment nothing will come, or may be heavy situations. The meaning of the learning is to bring a person out of his seemingly uplifted condition. Falling and failures are inevitable at the path to his goal.

Every time when the connection with the Creator is lost, it is relevant to return as soon as possible to the situation of uplifting and connection with the Creator. But how can one do this when one is lost and every connection with the Source is broken? There are no prescriptions. Every one has to go its own path. During the lessons there is *avijut* (the thickness of a wish) at the level of *shoresh* (root, zero). A man is cut off from his wishes and merge with the center of the learning. It is supposed that a student at such moments receives *nekudat of Moshe Rabejnu* (the point of Moshe, our teacher).

It starts to work in him and now he is connected with the Torah. When a person leaves the study atmosphere and has to deal with his daily things his 'avijut' goes to the level of dalet (4) or the level of his material wishes. He loses the connection with the spirituality and wishes to fulfill his selfish wishes. One has to seek for a possibility to merge again with the spirituality. He has to eliminate his wishes of the level 'avijut dalet' and go step-by-step to the 'avijut the shoresh'.

Through this he can justify his situation and accept everything what happens in his life. The work is to let come both ends together. Of course one can't realize this at once. Over and over again one has to make effort. When a person is in a moment of spiritual uplifting he may never forget the upcoming fall. Look forwards and redeem your time and tempo yet. With the expression of the mind it is impossible to win. Every uplifting and fall is necessary to accept the help of the *masachim* (the screens, the anti-egoistic strengths).

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|---|
| The road of reasonable arguments. | To cleave at his Rabbi and at the higher step ACHa”P (the lower part of) as at the author of the book he is reading. | He changes his opinion; the intention of his wishes and now he has the strength to let the scale go to the world of merits. | Return to the Source. |
| To merge himself with the wishes and thoughts of his surroundings. To come under the power of his surrounding and by this neglects his opinion, wishes and heart. | To cleave at his Rabbi and books, this is named: “feeding oneself with the books and their authors.” | Merging with his Rabbi and his books. | To bring him to the goal of creation. |
| To bear difficult conditions, the fallings and the failures when there is no connection with the Creator. | To return as soon as possible to the uplifting and connection with the Creator. During the study the avijut ascends to the level shoresh. He connects himself with the learning and cut him self off from the remaining wishes. Back in the world he has to seek to a possibility to merge again with the spiritual. Step-by step he has to eliminate the wishes of avijut dalet and gimel, he has to justify what happens and accept the help of the masachim that can help him. | Try to let both ends merge with each other: namely to let come a new, not corrected wishes of the avijut dalet, to merge with the avijut shoresh. | To for see spiritual falls and shorten the time and the tempo of the corrections. |

26. One's Future Depends and Relates to Gratitude for the Past

It is said: “*Ram Hashem ve shafal ieré*”. Great is the Lord and only he who is humble will see Him, the greatness of the Lord. (1) The characters of the word ‘jakar’ (value) and ‘jakir’ (knowledge, the known) looks very much at each other. The more value something has for a person, the more he appreciates it (the greatness) and the more astonished he is. This astonishment brings awareness in his heart. In the same measure the pleasure is awakened too.

(1) In a way a person can't be 'small' or 'important'. Small or humble is a condition wherein a person puts himself by his inner efforts and by his thoughts at the greatness of the Creator. Only then he can see how small he is.

If one knows one's lowness, he is not more privileged than one's contemporaries, meaning he sees there are many people in the world who were not given the strength to work the holy work even in the simplest of ways. Even without the intent and in *Lo Lishma* (not for Her Name), even in *Lo Lishma* or *Lo Lishma*, and even the preparation for the preparation of the clothing of *Kedusha* (Sanctity).

He, on the other hand, was imparted the desire and the thought to nevertheless occasionally do holy work, even in the simplest possible way.

If one can appreciate the importance of it, according to the importance one ascribes to the holy work, to that extent one should give praise (2) and be grateful for it. This is so because it is true that we cannot appreciate the importance of being able to sometimes keep the *Mitzvot* of the Creator, even without any intent. In that state one comes to feel elation and joy of the heart.

(2) Sincere prayers to and sincere praises at the Creator mean you have to make your self-small so you can let His wish ascent at the level (bchinat shoresh) of the receiving.

When a person aims his praise and prayers at the Creator, as a consequence his awareness will be broadened and he feels the depth in every spiritual detail. Now he understands whose slave he is. Through this he uplifts himself to higher steps. (3)

(3) In every new condition he comprehends whose slave he is. He makes himself small for the greatness of a new spiritual step. That's why he ascends to new heights: to bchinat shoresh tav - every next step.

The praise and the gratitude that one gives for to expand the feelings and one is elated by every single point in the holy work, one knows who's worker he is and he rises even higher. This is the meaning of what is written, “I thank Thee for the grace that Thou hast made with me,” meaning for the past (4), and one can confidently say, and does say, “and that Thou will do with me.”(5)

(4) For the strength He gave to me for to come in harmony with Him and to rise up at bchinot shoresh, as an embryo in the womb of the mother.

(5) He will raise me up. He will extend my kelim and my observation of va'k and ga'r bchinot Beth, gimel and dalet in the corrected wishes

27. What is “The Lord is High and the Low will see”

How can man be equal with the Creator as he receives and the Creator gives? It is said: ‘great is the Creator and only he who is humble will see Him’. Once a person efface one self his independent selfish view and power that separates him from the Creator, it will be gone. He has become worthy of the light Chokmah, the light of wisdom and understanding.

But he who stays in his egoism, in his self-centered selfishness separates himself from the Creator as a consequence there is no equality to quality.

Smallness means to make oneself small for others. (1) This smallness a person can experience in his work is in a way a form of wholeness. (2) It is not the same smallness that you can feel in this world when someone humiliates you.

(1) There is no sense in lowering oneself for the outer being, not for anyone.

(2) Humbleness for to come in agreement in quality with the Creator, is humbleness that a person experienced in the work in the form of wholeness. It brings him an observation of wholeness. And wholeness is always an uplifting. It is said: “In His wrath He lays down the pride and He will uplift the humble ones”, the one who are seeking to become one with Him in quality.

In such a case he can’t be aware of wholeness. There is a principle: what a person thinks has an impact on others. So, when people respect him he sees himself as perfect. And he who is ashamed feels himself small.

27. A. What is “The Lord is High and the Low will see”

Great is the Creator but the lower will see Him. How can there be a union with the Creator when a person receives and the Creator gives? When a person kills his nature then there is no reason to be separated from the Creator. Then he is worthy to receive the light Chokmah and see the Creator. But he who is in his own ego is far away from Him. To become near or far, all depends of the pride in the human being. When he can kill his pride he will near the Creator. Pride in full condition will bring him far away of the Creator.

A person has to uplift the Creator and humble his self. The more a person makes himself lower considering the Creator he will near Him. This is not meant that you make yourself low considering other people but when other people humiliate him he sees himself as the most humble. Only human beings can give at others the feeling of greatness and the feeling of complete smallness. The Creator brings us in such situations so we are at shame. The Creator does do this with purpose so we hold ourselves back for pride. (1)

(1) In a letter to his son the great cabbalist Nachmanides (Moses Nachmanides, Spain 1194-1270 Eretz Yisrael), gave a wonderus correction system that even today is of value in the spiritual work. (One has to be careful for to do not mix up this work with the mussar literature – the religious ethic books).

“Hear my son, the instruction of thy Father and do not despise the method of your mother. (Mish lei 1:8) Always talk calm to everyone (2). It saves you for anger (3), a bad habit that brings man to sin.” (4)

(2) Speak calm – from the inside there maybe not one single resistance to whom whatever. It doesn't matter when you feel good or bad

(3) 'Anger' is a manifestation of pride, from someone who's in his own ego and whose qualities are not in harmony with the Creator.

(4) To receive for oneself.

As our Rabbis said (Nedarim 22a): “All who burst out in anger is a subject for the qualities of hell (Gehinnom)”, (5), (Kohelet 12:10): throw away the anger out of your heart (6) and remove the anger out of your flesh”. (7) Evil means here Gehinnom. (Mish lei 16:4): “...and the evil one is predestined for the day of the evil”.

(5) Egoistic receiving in the lower 4 sephirot below the parsa (NeH'M) is the condition of 'Gehinnom' – hell.

(6) From the body, the torso – toch.

(7) From the lower part – Sof. In this way anger is easier to correct than any other form of evil.

“Once the anger is removed from you, humbleness will well up in your heart”. It is one of the finest admirable characters a man can have. (Mish lei 22:4): “The heel of humbleness is respect for Hashem”. (8) By humbleness thou will come by fearing of the Hashem too. It will make that you always think twice about a matter (see Awot 3:1); “Where do you come from and where do you go to. During lifetime you are only a worm just as when you are dead”. It will remind you in future that thou will be judge by the King of Glory Himself. (Melachim 8:27; Mish lei 15:11): “See, even the Heaven (9) and the heaven of the Heavens (10) can’t be comprehend. The less the hearts of people!” (Jeremiah 23:24): “do I not be the One who fills the earth and the heaven”, says Hashem”.

(8) Rav gives the order of the spiritual correction. First the liberation of anger to humbleness and further the fearing of the Hashem – the creating of emptiness in one self so now he can receive the greatness of the King of Glory according the strengths of masachim.

(9) Zejr Anpin of the world of Atzilut.

(10) Abba and Iema of the world Atzilut.

“When you think at all these things you will come to fear Hashem, He who created you and to guard yourself for sins and be happy with anything that will pass. When there is modesty and you act modest to everyone; fear Hashem and the sin, the splendor of his Glory and the spirit of the Shechina will rest upon you. (11) You will receive the life of the future world!” (12)

(11) Inwardly, because everything what is outside is the Creator.

(12) A further observation of the spiritual worlds.

“And now my son do understand and notice whoever rebels against the Kingdom of Hashem (13), who feels oneself greater then all others because he decorates himself with beautiful clothes (14) it is written (tehillim 93:1), “Hashem rules, He wears the cloths of greatness”.

(13) While he wishes to receive only for oneselves.

(14) Levushim (garments). Greatness is only an attribute of the Creator. While we are working to come in agreement with His qualities we are in a way in greatness too. But inwardly he is constantly in the observation of humbleness because there is absolutely nothing good in him.

“Why would someone feel pride? Is it of his richness? (15) – Hashem makes someone rich or poor (me Shmuel 2:7) (16). Is it because of the honor? (17) – It belongs to Hashem as we can read in (me Divrei Hayamim 29:12), “richness and honor comes from Thou”. So how can any one decorate himself with the honor of Hashem?” (18)

(15) By the way he is filled with light and understanding.

(16) By the way he is filled with experience and emptiness, by his ups and downs.

(17) By the way of levushim (garments) of the light.

(18) Then he will come out above the limits of his masach and that is against the law. The working of the masach is spreading only from Him and for below.

“And the one who is pride on his wisdom he will be certain that Hashem is “the Speaker of confident people and will take away the act of reason from the old man” (Iyov 12:20)! (19)

(19) The speech of dibur comes from a mouth (or pe) ...and the understanding of the old man (zekenim) will be taken away to attract the light of Chokmah because wisdom belongs to the One and Only Wise Man – the Creator. But zekenim – the old man in wisdom, the souls of tsaddikim (of the righteousness) they can through their ma’n wake up the high light, and the wisdom descends via saarot dikna (hears of a beard). In Aramaic beard is dikna and in Hebrew zakan, a beard is an attribute of old man, from the wisest man and experienced one.

“Here we see for Hashem is everyone the same there He with His anger brings the pride down and when He wishes, raises the lower. So let yourself down (20) and let Hashem raise you!”

(20) Do not wait till you are at the bottom. Make yourself small while you are in the condition of inwardly uplifting. Do not waste this condition but consider it as a new point for a new wave of correction.

“That’s why I shall explain to you how to be modest. Always speak softly with a bended head (21), with the eyes at the ground and your heart focused at Hashem (22). Do not look at the face of the person to whom you speaking at. Consider everyone greater as you. When he is wise or rich, show respect. When he is poorer or wiser than you consider yourself as guiltier and give him more respect than yourself, because when he sinned it is through a deviation while yours is with purpose.” (23)

(21) Everything what a partsuf receives comes from the head – rosh. To bend spiritual the head (harchanat rosh) means to give the wish of a higher step to a lower step. Like an adult bows his head for a person who’s smaller or for a child, in this way one bows his head constantly as an example at the higher partsufim, in the direction of his not corrected kelim.

(22) But the heart, your ma’n neshamot hatsadikim (souls of the righteous) is pointed at zo’n.

(23) It is not given to you to penetrate his kelim and see the world through his eyes. Though he is in the eyes of the Creator perfect.

“Consider yourself, in all deeds, words and actions as standing before the Hashem and His Shechina above you because His glory fills the whole world (24). Speak with fear and respect just as a slave before his master. Act with modesty considering anyone. When someone is calling you, give a soft and softly answer, just as someone is standing before his Master “(25).

(24) Let the first ma'n stay up high, in the higher step so all others pleadings can be added at the higher.

(25) Pay attention at your first ma'n that it don't fall of the higher step by your lower intentions

“There always has to be a diligence attitude for the learning of the Torah so you are always in the situation to fulfill His tasks. When you stop with the learning, reflect the learning and see what and how you can bring in practice.” (26)

(26) There must be a working with faith and devotion. Then there will be a growing and ascending every day and night because you see every change as for the better

“Research your actions every morning and evening. (27) In this way your day will be in *teshuva* (remorse). (28) Be concentrated at your prayers so everything concerning the world will disappear from your heart. Make your heart ready for the Hashem. Purify your thoughts and think before you speak“. (29).

(27) Make a selection (birurim).

(28) The days of descending souls are beforehand appointed in agreement with the number and the quality of the corrections that a person has to do in a lifetime.

(29) Do not exclude your outer being.

“To do this every day will prevent you to come to sin. In this way all what you are doing shall be right (30) and your prayer will be pure, clear and purified, devoted and acceptable for the Hashem as it is written in the tehilim 10:17 – “When their heart is concentrated at You, listen to them”.

(30) It will create in you a whole partsuf. ‘Words’ consists of letters (otijot). We see – Sof – at the beginning of a correction as the kelim KaCha”B. Then we have ‘deeds’ that is the part of the body – toch – with ChaGa’T of the partsuf and eventually we have ‘thoughts’ – rosh what is an addition to the NeHJ’M from a partsuf.

“Read this letter atleast once a week and don’t neglect anything. Accomplish this and follow this path that leads to Hashem forever. He is blessed and asks Him to attend you on this path so you will succeed and earn the Future World that lies hidden for the righteous. Read every day this letter and the heaven will answer all the wishes you have in your heart. Amen. Sela!”

He is leading and helping us to give up gradual our nature so we can become the nature of the Creator. In all situations, small or high we have to thank and to justify Him. The Creator brings you more and more to a lower condition so your selfish pride will become pride for Him. Only when you are in the lowest situation you will understand and see how far you are from the Creator and there is only one possibility: ask Him for help. There has to be only one wish; to become one with Him and to stay connected with the Creator forever.

Practice:

| What to correct | With what | Result | Goal |
|------------------------|------------------|---------------|-------------|
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| | | | |
|---|--|--|---|
| <p>He has pride. He has no respect for the Creator.</p> | <p>By the way of humbleness.</p> <ol style="list-style-type: none"> 1. Always speak softly with a bended head: with the eyes to the ground. Your heart is directed at the Hashem. Do not look at the face of the person you are speaking to. 2. Consider everyone greater than yourself. Always visualize the Hashem in all your actions, words and deeds with His Shechina above you because His Glory fills the whole world. 3. Speak with fear and respect just as a slave who is standing before his master. Act with modesty considering everyone. When someone is calling you, answer with a soft and softly voice as if you are standing before your master. 4. There should always be a studying of the Torah so you are capable to fulfill His tasks. When you come from your study, reflect with precision the studied and see how you can bring it in practice. 5. Research every morning and evening your actions so you will be every day in teshuva (remorse). 6. Be concentrated at your prayers by banning out the material world out of your heart. Prepare your heart for the Hashem. Purify your thoughts and think before you speak. Your prayer must be pure, clear, sincere, devoted and acceptable for the Hashem. 7. Read this letter at least once a week and do not neglect anything. Perform and walk the path of the Hashem forever. May He be blessed so you will succeed and deserve the future world that lies hidden for the righteous. | <p>Always think about the issue: "Where did I came from and where do I want to go to".</p> <p>During the life I am as a worm just as when I am dead. This will bring him in remembrance by Whome he will be judge in the future, namely the King of Glory.</p> | <p>To get respect for the Creator. To succeed and earn the future world that lies hidden for the righteous one.</p> <p>Each day you read this letter the heaven will answer the longings of your heart.</p> |
|---|--|--|---|

| What to correct | With what | Result | Goal |
|---|--|---|--|
| <p>The lack to see the value of the fulfillment of the prescriptions or the wish of the Creator, even if it is only now and then and without the proper intention.</p> <p>He notices that he has pride and he stays in his egoism, in the power of his selfishness.</p> | <p>Appreciate the Creator who had given at you the wish and the thoughts to stay, even for a short moment, in the spiritual because He had found you worthy. Depended at how much you work for the spiritual praise and raise the Lord.</p> <p>He has to raise the Creator and make oneself smaller.</p> | <p>As a consequence of his praises he gives at the Creator, his awareness will be extended and he becomes conscious of every detail of the spiritual work. Through this he will understand whose slave he is.</p> <p>The lower he is considering the Creator the closer he will near Him.</p> | <p>He ascends higher and higher and reaches new steps</p> <p>Constantly be in hidden contact with the One he wishes to near.</p> |
| <p>Anger is a bad habit that brings man to sin.</p> | <p>Learn to speak always with calmness. This means inwardly there must be no resistance to whom or whatever.</p> | <p>To be preserved for sin. With this new quality he can accept life in happiness. Step-by-step humbleness will come in his heart.</p> | <p>The descending of the spirit of Shinah and the splendor of Her Glory, that he maybe worthy the life in the future world.</p> |

28. I shall Not Die but Live

In the verse, “I shall not die but live” etc. In order for him to reach the truth there must be a sensation that if one does not obtain the truth, he feels himself as dead because he wants to live. This is the meaning of “I shall not die but live” etc. said about he who wants to obtain the truth.

This is the meaning of, “Jonah, the son of Amithai.” **Jonah** comes from the (Hebrew) word *Hona’a* (Fraud), and **son**, from the (Hebrew) word *Mevin* (Understands). He understands because he always examines the situation he is in and sees he has deceived himself that he is not walking on the path of truth.

This is so because truth means to bestow, meaning *Lishma*. The opposite of it is fraud and deceit, meaning only to receive, which is *Lo Lishma*. By that one is later imparted the “Amithai”, meaning the **Emet** (Truth).

This is the meaning of “thy eyes are as doves.” The *Eynaim* (Eyes) of *Kedusha* (Sanctity), called *Eynaim* of the Holy Divinity, are *Yonim* (Doves). They deceive us and we think that she has no *Eynaim*, as it is written in the Holy Zohar, “A fair maiden with no eyes.”

The truth is that he, who is awarded the truth, sees that she has eyes. This is the meaning of, “A bride with fair eyes, her whole body needs no scrutiny.”

He can’t reach wholeness when there hasn’t been any experience. As long he hasn’t reached the truth he looks like death because he desires for this life. “I won’t die but shall live” is only for them who wish to live the true life, he who’s seeking for the truth. It is said: ‘*Jona, ben amiti*’ – Jona – the son of truth. Jona means pigeon but also the name of a person. Jona comes from the word *Omaa* – pleasure. *Ben* comes from the word *mevin* - understanding.

Onaa understands because he sees he goes the way of pleasure for himself and not along the way of the truth, the way of the giving, *Lishma* – for the Creator. Onaa sees he’s mendacious and in opposite of the path to the Creator. When he sees his true situation he becomes *amiti*, truth, he is worthy. It is said the Shinah has eyes named *jonin* –pigeons. These eyes betray us. For us it is if the Shinah has no eyes but for them who have become worthy of the truth, they see she has eyes. It is said: ‘when a bride has beautiful eyes, her body doesn’t need any control.’

29. When Thoughts Come to a Person

“The Lord is thy shade.” When a person has doubt in the Creator, the Creator will doubt at that person. And when the Creator doubts it’s named: the mountain of the Creator. (Doubt is ‘Hirhurim’ and mountain is ‘har’.) This is the meaning of, “Who shall ascend to the mountain of the Lord and who shall stand in His holy place? “He with clean hands and a brave heart!” This is the meaning of, “But Moses’ hands were heavy by raising his hands to the Creator”. (1). And a pure, brave heart (2) is given to them who are working for the Creator, and this is the meaning of “heart”. (*Avodat liba*)

- (1) *When “the hands are hanging down” he doubts at the Creator. When the hands are under the middle, beyond there are mighty uncorrected wishes NeHL’M. And diverse, when his hands are, just as with Moses up high to rosh where are the pure strengths, he shows inwardly he conquered his doubts and his enemy – Amalek – and his egoistic wishes.*
- (2) *A person ‘with a brave heart’ overcomes the wishes of the heart of his outer being. And then his partsuf (the inner spiritual body) is corrected.*

30. The Most Important is to Want Only to Bestow

The most important thing is to wish nothing only to give because of His greatness, because any reception is flawed. It is impossible to exit reception but only to take the other end, meaning giving.

The moving force, meaning the extending force and the force that compels to work is only His greatness. He must think that ultimately, the forces and the labor must be given, but through these forces he can bring some benefit and pleasure. In other words, he can please a limited body with his strength and effort and this is considered a passing guest or an eternal one, meaning his energy remains in eternity.

It is similar to a person who has the power to build a whole state and he who builds only a hut, ruined by a strong wind. You find that all the forces were wasted. However, if he remains in *Kedusha* (Sanctity) all the forces remain in eternity. He should receive his foundation only from this goal and all other foundations are disqualified.

The power of faith is sufficient for him to work in the form of giving. It means that he can believe the Creator receives his work though his work is not so important in his eyes. Nevertheless, the Creator receives everything. If he attributes the work to Him, He welcomes and wants all the works, whatever they are.

If he wants to use faith by way of reception faith is not enough for him, meaning he has doubts in the faith. The reason is that reception is not the truth in fact, he has nothing from the work and only the Creator will have from his work.

Therefore, his doubts are true. In other words, these alien thoughts that surface in his mind are true arguments. However, if he wants to use faith to walk in ways of giving, he will certainly have no doubt in the faith. If he has doubts, he has to know that he probably does not want to walk on the path of the giving because for the giving faith is enough.

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|--|
| Doubt in his belief because he wishes to use his belief for his own good. | He has to make effort for the spiritual so he can give. | He receives the strength of faith to go along the way of giving. | To give the fruit of his labor at the Creator. |

31. All that Pleases the Spirit of the Creatures

All that pleases the spirit of the creatures etc. He asked, “but we have found among the greatest and most renowned that they had disagreements. Thus, the spirit of the creatures is not pleased with it.”

He answered; they did not say **all the people**, but **the spirit** of the people. It means that only the bodies are in disagreement, meaning each is working with the will to receive.

However, **the spirit of the people** is already spirituality and it is pleased. The righteous that extends the bounty extends for the whole generation, and who have not yet clothed their spirit are still unable to attain and to feel the bounty the righteous extended.

It is said: ‘*Kol she ruach habrijot nocha hejmeno*’ what means ‘everyone who’s inclined for the souls of the creatures’. But there are examples of righteous man who had doubts. ‘Inclination for the *souls* of the creatures’ (1) and not ‘inclination for creatures’ (2) because the body is in doubt and contradiction there everyone uses his selfish physical wishes.

(1) *To the inner being*

(2) *To the outer being*

The soul of the creatures is in their spirituality. That’s where the affection is. A righteous receives the high light, the abundance for the whole mankind. As long there are people who can’t reach their soul they receive or observe the high light the righteous attracts for them from above.

Practice:

| What to correct | With what | Result | Goal |
|------------------------------|---|--|---|
| Respect for the outer being. | To reach his soul. Approval and connection with the inner being. | He can receive and observe the higher light, which a righteous attracted for him from above. | To receive abundance from above for the whole humanity. |

32. A Lot is an Awakening from Above

‘Fate is the wish (wake up) from above’. A lower has in no way any influence at his fate. It is said in ‘Megilat Ester’: ‘Hipil pur’ – a destineted fate. Haman accuses the Jehudim (jews) because they are not following the laws of the King, he says; the spiritual slavery starts with them who are working for oneself – in lo Lishma. He accuses them because they have received the Torah.

When he has corrected his intentions and he reaches ‘Lishma’ – for the sake of the Creator, the accusation lays in the fact he is’nt worth to receive the light and the higher awareness. ‘Why is given to them these higher consiousness while they didn’t work at it yet?’ All their thoughts and aims were only for them selves, lo Lishma. It is said: “the sinner prepares and the righteous receives’.” First a human being works as a sinner – lo Lishma and then he is worthy to receive Lishma. All his works and efforts come in holyness, this is named ‘the righteous receives’.

There is a resemblance between the feast of Purim and Jom Kipurim. Kipurim has two words: ki what means equal and Purim. Jom Kipurim means – equal to Purim. Jom kipurim stems from the wish coming from below, from the creatures as a consequence of their repentance and correction. Within is the wish (the wake up) from above, through fate. *One* fate is for the Creator and *one* for the impure strength, but it is the Creator who chooses. (1)

*(1) As a consequence of the spiritual work one has to reach the condition of ‘Jom Kipurim’. There are two aspects in his wishes: 1- the **left line**, the wish from below, from the creatures as a consequence of their repentance and correction: 2- the **right line**, the wish from above, through fate. We see there is one fate for the Creator and one for the impure strengths. The creator chooses and from Him comes the line in the middle, the light of correction.*

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|--|
| The working for one selves – lo lishma. That’s why he has no influence at his fate. | Working with the intention to receive “lishma”. | He is worthy to receive ‘Lishma’ and all his works and efforts come in deity, in the act of giving. This is named ‘the righteous receives’. | To receive the condition of “Jom kupurim” that has two aspects: 1) the left line, the wishes from below, from the creatures as a consequence of their repentance and correction. 2) The right line, the wish from above through fate. In this way there is a destiny for the Creator and one for the unclean forces. But it is the Creator Who chooses and He makes the middle line, the line of light, of correction. |

34. The Profit of a Land

It is known that nothing appears in its true form; only through its opposite, “as far as light excelled darkness.” This means everything is pointed to another and by the opposite of something, the existence of its opposite can be perceived. (1)

(1) This principle is a consequence of how the observation of the Creation is structured. Everything consists of two parts, the inner and the outer. When this fact slowly all doubts about the control system of the Creator what is good, will disappear. In each difficult situation one has to make a havdala, a separation, so there will be no doubt for the decision one has to make.

When I feel hate rising in me I have to ask myself: who is this, is this my inner being or my outer being? Which one of them wants to please me? Know the vectors are opposite always. When one wants to give pleasure another hates it and vice versa. Without any doubt there has to be an acceptance what the inner hates or wants to please.

Don't pay attention at what the outer being wishes. When the outer is very persistent throw it a bone of the royal table. Research and notice this will work!

Hence, it is impossible to attain something in complete clarity if its parallel is absent. For example: it is impossible to estimate and say something is good if its opposite is missing, (2) pointing to the bad. It is the same with bitterness and sweetness, love and hate, hunger and satiation, thirst and saturation, cohesion and separation. It turns out it is impossible to come to love's adhesion (3) prior to acquiring the hate of separation. (4)

(2) When a person is working at himself we see the same division: the inner or the 'good' and the outer or the 'bad'.

(3) In comprehension and observing of the inner being.

(4) The comprehension and observing of the outer being.

To come to hate separation one must first know what separation is, meaning what he is separated from, (5) and then one may say he wants to correct that separation.

(5) To select and make havdala – diversion.

In other words, one should examine from what and from whom he is separated and afterwards he can try to amend it and connect himself to the one he is separated from. (6)

(6) To make an indisputable decision after one has made a havdala.

If, for example, one understands he will benefit from merging with Him, he can assume and know what one loses by remaining separated. Gain and loss are measured according to the pleasure and the suffering. One stays away from something that causes one to suffer, and hates it. The measure of the distance depends on the measurement of the suffering since it is man's nature to escape from suffering. Hence, one depends on the other; meaning to the extent

of the suffering so is the measure one strains and works to stay away from it. In other words, the torments cause hate for the thing that induces torments and to that extent one stays far from it. It follows one should know what is equivalence of form in order to know what he must do, to reach adhesion called equivalence of form. (7) By that he will come to know what disparity of form and separation is.

(7) The inner being is only interested in the resemblance of qualities. He only opens his ears for the saying of the “Proverbs of the Fathers”: ‘ while you fulfill the prescription (the path to the Creator) put your loses and profits opposite the loses and the profits of a sin. That brings clarity.

We know from the holy books the Creator is good and He creates only the good: His government is understood as good by the lower creatures. We have an obligation to believe this. However it is difficult to maintain the government is good while we are seeing in our surroundings and in ourselves there is suffering; and this is send for the good to lower creatures. When there is an experience of suffering and you are accusing Him for all the suffering He is sending to you, you deny the Creator is sending only the good to His creatures, that is named sinner. A sinner justifies only the Creator when He is sending him pleasure. As we already have said: he is righteous who justifies the actions of the Creator. He who says the Creator does govern the world in a righteous way. A human being who experiences the suffering is separated from the Creator because he changes his nature in hatred for the One who is sending him this suffering. Instead to love Him, he hates Him.

(8) Suffers at the suffering. Because when he should not pay attention at the suffering of his outer being he would not change in the hater for The One who sends him the suffering.

What do you have to do to reach the love from the Creator? We have received a *sgula* – a wonderful remedy namely the Torah and the Prescriptions (Kabbalah) to help us. The light what is within the Torah helps us to return at the Creator. The light in the Torah makes us aware of the danger that lies in the separation with the Creator. When there is the true intention to understand the light within the Torah, at the same time the hatred for the Creator is disappearing. Now he sees the reason what has taken him away from the Creator.

A person has to believe the conduction of the Creator is good; that the Intention, was, is and shall be good, it is only the opposite what the selfish-centered man is wishing. Only when you come to the intention ‘for the sake of the Creator named equality in quality, you can receive pleasure the Creator wants to give at you. To understand this wakes in you up the hatred for the separation with the Creator because now you understand the use of the words equality to quality and you can get strength out of these words. Only then a human being can strive to become whole with the Creator

Every time you experience the condition of falling you are separated from the Creator. This gives you the possibility to understand the both sides of the separation. The moment you experience the falling you have to let grow the understanding of the nearing. You can compare this with the feeding of a person who has never been hungry. The falling and the separation are waking up in you the longing for to come nearer and for the uplifting. An ascending wakes up in you hatred for the falling. Only when there are two observations (9) you can see and understand the difference.

We already have said: “the greatness of the light lays in the darkness”. One can appreciate the closeness with the Creator when he sees this is the only way to reach the good that was planted in the act of Creation – to give pleasure at the creatures. Everything he observes was sent by the Creator so he could see the way he sees. These are the paths to reach the goal of the Creation.

(9) These two observations are only there for them who are working spiritual at themselves. When a person only lives according to his outer being, he has one observation.

Yet, it is not so simple to acquire adhesion with the Creator. It requires great effort and exertion to acquire the sensation and feeling of delight and pleasure. Before that, one must justify providence, believe beyond reason the Creator behaves in goodness with the creature and say, “They have eyes and see not.” (10)

(10) They will not see the light of correction, of A'B and Sa'G because eyes is Chokmah – A'B and ears is Binah – Sa'G.

Our sages say, “Habakkuk came and ascribed them: ‘The righteous shall live by his faith’. It means a person doesn’t need to engage himself in details but concentrate his entire work on a single point, a rule, which is faith in the Creator. He should pray at the Creator to help him to become capable of advancing with faith beyond reason. There is power in the faith, that when one comes to hate the separation it is considered faith indirectly makes him hate the separation.

We see there is a great difference between **faith, vision, and knowledge**. Something can be seen and known, if the mind necessitates it is good to do that thing it decides to do so. Once that decision is done it is enough regarding the thing he decided to do. In other words, he executes in the form that he decided. This is so because the mind accompanies him in every single act so as not to break what the mind tells him and lets him understand in every single act by one hundred percent, to the extent that the mind brought him to the decision he has reached. (11)

(11) For example: when someone has burned his fingers once, he will never put them in the fire again because his power of reason /intellect makes the conclusion of the consequences.

Faith is a conditional agreement, to act against the reason. In other words, he overpowers the mind and says it is indeed worthwhile to work as much as faith necessitates to work beyond reason. Faith beyond reason is only worthwhile when we are truly busy with it. Only when you really believe you can bring up the effort to go beyond reason, the intellect. (12)

(12) Each day a person wakes up and immediately he remembers his previous conclusions about the many questions of life from practice – be toch hadaat. However, every moment you have to fight against these previous conclusions so you can make a clean start. Each day of the Creation you have to make a new and unique correction besides your own personal correction.

As soon as the faith to go beyond knowledge has left you, you are weakened and you will stop learning the Torah and with the spiritual work and it can’t help you anymore.

While when we have taken a sensible decision we don't have to return every time to overlook the decision and to motivate ourselves.

It is a fact that you have to work with a certain insight in what is good and what is bad. When faith does obligate you, you have to go away from the faith otherwise you will fall from the earned step in the condition of the sinner. These situations come and go every day several times; it is impossible to stay forever in faith beyond knowledge, **(13)**

(13) Faith beyond knowledge isn't possible without a continuous inner struggle. Every time when there is a distraction of the wishes of the outer being there is a delay in the belief beyond knowledge.

Belief beyond knowledge is hardly to comprehend because it is opposite to our intellect and to all our physical wishes. And you have to know all the wishes in your body stem from nature self, because the body and the heart want to enjoy constantly it pulls you away from to go beyond knowledge. Only when you connect yourself with faith you will receive the strength to go beyond the power of the physical body and beyond your intellect. Before you become one with the Creator, you can't be forever in the condition of faith beyond knowledge.

When the light of the faith doesn't shine over you, you can see how small you are. This situation is the consequence of the discrepancy between the Creator and the selfish wish. The difference between qualities from the Creator gives you the observation of suffering. It destroys everything what was needed to near the Creator. At such a moment, when the faith is disappearing in you, you realize you are in a worse situation than before you had faith. **(14)**

(14) The faith gives in you an awareness of higher and lower levels. The reach of your awareness goes in the depth, height and broadened. When the faith disappears for a short moment you fall to unknown depths back because there is only a thin layer of belief to hold on with the lighted avijut. When belief suddenly disappears because of a shortcoming at inner strength, the avijut increases immediately to the level of the new depth in his awareness and as a stone he rolls down from the mountain.

Through this comes the hate for separation considering the qualities of the Creator because at once he sees the suffering in the world and in himself. He is not in the situation to justify the government of the Creator with a good deed that comes from the absolute good Creator. In this condition he sees darkness around him. When he corrects his bad opinion hatred appears for the separation with the Creator. En through this hatred for the separation for the Creator by the worsening of his own qualities he comes to love through the nearing of Him. **(15)**

(15) Hate for separation of the Creator and a better belief over His government makes the belief beyond knowledge stronger. This makes the layer of belief thicker (cushion of belief) and one can lean more at this layer; he can hold tight without falling in a condition that is worse than before he started to belief.

The more you see the darkness and the evil you can come near to the observation of the good and to respect this situation even when there is only a slightly connection with the Creator. **(16)**

(16) Each time you go with belief beyond knowledge from the inside a warning light is flickering – the reshimot.

We can see that all the torments existing in the world are a preparation for the real torments. These are the torments one must reach or he wouldn't be able to acquire anything spiritual, as there is no Light without a vessel and the condemnation and slandering of providence relate to these torments. In this true suffering (17) he accuses the ruler ship of the Creator by speaking with a bad tongue. And he prays that the Creator will help him not to slander his providence. And only with this suffering the Creator bears in mind. This is named 'the Creator hears every prayer from every mouth.'

(17) This suffering of the inner being is structural, necessarily and a spiritual healing process. The Creator Himself gives it to him out love. It is said: "The Creator gives suffering at His favorite ones." They are the one who will come to the everlasting love for the Creator. The Creator is as a Father for his own children and the adopted ones. Of course He is severe and demanding because He aspects that they will be as Him. He doesn't demand from his adopted children because they have to discover the qualities of their Father. At least they will discover His love and then He will demand too. The inner being is the son of the Creator; the outer being is the adopted one.

The Creator gives answer only to them who are suffering and asking for help but not for them selves. When the Creator should give what that person wants it would be a separation between Him and the person because there is a difference between qualities. But when a person is pleading for faith He gives him the strength so he can resist his selfish centered attitude and come to wholeness in quality with the Creator. He notices the lack at faith brings him further away from the control system. And when he does so he is named a sinner there he accuses the Creator.

At the suffering lays in the lack at belief and faith and in the bad thinking over the control system from the Creator. 'Praised is the Creator who created His greatness'. The human being is suffering because he doesn't experience the control system from the Creator and he doesn't praise Him. He doesn't reveal Himself at lower creatures so they can't uplift themselves. And this makes them suffering. When there is suffering, accusation over the control system is there too. And only then he can pray to the Creator for strength to belief and to say: "He is good and everything He does is good", and not only saying but also understand what he is saying, not for himself, not only for pleasure but now he isn't accusing the Creator because that is the cause from his suffering. (18)

(18) Only pleadings at the Creator that have come forth from the structural suffering leads to spiritual development.

Every human being can wish to go beyond knowledge and belief the Creator rules the world through the good and to do well. Every human being can wish his belief were an observation, clear and evident to comprehend his faith. With the Torah (Kabbalah) and the Prescriptions (the path to the Creator) every human being can draw the light from the Creator to himself. But he can't justify the control system from the Creator as the good and with the good goal for His creatures, (19) this wakes up the suffering: he raises the name of the Creator as 'He is good and does good'; it is against his physical body (wishes). That makes him suffering because when he is in separation with the Creator he can't justify His treatment at the lower beings. That is the hate for the separation with the Creator.

(19) *How does the Rabbi combines in one sentence two seemingly opposites? ...He wishes (by reading the Torah and the Mitzvot) to attract the light of the Creator not for his own pleasure but because he can't justify the government of the Creator!" Not for his own pleasure presume 'for the Creator' (Lishma) that justify his government. In this Rabbi says the opposite and in this we see a great comprehension and learning.*

When the human being is suffering so much the Creator gives answer to his prayer (the turning of the heart) and let him come near. He is worthy to become near the Creator. When he is in this situation it is said: "the advantage of the light is only to be seen in the darkness". And also: "the benefit of the earth lies in everything". The Creation is the earth. In everything – when he sees the difference between separation and nearing, then he has become worthy – in everything – to merge because the Creator *is* everything!

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|---|
| Hardly to accept that the high government is good. To find it difficult with the right intention sending the good to lower persons when one notice what is going on in him and the environment. | To be busy with the Torah and the Mitzvot (the Kabbalah) because the light of the Kabbalah helps us to return to the Creator. The light of the Torah opens the eyes of a person so now he sees the danger of the separation with the Creator. | Gradual there becomes hate for the separation with the Creator if one has the intention to comprehend the light of the Torah. | To reach love for the Creator. |
| To be complete in the egoism and this wakes up in him the discrepancy with the qualities of the Creator. | To receive from the 'falling' understanding about ascending and to come near. Only when a person experiences the opposite he can comprehend the difference. It is said: "the greatness of the light comes from the darkness." | To value the nearness of the Creator. | To experience pleasure in the creation. |

35. Concerning the Vitality of Kedusha

The verse says (Psalms 104): “Yonder sea, great and wide, therein are creeping things innumerable, living creatures, both small and great.” We should interpret the sea as the sea of the Sitra Achra.

Great and wide means that it manifests itself and cries “Give, give,” referring to great vessels of reception. Living creatures means that there are Upper Lights there, which one-steps and tramples on with one’s feet. Innumerable, that there are small with large animals, meaning whether one has small livelihood, or whether he has great livelihood, it is all in that sea.

It is so because there is a rule that from above they give the giving, and take, they do not take (all that is given from above is not received in return but it stays below). Hence, if one extends something from above and then blemishes it, it remains below, but not with man. Instead, it falls to the sea of the Sitra Achra.

In other words, if one extends some luminescence and cannot sustain it permanently because one’s Kelim (Vessels) are not yet clean to be fit for the Light, meaning that one will receive it in vessels of bestowal like the Light that comes from the Giver, the luminescence must depart from him.

At that time this luminescence falls into the hands of the Sitra Achra for several times. It means that one extends and then it departs from him and hence the illuminations increase in the sea of the Sitra Achra.

This is so until the cup is full, meaning after one finds the full measure of the effort that one can find, the Sitra Achra gives him every thing she had taken into her own authority in return, by way of, “He hath swallowed down riches, and he shall vomit them up again.” It follows that all the Sitra Achra had taken into her own authority was only as deposit, meaning as long as she had command over man.

The whole matter of the dominion that she has is so that there will be room for one to scrutinize one’s vessels of reception and permeate them into Kedusha (Sanctity). In other words, had it not governed a person, one would settle for little and then one’s vessels of reception would remain separated. Thus, one would never be able to gather all the Kelim (Vessels) that belong to the root of one’s soul, instill them into Kedusha and extend the Light that belongs to him.

Hence, it is a correction that each time one extends, one extends anything, and has a descendant he must begin anew, meaning new scrutinizes. What one had from the past has fallen into the Sitra Achra and she holds it in her authority as deposit, and afterwards, one receives everything that she received from him during this whole time.

Yet, we must also know if one had been able to sustain any luminescence, even a small one, had it been permanent, one would have been considered whole. In other words, one would have been able to move forward with this luminescence.

Hence, if one loses the luminescence, one should regret it. It is like a person who places a seed in the ground so a big tree would grow from it, but took the seed out of the ground right away. So, what is the benefit in the work of putting the seed in the ground?

Moreover, we can say he not only took out the seed from the ground and corrupted it; we can say he dug out a tree with ripe fruits out of the ground and corrupted them. It is the same here: if one had not lost this tiny luminescence, a great Light would have grown from it. It follows

it is not necessarily that he had lost the power of a small luminescence, but it is as though a great Light indeed was lost from him.

We must know it is a rule that one cannot live without livelihood and pleasure since it stems from the root of Creation, which is His desire to do good to His creatures. Hence, every creature cannot exist without livelihood and pleasure and therefore every creature must go and look for a place from which it can receive delight and pleasure.

The pleasure is received in three times: in the past, in the present, and in the future. However, the principal reception of pleasure *is* in the present. Although we see that one receives pleasure from the past and from the future too, they shine in the present. Therefore, if one does not find a sensation of pleasure in the present, one receives livelihood from the past, and he can tell the others how he was happy in past times.

One can receive sustenance from that in the present or picture for oneself that he hopes in the future he will be happy. However, the measurement of the sensation of the pleasure from the past and the future depends on the extent to which they shine for one in the present. We must know this applies both to corporeal pleasures as well as to spiritual pleasures.

As we see, even when one works in corporeality, the order is that during the work one is unhappy because he exerts himself. All that one can extend in the work is only because the future shines for him, when he receives the pay for his work. It shines for a person in the present and thus one is able to continue the work.

However, if one is unable to picture the reward he will receive in the future, one must take pleasure from the future, not from the reward he will receive for his work in the future. It means he will not enjoy the reward but he will not have affliction from the exertion. This is what he enjoys now, in the present, what he will have in the future.

The future shines for him in the present, soon the work will be over, meaning the time when he must work, and he will receive rest. Thus, the pleasure of rest that one will ultimately receive still shines for him. In other words, one's profit will be that he will not be afflicted by what he now feels from the work and this gives him the strength to be able to work now.

If one is unable to picture for oneself that soon he will be rid of the torments he suffers now, one will come to despair and sadness and that state can bring one to take one's life.

This is why our sages said, "One who takes one's life has no part in the next world," because he denies providence, that the Creator leads the world in a form of good that doeth good. Instead, one should believe these situations come to him because above they want it to bring one Tikun (Correction), meaning one will gather reminiscence from these situations so he will be able to understand the conduct of the world more intensely and more strongly.

These situations are called Achoraim (Posterior). When one prevails these situations, one is awarded the discernment of Panim (Anterior), meaning that the Light shines into these Achoraim.

There is a rule: 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.

If one does not agree to receive sustenance from the past or from the future while in that state, then 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, when one is used to keeping Torah and Mitzvot in Lo Lishma (Not for Her Name), meaning receive reward for one's work, one has an ability to picture receiving some reward later on, and one can already work, at the expense of the delight and pleasure he will receive 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 go for.

Hence, in Lo Lishma, there is no necessity to give sustenance from above, since one has sustenance from the picture of the future. 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 necessity to go on living and then one receives sustenance from the side of the structure of the Holy Divinity.

It is as our sages wrote, "Any one who is saddened for the public is awarded and sees the comfort of the public." The public is called The Holy Divinity, because a public means a collective, meaning the assembly of Israel, since Malchut is the collection of all the souls.

Since one does not want any reward for oneself but wants to work for the Creator, this is called rising Divinity from the dust, so it will not be so lowered. It means when there is no desire to work for the Creator, everything one sees will produce benefit for oneself, from that one has fuel for work. What concerns the benefit of the Creator, and one does not see what reward he will receive in return, the body objects to this work because it renders one a taste of dust.

When one wants to work for the Creator, but the body resists and one asks of the Creator to give him power to be able to work, to raise Divinity from the dust, one is awarded the appearance of the Face of the Creator and the concealment is lifted from him.

35. A. Concerning the Vitality of *Kedusha*

When first a person from above wakes up and then violate; the vitality of the deity in small and large conditions in a person preserves, the vitality doesn't ascend to the Source but stays below. It exists further as an unclean force – egoism – in that person.

This means; when a person receive light but he is not in the situation to hold on constantly, in other words his wishes aren't yet corrected to become one with the light; he can't receive the light with the intention of the giving. The light will remove itself and he comes in his unclean wishes.

This will happen several times before he has filled himself with the light. This will only happen when a person makes a complete effort.

Practice:

| What to correct | With what | Result | Goal |
|---|--|--|---|
| One makes a wake up and afterwards violates; the wake up stays down and doesn't enter the person but comes in the unclean forces. | He has to correct his wishes that could damage him for to come in agreement with the light. He has to learn to receive the light with the intention of the giving as it was intended from the Giver. | To receive the light with the intention of the giving after he had made a full effort. | To receive the life force of deity to realize equality at the qualities of the Giver. |

36. What are the Three Bodies in a Man

Every human being consists of three bodies:

1. The inner body – the clothing of the soul. The inner being of tsura.
2. Klipat noga. (1)
3. The chiviha - the outer being.

(1) The second and the third body are together the outer being whereby the klipat noga is a layer between the really outer being (Mishchah the chivijah) and the inner being

How can a human being save oneself from the second and the third body so it wouldn't be an obstacle anymore to prevent him to come in deity? There is only one option; every act and every thought has to come from the inner being, so every thought is in 'resjut hajachid' – the Only Strength, the One, the Creator. As we already have said in the first article: "there is no one besides Him. Only He did, does and will do all the performance in the Universe". There is no creature what can diverse the human being from his deity. When he doesn't think anymore he has two bodies they will die because there is no nurturing anymore.

The thoughts of the human being form their vitality. It is said: "in the sweat of thy face you will eat the bread." Before the fall of Adam life wasn't depended on bread. There were no special acts necessary to receive the light. After the fall of Adam with the 'tree of knowledge', on every body cleaves 'mishcha the chiviha'. His life was bound with bread and nurturing. In other words, every human being is obligated to perceive the light for his two new bodies again because otherwise they will die. It is a very great correction to liberate these two bodies. Try not to think at these two bodies, it is said: "**thoughts at a sin are worse than the sin itself.**" because thoughts are the nurturing for these two impure bodies.

There has to be the thinking at the inner body only because this body forms the clothing for his holy soul. The inner body of the human being is **just outside the borders** of his 'body', outside his selfish, egoistic needs. These egoistic, selfish needs are named body of the human being and outside this body there is another body, the inner in where the soul enters. Outside the skin of a human being there is no connection with klipot, all the connections with the klipot is inside the skin, in everything what belongs to the body, to the egoism. And everything what isn't enclosed can't be a submission at the sucking and connected with the klipot.

When a human being is constantly with his thoughts outside his skin he becomes worthy as it is said in the proverb: "Outside the body you can find and from the flesh I shall see the Creator." He becomes worthy the revealing of the Shinah that is outside the body. There is awareness of the Shinah through her embeddening in his 'flesh': in the inner body. This only happens when a human being works outside his body, without clothing, while sinners, they who wish to work when the clothing is in the body, they will die without light. There is no clothing and haven't become worthy. While the righteous have become worthy of the embeddening in the body.

Practice:

| What to correct | With what | Result | Goal |
|--|---|--|---|
| One can't liberate oneself from the second and the third body that is an obstacle for to life in deity; or they hinder a person to life accordingly his inner being. | Only think at the inner body and be at the inner body so the thoughts will be constantly there at the 'reshut hajachid' – at the Only Strength, the Only Creator. | By not thinking at your two bodies they will die, because you don't nurture them anymore with your thoughts. | You become worthy of the revealing of the Shinah that is outside of the skin and she is embedded in the inner body. |

39. And they Sewed Fig-Leaves

The leaf refers to the shade making on the light, meaning on the sun. There are two kinds of shades:

- 1- from the side of *Kedusha* (Sanctity),
- 2 - due to a sin.

1- There are two types of concealment from the light in the Universe. Just as in our world a shadow is concealment from the sun there is concealment from the high light named 'sun' also. This light comes from the deity as a consequence the choices a person makes. It is said about Moshe: "and Moshe covered his face because he feared to look". The shadow became a consequence of the fear to receive the abundance of light for him self.

He covered his face because he hadn't the strength to receive in the name of the Creator. In such a case the shadows comes from the feeling of deity; from the fact a person wants to become whole with the Creator. To become whole means to give. He is afraid he can't give when there is a revealing to him from a great light from abundance. It seems he is merged with the deity. This is named 'the shadow that comes from the deity'. (1)

(1) Kelim of the inner being.

2- There is also a shadow as a consequence of sin. This concealment is not the consequence of the wish he doesn't want to receive but from the wish to receive for oneself. At that moment the light is disappearing. The difference between deity and impureness is deity wants to give while klipa has the wish to receive and nothing to give. That is named 'the shadow coming forth from impureness'. (2)

(2) His egoistic kelim of the outer being.

The only possibility to come out of this situation is what is said in the Torah: "And they sewed leaves from the tree of fig for themselves." (Torah, Bereshit 3.8)

Girdles – *chagurot* – are the forces of the body that were connected after the fall of Adam with the shadow of deity. (3) Considering the fact there is no light in them because that disappeared with the sin, they make efforts to work for the Creator through the faith, the belief beyond knowledge or through 'strength'.

(3) They girdled their lower bodies for not to extend them to the higher light, for not to receive under the parsa.

It is said: "and they heard the voice of the Creator. And Adam and his wife hide themselves". They were hiding themselves in the shadow just as Moshe hid his face (4). This means, Adam was acting in the same way as Moshe. "And the Creator called out for Adam and asked – 'where are you?' and Adam answered: "I had heard your voice in the garden but I was afraid because I was naked so I hid myself".

(4) Before the shrine of the Shinah – for not to make Zivug and to receive the high light Panim at Panim – face to face

Nude means they were naked from the high light. (The high light was their garment and now the garment was gone.) So the Creator asked him why he was in need of the shadow, to hide his nakedness? Was he naked because of the deity or impureness? The Creator asked him: “did you eat from the tree I had forbidden you to eat? Do you have eaten from that tree?” his shadow was a consequence of the sin and consequently opposite deity. As it is said: “The Creator created one opposite the other. Deity opposite impureness.” There are so many strengths showing us the remarkable possibility and the miracles, at the same time there are equal strengths showing us the other side. (5)

(5) There is also an important reason for the seemingly balance between two opposite forces in the Universe namely: to make the government of the Creator not evident. When one makes not an evident choice (the choice for the hidden spiritual instead of the choice for the evident material) the reward will be greatly justified and forever.

The righteous doesn't use these strengths because they are paired; the force at the impure side can do the same at the other side. Only at special moments, in particular circumstances the Creator doesn't give the same strength to both forces. For example: He gave at the prophet Elijah the possibility to make sacrificing at the mountain of Karmel and not in the Temple of Jerusalem as the law described. And He said to him: “Now they can't say it are magical deeds”, the act of the concealing of the high light.

That's why they make girdles from the tree of fig – *aleh teena*, from the tree of knowledge. These leaves, this shadow comes from the impure side because the reason is not from the deity, when one is striving to make a shadow for him, the shadow comes because there is no other way out. This shadow helps us to go forwards from the fallen situation but know; again and again we have to start all over.

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|---|
| To undergo the shadow as a consequence of the sin. In other words there is a revealing that is a consequence for the wish to receive for oneself. The light disappears because the klipa only wants to receive and nothing wants to give. | To girdle the lower, naked parts of his body so one can't receive under the parsa. To make oneself small just as Moses hid his face for the Shinah. | To make efforts: to work for the Creator with the strength of faith beyond knowledge though there is a lack of the light because we still want to receive for oneself. | To justify the condition of falling and restart the work. |

40. Faith in the Rav, What is the Measure

It is known there are a right path and a left path. **Right** comes from the word **the right**, referring to the verse, “And he believed in the Lord.” The Targum says, **right**, when the Rav says to the disciple to take the right path.

Right is normally called “completeness”, and left, “incompleteness”, where corrections are missing. In that state the disciple must believe the words of his Rav, who tells him to walk in the right line, called “wholeness”.

There are two pathways: the left- and the right path. The right path – *jamin* and *emuna* or faith in the Creator, stems from the same root. When a teacher says to a student to go the right path he means wholeness while the left path is absolutely imperfect, without any correction.

When one looks at oneself he sees he is poor and indigent. In addition, when he observes the world he sees the entire world is tormented.

A student isn't perfect and sees everything wrong. He is disappointed and vexed over his path. Everything is out of control because his kelim has to be corrected. His Rabi tells him to do if he is whole. For a person it is characteristic to feel very unhappy. It is impossible to reach the next step without the strength coming from the next step. And this can only happen when one annuls oneself for the higher. This wholeness a person can reach to imagine if he has already become worth of the believe in the Creator. He becomes aware of how the Creator rules with the good and gives the good to all creatures. (1)

(1) The principle of emulation: to make a constructive attitude as one has already received the goal whereby he connects the right line (the right pathway) though he is in reality far away and is still on the left line or the left side what is the uncorrected side. But he is working at himself and eventually he will reach his goal.

When a person looks back at himself and so returns to his left path, he notices he has nothing and the whole world is suffering, the one more than another.

One should say to that, “**They have eyes and see not.**” It means as long one is in multiple authorities, called **they**, they do not see **the truth**. What are the multiple authorities? As long as one has two desires, even though one believes that the entire world belongs to the Creator but something belongs to man as well.

Therefore we say the eyes don't have to see everything. As long the human being will exists he believes in the power of the Creator and in the power of the many. He has to annul the power of the many for the sake of the Creator and say to himself, there is nothing for myself though everything is for the sake of the Creator. In this way he annuls his power and surrender his self to the strength of the Creator. Only then he can see the truth, the good and the good ruler ship of the Creator. Only by annulling him self; to merge with Him without any calculation nor condition qua qualities he can see the true imagine how the Creator, by controlling us, created only the good in the most perfect way. (2)

(2) Only when he has seen and understood the laws the Creator uses for the administrating of the Universe, he can make a picture form the whole Universe. There is nothing in the general that isn't in the special and reversed.

As long the human being is under the power of the many, as long his wishes are in his heart and brains it is impossible to see the truth. The solution is to go with faith beyond knowledge. How can a person reach this condition? A human being can't reach this on his own feet, he only can ask the Creator for help. And that is exactly the work we have to do. Even when a person looks at himself he can't know if he is ascending or descending.

The outer being may think he is falling while the inner being is ascending. **(3)** The condition of descending is given to him to show him how far he is separated from the Creator. And in return sometimes He gives a person the feeling of ascending while in fact he is under the power of his wishes, to receive for oneself.

***(3)** In his true hidden condition: the revealed inner being.*

Only they who acknowledge the strength of the Creator can distinguish truth from untruth. That's why a person has to rely, to belief and to hope in the power and the strength of the Creator. This means he has to act as the Creator wishes he wants to act, considering all the doubts he has. As long he is under the influence of the many he isn't worthy the revealing of the truth. The Torah will be a **(4)** deadly poison for him.

***(4)** For his outer being*

The last few days he experiences heaviness on his path. We see how far the road is, there is not one wish and everything is indifferent. Try to accept this and connect yourself with the principle goal to go via the right line so you can bypass this heavy condition and the indifference. Why is the Torah a deadly poison for them who aren't worthy? There is no fruit in it or life at any step that should bring him to the wholeness with the Creator; he is still removing oneself from the Creator.

Everything what he is doing is for his physical needs. Every bad situation, observation or disappointment testifies he is still under control of his physical body. In the right line a person can receive pleasure and contentment and become one with the qualities of the Creator, in the wholeness. When he has reached this stage he feels happiness. Separated from the Creator, a person can see the funniest movie but it won't give him everlasting pleasure. This can only happens when he connects him self with the Life of lives.

A person within a group who experiences disappointment and bitterness can ask his group for support. What contributes at his joyfulness is mitzvah, the recommendation from the Rabbi to go for a while via the right line and for a while via the left line. The left line makes calculations from what was and what will be received through the working for the Creator. In this way a person can come to the point he can see he has nothing. How can a person be in wholeness? Despite all of this he continuous to go further in faith beyond knowledge as his Rabbi had told him.

Lately I don't see any uplifting in the group. Without uplifting there can't be progression. From the Creator we receive the awareness for the truth to connect ourselves with the right line. The difference between creatures and the Creator is the place of unity with the Creator. The Creator widened the awareness for the left line in the same measure we experience the right line. Each group has to help each other and give strengths so everyone can go forwards

and step in the process of deity. Why don't we understand this? Why aren't we grateful that we are literally pulled forwards? Where is our joyfulness?

We think we are the lowest of the world. Of course it is good to see this heavy situation and it is the start for our changes. We are all dependent from each other. Pay attention for what the Rabbi is telling; believe in Him and in the holy books. We have to use every source bringing us closer to the goal. The progress depends from the group. Where is the uplifting of the soul? Where is the wish to follow the goal? Why does a student who is coming here for the first time go forwards and then leaves the group?

There is no mutual respect in this group to help each other to ascent. Look at each other during the lessons and on other times of the day. It can be chronic tiredness but let us help each other to reach the ultimate goal.

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|--|
| He is still in imperfectness and can't see anything right. To be disappointed in his way. Everything goes wrong because his kelim must be corrected. | To think and believe that everything is perfect. | There is no wish at all and he is the most happy man in the world | To receive the strength of the next step. This is only possible when one decipher oneself for a higher step. |
| To return to the left line; to become aware of yourself and notice that you have nothing; the whole world is suffering, one more than the other. | To annul the power of the many for the good of the Creator. Do not live for yourself but to have wishes only for the Creator. | In this way one can annul his power and as a consequence be in the strength of the Creator. | To receive the truth that the administration of the Creator is good. |

41. What is Greatness and Smallness in Faith

It is written, “and they believed in the Lord, and in His servant Moses.” We must know the Lights of Pesach have the power to impart the Light of faith. Yet, do not think the Light of faith is a small thing, because greatness and smallness depend only on the receivers.

When a person doesn’t work according the correct way, he thinks he has faith and can share this with many people. They will be just as perfect as he is. The one who is working according the true way for the Creator verifies constantly if he is prepared to surrender himself completely for the Creator. Then he will see he has always a lack at faith. There is always a shortcoming in his belief.

Only when you have faith you can experience to be with the Creator. When there is the experience of His greatness, the love can be revealed from both sides: from the good side – dima tuva (1) and from the heavy side – dina kasha (2).

(1) When he experience the love for Him from the good side. In the spiritual world this is in agreement with the ascending of Zo’N in the Abba and Iema.

(2) When one experiences the love for Him from the heavy side. In the spiritual worlds this is in agreement with the ascending of Zo’N in Israel Saba u Tvuna (IshSu’T)

He who asks for the truth needs the light of faith. When he can receive the light of faith it looks if he had found a large treasury. He who looks for the truth reads during the feast of Pesach in the weekly chapter: “and then they believed in the Creator and in Moshe, his slave”, because during that period the light of faith is shining and now they are in the situation to reach Moshe.

43. The Matter of Truth and Faith

What is truth? What you observe and see with your eyes. It is named reward and punishment. It is impossible to receive without any efforts beforehand. It is said: “the Creator is good and wishes the good for all His creatures and sends to all of them what is necessarily”. You could think the Creator gives what I want so why should I bother myself. Of course you will starve to death. The common sense confines us. (1)

(1) It is said: “all what you have to do, do it!” and that includes the efforts needed to get the most necessities for the way of life. The outer being is giving the reasoning so he can satisfy his necessarily needs in this world. From the outside he is considering himself with the laws of nature and society in which he lives.

At the same time he must believe beyond reason that he could obtain all his needs without any exertion and trouble, because of private providence. In other words, the Creator does and will do every deed, and he does not help Him in any thing, but the Creator does everything, and he cannot add or subtract. (2)

(2) The inner being has to believe beyond knowledge in the personal administration. Everything is to approval of quality.

How can you merge two different, opposites movements? Without effort it is impossible to reach anything. How can we say an opposite condition is true? The ‘truth’ is not the ‘way’ and the situation but the awareness the Creator wants us to become aware of. The truth is the wish of the Creator; He wishes that every human being would feel this wish.

At the same time you have to believe though you can’t feel the Creator nor see Him. He can help him even without any effort from his side. This is named the personal conduction from the human being through the Creator. But you can’t reach this personal conduction before you have understood ‘reward and punishment’. (3)

(3) First you have to comprehend the layer (the second body – klipot Noga) between the outer being (mishcha the Chivija) and the inner being (tsura). This means that one connects the spiritual sparkles of goodness from the klipot Noga at the inner being.

Because the personal conduction is eternal and perfect and the human reason not it is impossible for the perfect eternality to find a place here. After a person has comprehended the ruler ship through reward and punishment, this comprehension becomes a part of the inner space – Kli.

Now we can understand the verse, “O Lord, do save, O Lord, do succeed.” ‘Do save’ refers to reward and punishment. You have to pray the Creator will provide you with labor and exertion by which you will have reward. At the same time you should pray for success, which

is private providence, meaning that you will be awarded all the profit in the world without any labor and exertion.

We can see something like this in our world too. Two sequent situations that are one in the spiritual soul are divided in our world in two separate human bodies. There are people who receive only after great efforts and hard labor a reward.

There are people who get a reward after seemingly nothing have done; who are lazier and become rich at the same time. These two, so different material situations stems from the same high root: from the government that gives punishment and reward and through the personal conduction. In the spiritual it is revealed as two sequent understandings in one soul, in one person only in two different conditions. While in the material it is revealed in one time period but in two different people.

Practice:

| What to correct | With what | Result | Goal |
|---|--|--|--|
| One can't experience the Creator who wants to help him even without any effort from his side. | With believe beyond knowledge once can receive everything without effort because the personal government has already decided for him. He hasn't has any involvement. | To understand that by reward and punishment he comes at the inner space where he can understand the personal government. | To become worthy even with or without work and effort. Thus through punishment and reward as through the personal government of the Creator. |

44. Mind and Heart

One must examine if the faith is in order, meaning if one has fear and love, as it is written, “If I am a father, where is my honor, and if I am a master, **where is my fear?**” And this is called Mind. We must also see that there won’t be any desires for the self-love, even a thought to want for himself will not arise in him, all his desires will be only to bestow upon the Creator. This is called **“heart”, which is the meaning of “The Merciful wants the heart.”**

It is necessary to verify constantly his believe. Is there love and awe at such a moment? It is said: “If I am the Father, where is your honor at Me. If I am the Lord where is your awe for Me”. This is named – *mocha* – or the work in the intellect.

There always has to be attention for the selfish egoistic pleasure, that it may not arouse in your thoughts, in no way there may be a wish for the pleasure of one self, only the wish to give at the Creator. This is named ‘*liba*’ the work in the heart.

45. Two Discernments in the Torah and in the Work

There are two discernments in the Torah and there are two discernments in the work. The first is the discernment of fear and the second is the discernment of love. Torah is called a state of wholeness, meaning we do not speak of what situation his work is in, but we speak with respect to the Torah in and of itself.

The first is called “love” meaning he has a desire and craving to know the ways of the Creator and His hidden treasures, to obtain His wish he makes every effort. Every comprehension he learns in the Torah he is wondered he has become worthy. According to the appreciation from the importance of the Torah the more reveals the Torah at him. Respect is a condition from the human being who start to learn the laws of the Creator, this begins when he start working for the Creator. If he doesn’t know the laws of the Creator, how can he work for Him?

The second discernment is fear; meaning one wants to be a servant of the Creator. If he doesn’t know the laws of the Creator, how can he work for Him? When a person doesn’t know how to work for the Creator he is in fear and restless. As soon he starts to learn the laws of the Creator slowly he appreciate the Torah and he is in wondering why he has become worthy to understand and comprehend the Torah. Finally, one is shown the secrets of the Torah, according to the value of his labor.

There is a difference between exterior wisdom of the human intellect and the inner wisdom of the Torah. In exterior wisdom the wondering lessens the intellect because the sensation is opposite to the mind. While in the wisdom of the Torah, the wondering is an essence just like the ratio. The reason for this is the Torah is life, as it is written, “wisdom preserved the life of him that hath it,” as wisdom and life are the same thing.

When wisdom appears in the mind, so does the wisdom appear in the emotion because the Light of life fills the organs. *(It is my opinion that this is why one should always be thrilled about the wisdom of the Torah, since in the enchantment there is a great distinction between an exterior wisdom and the wisdom of the Torah).*

A shortcoming is regarded as three discernments: **1)** The longing from the individual; **2)** The longing from the public; **3)** The longing for Divinity, the Shinah. The awareness of the shortcoming makes us pray so we can fill the lack.

Two discernments must be made during the work: **1)** Due to love of God, where he wants to cleave to the Creator, where he feels this is the place where he can bring out the measure of love he feels and love the Creator. **2)** Because of fear, when he has fear of God. When a human being is working, not because he feels a lack but there is the wish to give at the Creator he is in the condition of ‘Torah’.

Practice:

| What to correct | With what | Result | Goal |
|--|--|---|--|
| To be afraid one can't work for the Creator. | To study the laws of the Creator with the reason. | To appreciate the Torah and wondering oneself that one is worthy to understand the Torah. | The revealing of the secrets of the Torah. |
| The wish of heart to enjoy for oneself. | The work in the heart (liba) has to come from his growing love for the Creator, from the wish to merge with Him. | To give satisfaction at the Creator. | The condition of wholeness. |

46. The Domination of Israel over the Klipot

What are the domination of Israel over the *Klipot* (Shells) and the domination of the *Klipot* over Israel? First we must understand what is “Israel” and what is “The Nations of the World”.

It is explained in several places that Israel means “Internality”, called “The Anterior *Kelim* (Vessels)” that one can work with in order to bestow contentment upon one’s Maker. “The Nations of the World” is called “Externality”, “The Posterior *Kelim*” whose sustenance comes solely from reception and not from bestowal.

The domination of the nations of the world over Israel is in that they cannot work in a form of bestowal and in the Anterior *Kelim* but only in the Posterior *Kelim*. They entice the workers of the Creator to extend the Lights below in the Posterior *Kelim*.

The domination of Israel means that if they give power so each and every one will be able to work in order to bestow contentment upon his Maker, meaning only in Anterior *Kelim*, even if they extend *Chokmah* (Wisdom), it is only in a form of “A path to travel through,” and not more.

‘Jisrael’ is the inwardly, the face of the wishes, the giving wishes (*pnimijut, kelim the panim – g’e*) and with this a human being can work for the Creator. **(1)**

(1) *The inner being – kelim the hashpa’a.*

‘Nation of the world’ is outwardly, the other side of the wishes, the receiving wishes (*chitsunijut, kelim the Achoraim – Acha’P*); these are the wishes from a human being to receive and not to give. **(2)**

(2) *The outer being – kelim the Kabbalah.*

The power of ‘the nation of the world’ over ‘Jisrael’ means Jisrael can’t give with the giving wish only with the wish to receive. These wishes stimulates a person who is working for the Creator to receive the Light in the receiving wish itself (*ACHa”P*) the power of Jisrael over the Nation of the world’ means to receive in such a way that everyone, the giving and the receiving wish are both for the Creator.

There is not only the wish for to give (*g’e*) to work with, but also, even when we receive the Light *Chokmah*, we receive the strength of the giving wish Jisrael.

Remark: as we already know the human being is the wish to receive pleasure while the Creator wishes to pleasure the creation, there is only the act of giving at the Creator when we receive with the intention to pleasure the Creator. To give at the Creator it is necessary to receive pleasure – otherwise we can’t work with *ACHa”P*.

46. A. The Domination of Israel over the Klipot

Jisrael means the inner part – *kelim the Panim* – and one is working already with the giving aspect – *mant lehashpia*. Nations of the world means the outer part – *kelim the Achoraim* – here we see the aspect of the receiving – *mant lekabbel*. The power of the nations of the world over Jisrael means the nation of the world can't work with the intention to give but only with the wish to receive, in the *kelim Achoraim*.

They have influence on the workers of the Creator so they can bring the light down and passes it through at the *kelim the Achoraim*.

The ruling of Jisrael means that if everyone would receive the strength for to give it would be only in the *kelim the Panim*. And when the light Chokmah would be scattered it would be only for ACHa"PP the aliha.

We always thought the ruling of Jisrael over the klipot was during the spreading of the shefa (the abundance of the light), when the light was spreading itself in the *kelim the hashpia*, whereas the power of klipot (G'd forbid) rules when the light is spreading in the *kelim the Achoraim*. (3). But the power of Jisrael over the nations of the world is spreading also when there is no shefa, in the situation of darkness, suffering, fear, helplessness, despair and uncertainty. One must not ask who is ruling over the other during the spreading of the light but also when there isn't light it is necessary to discern.

(3). Because the avihut appears only when the light had left the kelim. For example: people at a wedding are in a condition of uplifting. There are drinks and sweeties. The air is full of aromatic deliciousness; the table is full of food, everyone is happy and there is singing and dancing.... There is no end at the joy. Everyone is filled with pleasure – light. It is difficult to see who is who. But then suddenly one is calling fire. The place changes in chaos. There is a running to the doors and the one who are weak and little will be trapped. The initial happiness and friendliness' is changed in hatred and power, result; when the pleasure is leaving in a second there is the power of avihut. So, only when there is no light once can and has to decipher who is ruling.

And dark situations are in the majority. In darkness, in the most heavy situations of darkness, fear, doubt, lose of faith a person has to find the center and has to feel, to understand and to believe that ACHa"PP the Eljon is shining in him and invites him to make steps as a individual and independent person. To belief beyond knowledge is in such a situation more difficult then one is in the situation of ascending and in certainty, it is in the state of lowness one sees exactly where the process of progress and development is.

Question: under which influence is the man daily?

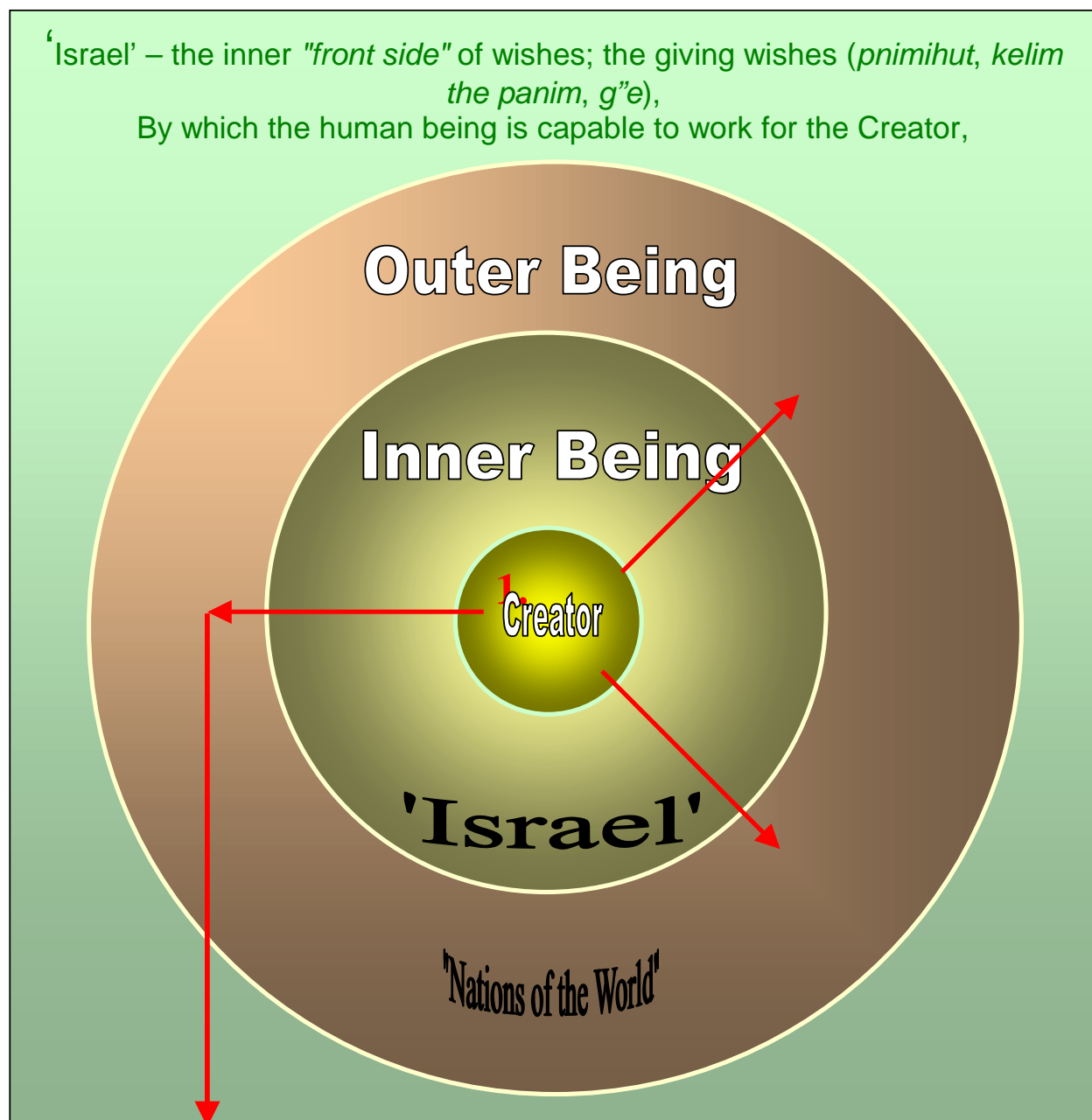
A person has to prepare oneself to become independent from what he has; he has to belief beyond knowledge and there must be an everlasting belief in the Highest. Gradual this comes with the experience the Creator gives to him. And only this is the reason for progression. Only by experience the suffering one can receive the lessons of life.

But in this he can't find a release or progression and that stimulates the person to look for the connection with the Creator. He asks Him for help to loosen this so heavy loading. Now he understands this is the one and only way. Such an experiences gives a person the possibility to

see the real situation and to find the right way. A lower (step) corrects the ACHa”P the Eljon that is always empty and can only be filled with the light of correction. A correction find place through the prayer of a lower (step) and his wish to be unitized with the ACHa”P (of a higher step). When the correction had find place the higher (step) is filled with light. Therefore a Higher step is always in Panim the Achoraim – darkness considering a lower step. The fact we feel our world is through the ACHa”P the Eljon. **Our awareness of this world is ACHa”P the Eljon.** And it is in His wish we feel it in this way. When we feel a lack at the light the ACHa”P the Eljon is calling us. And at the same time ACHa”P is helping us to reach the uplifted situations whereby the ACHa”P didn’t call us.

Qualities and Strengths of “Israel” and “Nations of the worlds” in the human being and in the Universe.

draw. 3



‘Nations of the world’ – outer “reverse side” of the wishes, receiving wishes (*chitsonihut, kelim the achoraim, Acha”P*), the wishes to receive and not for to give.

The human being has the choice to seek the solution in the worldly pleasure or he seeks the solution at the ACHa”P the Eljon. In other words, he places oneself at the center of this world or he connects his self with the One who gives and whereby he understood He is the Higher; that the Creator is around him and not the material image.

In the way I feel the world with my soul I have to experience my soul is a part of the Creator. There is no satisfying in what I see in this world but I am looking at the higher and try to live in both worlds. Or with different words: I try to reveal the Creator in this world and I understand the Creator is: **a-** conducting me, **b-** conducting this world and **c-** conducting me in this world. From this point of view the world, year and soul can be united and this will form a point of quality.

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|---|
| One can't give with the intention to give, only with the intention to receive in the kelim the Achoraim The 'nations of the world' rules over Jisrael and have influence at the workers of the Creator (Jisrael) so they can pass through the light into the kelim the Achoraim | To find the center in the most heavy situations of darkness, fear, doubt and unbelief and to start to feel, understand and belief that in these situations the ACHa”P the Eljon is shining at him and invites him to make a step forwards to the Creator. | Progress and spiritual development in the person. | One hasn't satisfaction in what is to see in this world but looking for the higher. Try to live in two worlds: to reveal the Creator of this world and unit these two whereby I understand that the Creator: conducts a) me, b) the world and c) me in this world. |

47. In the Place where You Find His Greatness

“In the place where you find His greatness, there you find His humbleness.” It means he who is always in truth *Dvekut* (Adhesion), sees the Creator lowers Himself, meaning the Creator is found in the low places.

He doesn’t know what to do, and therefore it is written, “Who is like unto the Lord our God, who is enthroned on high, He who looked down low upon heaven and upon the earth” One sees the greatness of the Creator and then “That looked down low,” meaning one lowers the heaven to the earth. The advice is given to think that if this desire is from the Creator, we have nothing greater than this, as it is written, “He raised up the poor out of the gutter.”

First, you have to see there is a want. If not, you should pray for it, why do I not have a wish? The reason you don’t have a wish is due to the diminution of awareness.

Hence, in every *Mitzvah* (Precept/Commandment), you have to pray, why do I not have awareness? Why can I not observing the *Mitzvah* in wholeness? In other words: the will to receive covers so that one will not see the truth.

If you should see you are in such a low state, then you would certainly not want to be in that state. Instead, you should exert in your work every time until you come to repentance, as it is written, “He bringeth down to the grave, and bringeth up.”

Meaning when the Creator wants the wicked to repent, He makes the nether world so low for him the wicked doesn’t want to be so. Hence, one needs to pray pleadingly the Creator will show him the truth by adding him the Light of the Torah.

Practice:

| What to correct | With what | Result | Goal |
|--|--|---|--|
| To be in the situation one doesn’t know what to do or to act in the spiritual. | Diligent the Creator in His distinguished manifestation. Where His greatness is, you will find His humbleness too. | To come in humbleness by the wish to come in agreement with the Creator and His quality | To be constantly in the true merging with the Creator. |

48. The Rudimentary Element

The rudimentary element is a path known to all. The care and the guard regarding the intellect (1) (*mocha*) are because it is built on the foundation of the question. If one encounters the known question, one must be armed and protected to stand guard and instantaneously reply with the known answer. In other words, the whole structure is built on questions and answers. When one who is on the path of the Creator, and is awarded building the structure of Divinity has no place for questions and answers, he is called “standing”.

(1) *The spiritual work knows two divisions: 1 – working at his reasoning (mocha) through mind, understanding, questions and answers so the inner, spiritual building, his top floor will be build up. 2 – working at his belief (emuna) through his heart.*

The Creator has prepared a place even to those who have already been granted the clothing of Divinity permanently and are already on the path of degrees, when they no longer have a place for the above work. In this place they have a free element where faith can be.

Although it is difficult to understand how such a thing can be in high degrees, the Creator Himself can make such a thing. This is the meaning of the correction of the middle line, and the prohibition on reception from the left line.

At the same time, we see *Chokmah* (Wisdom) appears only in *Malchut* (Kingdom). Even though *Malchut* is an opposite attribute from *Chokmah* still, the place for the appearance of *Chokmah* is precisely here in *Malchut*.

This is the meaning of, “and let this ruin be under thy hand.” (*ejn Adam omèd al dvar halacha, ela iem ken nechshal ba.*) Halacha is malchut. The whole way leading to malchut is full of obstacles and questions. If you don’t have them there is no faith or Shinah,

Our sages said that one does not stand on a law unless he has failed in it. **Law** means a discernment of *Malchut* (and this is the meaning of the bride; when going to the bride it is called “law”¹). It is built solely on obstacles, meaning on questions. When one has no questions, one does not have the name “**Faith**” or “**Divinity**”.

¹ In Hebrew, the words “bride” and “law” are written with the same letters, except in a different order.

49. Most Important, the Mind and the Heart

There should be a preparation on the discernment of “mind” in the work that refers to the discernment of faith. Meaning if one is neglectful in the work of faith, one falls into a state of wanting only knowledge, which is a *Klipa* (Shell), which is against the Holy Divinity. Hence, one’s work is to strengthen the “mind” discernment every time.

Similarly, if one feels negligence in the work of the heart, one needs to strengthen the work that relates to the discernment of “heart” and perform opposite operations, meaning affliction of the body, which is the opposite of the will to receive. The difference between negligence in the work of the mind and the work of the heart is there is an evil *Klipa* against the mind that can prompt a state of “pondering the beginning”.

Hence, one must perform opposite actions, meaning in every renewal of the discernment of “mind”, he will take upon himself remorse for the past and acceptance for the future. One can receive the source that causes it from the discernment of “still”, and the matter of the clothing of faith is a perpetual and eternal thing. Hence, one will always have it as a measurement, if one’s work is clean or not because the clothing of Divinity departs only due to a flaw, either in the mind or in the heart.

One has to work as well with the intellect (mocha) as with belief (emuna). When the working with the belief is gone the wish for the intellect (jediha) stays, this is klipa against Shinah. There has to be a constantly renewing of the intellect – mocha. The work with the heart – liba-has to be strengthened also: opposite actions or sufferings for his body opposite the wish for pleasure.

There is an evil klipa against the mocha to bring disappointments – *tohe al harishonot*. So we see it is necessarily to act in two different ways: to acknowledge mistakes and have repentance. The source of this way is to receive from the lifeless level. To fill oneself with faith is a constantly and eternal condition. It can be a measuring for the purity of the work. The Shinah flees away or conceals herself for the human being because of the betrayals in the work in mocha or liba.

Practice:

| What to correct | With what | Result | Goal |
|--|--|--|--|
| The situation one is in disappointment through the questions about the reason (mocha). To be in a motionless, standing still, stagnation situations, when there are no questions of answers anymore. | One is in a constantly process by renewing the reason and is protecting oneself by giving immediately an answer. To see former mistakes and have mercy and take new responsibilities, obligations for the future. | There is a protection for disappointments in the reasoning area. | To be worthy to become an inner room (Kli) for the light of the Shinah and to climb via the spiritual steps. |

| | | | |
|--|---|--|--|
| To be lazy in the working at his heart (Liba). | To make effort at the working of the heart (liba) and make statements opposite the wishes of the outer being. (Body, wishes for to joy) in a way there has to be a kind of suffering. | Protection against disappointments in the area of faith. | To fill oneself with belief in a constantly everlasting condition. |
|--|---|--|--|

50. Two Situations

There are two situations to the world:

1. The world of suffering.
2. The world of 'Shinah'. (The appearance of the Creator).

It is so because before one is endowed with correcting one's deeds to be in order to bestow, one feels the world as more pain and torments.

Before a human being has become worthy to correct his deeds (his intentions) for the sake of the Creator (*al mnat lehashpia*), he experiences the world of suffering and pain. When he becomes worthy he notices the Shinah fills the whole world and the Creator is named "He who fills the whole Creation". The whole world is named Shinah because she receives from the Creator. This condition is named the merging of the Creator and the Shinah.

However, afterwards one is endowed with seeing the Holy Divinity is clothed in the entire world, and then the Creator is considered to be filling the world. Then the world is called "Holy Divinity", which receives from the Creator. This is called "the unification of the Creator and Divinity." As the Creator gives, so the world is now occupied solely in bestowal.

Because the Creator gives at His creatures, in the same way the creatures will be giving at the Creator.

You can compare this with a sad tune. Some players know how to perform the suffering about which the tune is composed, because all melodies are like a spoken language where the tune interprets the words that one wants to say out loud. If the tune evokes crying in the listeners to the extent that each and everyone cries because of the suffering the melody expresses, it is then considered a tune and everyone loves to hear it.

However, how can people enjoy suffering? The tune does not point to present suffering but to the past, meaning torment has already past and was sweetened and received their filling, for that reason people like to hear them. It indicates the sweetening of the judgments and that the pains one once had were sweetened. This is why these sufferings are sweet to hear, and then the world is called "Holy Divinity" or the world of the 'Shinah'.

The important thing one should know and feel there is a Leader over the city, as our sages said, "Abraham the Patriarch said, and 'There is no city without a leader.'" One must not think everything that happens in the world is incidental and the *Sitra Achra* causes one to sin and say that everything is incidental.

This is the meaning of *Hammat* (vessel of) *Keri* (semen). There is a *Hammat* filled with *Keri*. The *Keri* brings one to think that everything is *Bemikreh* (incidental). (Even when the *Sitra Achra* brings one such thoughts as to say that everything is incidental, without guidance, this is also not by chance, but the Creator wanted it this way).

However, one must believe in reward and punishment, there is a judgment and a judge, and everything is conducted by providence of reward and punishment. This is because sometimes when some desire and awakening for the work of God comes to a person and he thinks it

comes to him by chance, he should know, here too he made an effort that preceded the hearing. He prayed to be helped from above to be able to perform an act with intent, and this is called raising *Ma"n*.

One has already forgotten about this and did not consider it doing because one did not receive the answer to the prayer instantaneously so as to say, "For you hear the prayer of every mouth." Still, one should believe that the order from above is the response for the prayer may come days and months after one prays.

One should not think it is by chance one has received this present awakening. Sometimes one says, "Now I feel that I do not lack anything and have no concerns. My mind is clear and sound now and for that reason I can focus my mind and desire on the work of God."

It follows; one can say his entire engagement in the work of God is, "his power and the might of his hand hath gotten him that wealth." When one can engage and attain spiritual needs, one should believe this is the answer to the prayer. When a person has interest for a cabbalistic book he receives some shining and inspiration. This to be is seen mostly as a coincidence. But everything happens strictly according the laws of the Creator.

Though one knows the whole Torah is the names of the Creator, how can one say that through the book one is reading came some kind of sublime sensation? One must know that one often reads the book and knows the whole Torah is the names of the Creator, but nevertheless receives no luminescence and sensation. Instead, everything is dry and the knowledge that one knows does not help him at all.

When one studies in a certain book and hangs his hope in Him, one's study should be on the base of faith, he believes in providence and that the Creator will open his eyes. At that time one becomes needy of the Creator and has contact with the Creator. Then one can attain adhesion with Him.

There are two forces that contradict each other, an Upper Force and a Lower Force. The Upper Force is, as it is written, "Every one that is called by My name, and whom I have created for My glory." This means the whole world was created only for the glory of the Creator. The Lower Force is the will to receive; arguing that every thing was created for it, both corporeal and spiritual things, all is for self-love.

The will to receive argues that it deserves this world and the next world. Of course, the Creator is the winner, but this is called the path of pain. It is called "a long way". Instead, there is a short way, called "path of Torah". It should be everyone's intention to shorten time.

This is called "I will hasten it." Otherwise it will be "in its time," as our sages said, "awarded, I will hasten it; not awarded, in its time," "that I place upon you a king such as Haman, and he will force you to reform."

There is a possibility for a free, conscious progression by his own wish that is named: 'good' – *achishéna*. When one doesn't follow the way of *achishéna* he follows the path of the compelling force of the suffering by punishment – *bító*. As the wise man said: '*bító or achishéna*. Or you will go forwards on your own wish or I will set a ruler over you just as Haman who will force you to return to the right path.'

The Torah begins from *Bereshit* (lit. In the beginning) etc. "Now the earth was unformed and void, and darkness etc." and ends, "in the sight of all Israel."

In the beginning we see the land is “unformed and void, and darkness,” but then when they correct themselves to bestow, then they are granted, “and God said, let there be light etc.” until the light appears “in the sight of all Israel.”

Practice:

| What to correct | With what | Result | Goal |
|--|---|--|---|
| The impure forces that are in us, the Sitra Achra that makes us to sin while they let us believe that it is all a coincidence. | The believing in the complete administration of reward and punishment: in the judge and the court; that answers at a prayer can come later, may be days or months later | To have hope one can connect oneself with the Creator. | To become worthy of the merging with the Creator. |

51. If You Encounter this Villain

“If you encounter this villain, draw him to the seminary, etc. and if not, remind him of the dying day.” Meaning he will remind him the work should be in the place where he is not found, which is after one’s skin. This is called working outside one’s body, that he has not a single thought about his own body.

When someone hurts you (the egoism, your evil) draw him to ‘Bejt-hamidrash’. Bejt-hamidrash is named place where the Torah is being studied. Bejt is house, room, and Kli or inner space. **(1)**

(1) When you feel hurt by the outer being – when your wish to receive for yourself is so strong, it may force you to receive the light in your egoistic kelim while you want to strive for the spiritual then draw him to the place where the Torah is being learned. Draw him to the light of correction, to the place where the kelim is ready for the giving and one can do this by working at the inner being.

Hamidrash – ha is a definite article, Midrash comes from the verb lidrosh – demanding. Demands a revealing of the Creator and so not **(2)** imagine the villain **(3)** isn’t in the spiritual work. Al the spiritual work is outside his body, behind the skin. This is named ‘ the work outside the body **(4)** because all his thoughts aren’t from himself.

(2) When the evil doesn’t want. You can’t move it and for now you don’t have the strength to work on him.

(3) Cut it off. Don’t use him. Make a complete Tzimtzum by wishing him dead, the wish to have pleasure for oneself. Visualize it in the most realizing way that it really leaves you.

(4) At the outer being.

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|--|
| The strong wish for pleasure: to receive the light in the egoistic kelim while one is striving for the spiritual. | Draw the reason (mocha) with the help of the inner being through the light of correction. | You thoughts are changed in the wish for the giving. | To let the Shinah ascend out of the dust of the earth, of the klipa. |

52. A Transgression does not Put Out a Mitzva

A transgression does not put out a *Mitzvah* (Commandment) and a *Mitzvah* does not put out a transgression. It is the comportment of the work one has to take the good path, but the bad in a person does not let him take the good path.

However, he has to know he does not need to uproot the evil, as this is impossible. Rather, he only has to hate the evil, as it is written, “Ye that love the Lord, hate evil.” Only hatred is needed since it is the comportment 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 hate for the evil. Meaning if he has love for the evil then he is caught in the authority of the evil. If he hates the evil, he exits their premises and his evil has no domination over him.

It follows that the principal work is not in the actual evil but in the measure of love and the measure of hate, (1) and for this reason transgression prompts transgression.

(1) To have a constantly and lasting attention and concentration at the inner being, by this you liberates yourself of the influence of the outer being. The outer being can't rule over the inner being.

We must understand why he deserves such a punishment. When he falls from his work, it should be logic to help him to raise himself. But from above we receive more obstacles so he will fall lower than he has fallen yet.

Yet, in order for him to feel hatred for the evil, he is given even more evil, so he can feel how the transgression departs him from the work of the Creator. Although he did regret the first transgression, he still did not feel a measure of remorse that would bring him hate for the evil.

Hence, a transgression prompts a transgression. Every time he regrets and repentance wakes up the hate for the evil until the measure of his hatred for the evil is completed. At that time he is separated from the evil, since evil induces separation.

It therefore follows that if he finds a certain measure of hate at a level that prompts separation, he does not need a correction of transgression-prompts-transgression, and naturally, he saves time. When he has been awarded, he 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.

This extends from, “Yet Thou hast made him but little lower than God,” and this is the meaning of the serpent’s saying, “and ye shall be as God, knowing good and evil.” It means when one exerts and wants to understand the whole comportment of Providence such as the Creator, this is the meaning of, “and a man's pride shall bring him low.” It means one wants to understand everything in the exterior mind, and if he does not understand it, he is in lowness.
(2)

(2) When he tries with the inner being to understand the administratin of the Creator and still he is falling down by the High Understanding he is praised because it is said;

“he who learns the Torah in poverty (in the condition of falling) shall learn the richness (the condition of uplifting).

The truth is when one is awakening, come to know some thing, it is a sign he needs to know the thing, when he overcomes his own mind, what he desires to understand, and takes everything in faith beyond reason, this is called the greatest lowness in the human attribute. You find that to the extent he has a demand to know more, yet takes it in faith beyond reason, you find he is in greater lowness.

Now we can understand what they interpreted about the verse, “Now the man Moses was very meek,” humble and patient. It means he had tolerated the lowness in the highest possible measure. (3)

(3) Moses is a condition of the reason (mocha) and the heart (liba) in a complete state of peace and wholeness. (Shalom is peace of shalem – wholeness). When they do not want to rule over each other. Through the inner work they humiliate each other considering each other. This is the experience of: the suffering of the greatest humiliation.

This is the meaning of Adam ha Rishon eating from the Tree of Life before the sin, when he was in wholeness. Yet, he could not have walked more than the degree he had stood on, since he did not feel any want in his situation. (4) Hence, he naturally could not discover all the Holy Names.

(4) There was no difference between the inner and the outer being because the last one didn't come to exhale.

For this reason, “He is terrible in His doing toward the children of men” that he would eat from the tree of knowledge of good and bad, and all the Lights departed from it through this sin. Hence, he was naturally compelled to start his work anew, (5) and the writing says about it that he was expelled from the Garden of Eden (Gan Eden) because if he had eaten from the Tree of Life he would have lived forever.

(5) The high light came through his partsufim and disappeared by the not corrected being of the outer Adam. The lack according the story about the act of Creation is the driving force according the whole Creation.

This is the meaning of the internality of the worlds. If he enters there, he remains there forever. Meaning, once more one would remain without any want so as to be able to go and find the Holy Names, which appear by the correction of good and bad. For this reason he was compelled to eat from the Tree of Knowledge.

It is similar to a person who wants to give his friend a big barrel filled with wine, but his friend has only a little cup. What does he do? He pours wine into the cup and takes the cup home, where he pours it out. After that he starts again to fill the cup once more and then he goes to his house, until he receives all the wine-barrels. (6)

(6) And for this we need 6000 fillings and emptiness's.

I had heard another parable he had told of two friends, that one of them became a king and the other became very poor. The poor went to his king friend and told him of his bad state.

After that the king gave him a letter to the minister of the treasury that he would receive as much money as he wanted in two hours. The poor came to the treasury with the little box and entered and filled that little box with money.

When he came out, the minister kicked the box and all the money fell to the floor. It continued similarly time and time again, and the poor man was crying, “Why are you doing this to me?” Finally, he said, all the money that you took throughout this whole time is yours and you will take it. You did not have the receptacles to take enough money from the treasury, and this is why that trick was made on you.

Practice:

| What to correct | With what | Result | Goal |
|--|--|--|---|
| His sins leads to new sins hinderances are given from above so he falls lower than his first sin. | Increasing hate for the evil will bring him to the light. | To free oneself completely from the evil because the thought at hate makes him see he his coming more at distance. In this way he wins time for correction. | Love for the Creator can flow in. |

53. The Matter of Limitation

To understand limitation is to limit the situation he is in and not wants *Gadlut* (Greatness). Instead, he wants to remain in his present state forever and this is called eternal *Dvekut* (Adhesion). To be prepared to stay forever in eternity (*be kvijut*). This is named the eternal merging (*dvikut tmidit*).

Regardless of the measure of *Gadlut* he has, even if he has the slightest *Katnut* (1) (Smallness), if it shines forever, it is considered having been imparted eternal *Dvekut*. However, when he wants greater *Gadlut*, it is called luxury (*motróót*)

(1) This is the condition where the inner being (kelim the hashpa'a) experience he is in the vague area with the outer being, this is named the lowest situation because now there is no consideration with his outer being (kelim the Kabbalah).

This is the meaning of, “any sorrow will be surplus,” meaning sadness comes to a person because he wants luxuries. This is what is meant when Israel came to receive the Torah, Moses brought forth the people to the bottom of the mount, as it is written, “and they stood at the nether part of the mount.”

(A mountain (Heb: *Har*) means thoughts (Heb: *Hirhurim*)). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then they did agree to such a state, to walk in without any wavering and motion, but to remain in the state as if they had the greatest *Gadlut*, and to be happy for it.

This is the meaning of, “Serve the Lord with gladness.” Meaning during the *Gadlut* it is irrelevant to say He gives them work to be in gladness, because during the *Gadlut*, gladness comes by itself. Instead, the work of gladness is given to them for the time of *Katnut*, so they will have joy although when they feel *Katnut*, (2) and this is a great work.

(2) Only when you are in an emptiness of high light created by yourself, in the condition of shortcoming, the joy for the work will be experienced. But is it possible to stay in this emptiness and experience the joy? In a way yes because the light never leaves the kli completely. The light only leaves the kli when there are evil deeds on a lower step. When you want to become in agreement of quality with a higher step, you want to ascent at the spiritual ladder to a higher step (light considering the lower step) the high light will always leave behind a weak radiation (reshimo) to give you the possibility to correct your deeds and stimulate your strivings. A higher step wishes always the good for the lower step.

This is called the main part of the degree, which is a discernment of *Katnut*. This discernment must be permanent (*kvijut*), and the *Gadlut* is only an addition (*tosefet*). Also, one should yearn for the main part, not for the additions.

53. A. The Matter of Limitation

The essence of a limitation is to reduce the present situation and without a wish to go further but to stay in such a condition more often. This is named a constant merging. The level of growing is irrelevant even if the level is increasing. As long the aim is pointed at eternity he is granted a constantly merging. If you wish more you are wishing for unnecessarily luggage.

It is very important for a human being, even on an artificial way, to be constantly at the correct line and to be satisfied without wishes for the better or for the greater. Then one is in merging with the Creator, in agreement to quality considering the giving because the Creator hasn't also a wish for improvement. When one is in the condition of correction you have to be constantly in a situation of enough is enough and without wishes for better or greater.

This solves any grief because one is grieving through the thirst to want more. When Israel was at the feet of the mountain to receive the Torah it was at the most lowest step. They understood and there was no resistance to follow Moshe and to stay in that situation if it was the highest and to have joy in it.

When you are in the situation of uplifting it isn't necessarily to stay in joy because joy is already there. Only when one is in the state of falling there must be joy and this is very hard for mankind. At the moment when you are in the condition of falling, limitation is necessarily and you have to be aware of it constantly. Upliftings are only additions. There must be a wish for the permanent thing and not for the additions things. How can you be in the lowest and worst situation and think you are in the highest and the best one and experience joy and pleasure? As a person you must not be afraid to fall.

There has to be a wish for corrections and the agreement to quality with the Creator and not for the wish of 'kelim the Kabbalah' because you wish according your corrections. It is enough to be in a state of joy when you are falling because then you will receive independently from him. The most important thing is to stay in balance in the condition of Katnut. Katnut is a condition of unsatisfaction with what you did received, of bitterness and inner emptiness.

Neglect these situations and stay forever in cheerfulness and satisfaction. This remarks fullness. It demands however great effort. To say there is nothing in my hands, heart or soul. It doesn't mater. You are cheerful because you don't want anything, the most important is to be one with the Creator and demand nothing. Just as an embryo in the womb of the mother. When my action is in this way I am in agreement with the Creator because He hasn't either kelim the Kabbalah. And when there should be an addition at my kelim of *al mnat lehashpia* (for the giving) it is complete. In this way you must think.

Constantly annul the kelim the Kabbalah that is awakened and in this you receive the light for the sake of the Creator, leading to the goal of the Creation. How can a person behold the condition of Katnut? Keep always in your mind 'it will not disturb the merging with the Creator'. The awareness of the suffering and the pleasure will change. There are two objects: Creator and Creation. There is suffering when the Creation isn't in agreement with the qualities of the Creator. One is suffering considering the lack in this world. When we give our strivings at the Creator we suffer under the absence of the Creator because the thoughts were dwelling far away.

Consequently suffering has many faces. This is the same for joyfulness. I can be cheerful because my pocket is filled or because I am filled with the Creator. All depends if you are concerned with the Creator or not. The physical suffering stops as soon there is an observation for the Creator and this *redeems* the absence of the light. The most important thing is, do not forget the Creator and always think ‘there is no one else besides Him’.

Question: how far has the technical evolution to go before man loses his interests? Everything is created to discover the Creator. Every time we wake up to fulfill new wishes. But all the new inventions and technology won’t bring happiness. Do you think cave dwellers were unhappy? The new will never ending. It is an ongoing quest. When a new kli is formed it will be empty. In every spiritual deed there are material embeddings.

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|--|
| The striving for unnecessarily things, because their will always be a shortcoming and sadness about it. | Set for yourself a limitation and don’t wish more. Contrary, be prepared to stay forever in the situation you are in now. Don’t think about greater, better situations (gadlut), experience the lowest condition, keep in mind if you are already in the most perfect situation and feel joy. | The light of this condition will give you the awareness of eternity. | To become worthy of the eternal merging. |

54. The Purpose of the Work

It is known the most important servitude is to bestow contentment upon the Only Creating Strength – *lehashpa'a náchat roeach*. What does this mean to bestow – *lehashpa'a* – the Only Creating Strength? In the will to give is incorporated the wish to receive pleasure – *ratson lekabbel taanug*. When there is the intention for the sake of the Creator it is a correction – *tikun*. Without correction of the wish to enjoy there is absolutely no connection with the Only Creating Strength. Also when a person doesn't use his wish in the corrected state there will be no correlation between the Giver and the receiver. To have a real partnership both have to give to each other, the love for each other has to be equal.

It is said: Love has to come from both sides. The prophet Jeshajáhu (Isaiah) says: “and the Creator asked at Tsion ‘With whom are they?’ ‘Who is your Partner?’” the creatures have to be in partnership with the Only Creating Strength. When lower creatures have the wish to give at the Creator this will be the partnership. As the Creator gives, so gives the human being. Every person has to have the wish and the striving to merge with the Only Creating Strength so he can receive His Light and Life because the aim of the act of creation is to pleasure the creatures.

As a consequence of the breaking of the kelim in the world of Nekudim all the wishes felt in the power of the egoism, the klipot. From this two discernments were developed:

- 1) The striving to enjoy separate from the Only Creation Strength (*taanugim shel perud*) and
- 2) The work to set oneself free from the power of the klipa (unclean strength) this is named purifying – *tahará*.

To remove oneself from the spiritual contentment is to be seeing as a lack at spiritual striving. This correction is named *Kedusha* – deity and this is only to be reached through the striving you make for His greatness. The measure wherein the *kelim the tahara* (pure kelim (1) are present, is *sinát ra* (hate for the evil, egoism,) and then he can work in *Kedusha* as it is written, “ye that love the Lord, hate evil.”

(1) *Once he has achieved kelim the hashpa'a by way of working with the prescription of 'not doing' – lo taase.*

It follows there are two discernments: **the first** is purity – *tahará* and the **second** is *Kedusha*. A *kli* in the *Kedusha* is the preparation for the receiving of the abundance from the Creator that has to be in agreement with His intention to give pleasure to His creatures. This *kli* belongs to the Creation. The human being has the obligation to purify oneself and to strive for the good. The way to do this is by occupying your self with the greatness of the Only Creating Strength and to analyze your own lowness and smallness. (2)

(2) *The achievement of kelim the hashpa'a through working with the prescriptions of 'doing' – ose.*

Yet, the abundance that should appear in the *kli* of *Kedusha* is in the hands of the Creator. He is the One who imparts the lower one with abundance; the lower one has in no way any influence on this process. This is named: “The secret things belong unto the Lord our God” (*hanistarót le Hashem elokéjnu*). The only thing a person has to do is to make oneself receptive by learning the Kabbalah.

The thought of Creation, named “to do good to His creatures”, begins from *Ein Sof* (No End). For this reason we pray to *Ein Sof*, meaning to the connection existing between the Creator and the creatures. This is the meaning of what is written in the writings of Ari that we have to pray to *Ein Sof* and not to Atsmuto (His Essence) because there is absolutely no bond between Atsmuto and the creatures. The bond between the Creator and the creatures begins in the *Ein Sof* where we can find His Name, *kli*, the root of the creation. This Name, *kli* in the *Ein Sof* is named ‘*migdál male kol tuv*’ – the tower filled with abundance.

This is why we pray (our inner being that reach out for the Higher) to the Name, to receive everything what is in Him, and what He has prepared for us.

Now we can understand the name of Keter: His desire to do well to His creatures: infinity, the Only Creating Strength. The abundance itself is named Chokmah – wisdom. Chokmah isn’t the Creation because in her is only light without a *kli*. We can see Chokmah as the Only Creating Strength because there is no attainment in the Light without a *kli*. The difference between Keter and Chokmah is; in Chokmah the root of the Creation will be more revealed.

56. Torah is Called Indication

Torah is called “indication” from the words “shot through²”. It means when a person is engages in the Torah, to that extent he feels his remoteness. In other words, he is shown the truth, meaning he is shown the measure of his faith and this is the whole foundation of the truth.

The foundation of the existence of Torah and *Mitzvot* is in the measure of his faith, because then it appears to him that his whole foundation is only the upbringing he received. This is because rearing is sufficient for him to keep Torah and *Mitzvot* in all its intricacies and details, and everything that comes from the rearing is called faith beyond reason. (1)

(1) During the time a person receives an education he makes a boundery between his inner and outer being and a layer with earthly images and rules that has nothing to do with the spiritual. These are all varieties of the wish of the outer being that wants to receive (kelim the Kabbalah). This cultural upgrade can be religion (faith under knowledge) superstition, delighted flavor and the moral of an academic or the ruthless of an evildoer. It doesn't matter.

This goes against his ratio. In other words, the reason necessitates that according to his addition in the Torah he should feel closer to the Creator. The Torah always shows him the truth. When he searches for the truth (2), the Torah brings him closer to the truth and he sees his measure of faith in the Creator.

(2) His inner being.

This is be done so he would be able to ask for mercy and to pray at the Creator to bring him genuinely closer to Him, then he will be able to give praise and gratitude to the Creator for having been granted being brought closer to Him.

However, when he doesn't see the measure of his remoteness and thinks he is in perpetual progression there is no necessity for a prayer at the Creator that He will near him. It seems to him there is no place for an effort to get full faith. A person only does make some efforts when he feels a lack.

As long he isn't worthy to see the truth everything happens diverse.

When he is learning the Torah and the *Mitzvot* he feels himself more in wholeness, he doesn't notice any lack. For this reason he undertakes no actions nor prays to the Creator to ask Him to become worthy because only they who feel their shortcomings, feel the need for correction.

As soon he is engage in the Torah and *Mitzvot* in truth, the Torah indicates the truth to him because the Torah has *sgula*, a special quality to bring him to a special attention to see the truth, the measure and the true condition of his faith.

The Torah shows him his true condition (3)) meaning his measure of remoteness from spirituality and he sees he is such a low creature there is not a worse person on earth than he,

² In Hebrew the same word is used for shooting and for indicating something.

together with the *Sitra Achra* – the impure forces leads him to depressives, strengthlessness and disappointments.

(3) To become worthy to look through the rough curtains of his cultural upgrade at his inner being. These rough curtains hindered his quest for the truth lying in the Creator.

These *Sitra Achra* fears, after seeing his own habits and condition, he starts to wish to correct himself. So the impure egoistic forces agree with what the person says namely, yes you are small, worthless and you have no qualities for the spiritual otherwise he could have overcome his evil and correct it and would have been able to reach *Dveikut* (Adhesion) with the Creator.

These arguments of the impure forces we have to overcome and say the same what is written in the Talmud namely in the tractate Taanit (fasting):

“Rabbi Elazar, the son of Rabbi Shimon bar Yochai went home. He was invited to a great (*light Chokmah*) house (*Kli*) of his rabbi. (*Rabbi – my teacher ‘rav’*) in other words he could reach a great spiritual level. He was riding on a donkey (*donkey = chamor what comes from the word chomer – material*) and he was controlling the donkey with the intention for the sake of the Creator. He went along the riverside (*the stream of light, of wisdom – riverside is ‘safa’ from the word edge, border.*) So Rabbi Elazar reached the outer limit of the wisdom. He was in great joy. His self-image was rude and filled with pride because he had learned a lot of Torah.

On his way he met a very ugly person. In truth he saw his true qualities. He said to Rabbi Elazar: “shalom, rebbe!” but Rabbi Elazar didn’t greet him back but said: “what are you awful in your deformity! Is everyone in town as ugly as you are?” and he answered, “I don’t know ask my Maker. Tell Him what an awful *Kli* He had made”. At that moment Rabbi Elazar saw he had sinned ...he came down from his donkey....”. Because he had learned the Torah he became worthy to know in truth how far he was from the Creator. That’s why it is said his opinion over himself was rude. He only saw his pride, the wish to receive pleasure so he was ready to meet the most ugly person in the world – his egoistic deformity. **(4) How did he reach this? Through learning a lot of Torah!**

(4) He learned the Torah through his inner being, disconcerted from the false, earthly images in the form of layers of cultural inventions or education ‘in knowledge’. Now he could see the Creator at the background of his revealed revelation: he was the most selfish person on earth, great in his misfortune. With his cultural upgrade and strange gods (Elokim acherim) he couldn’t see what he was lacking. He cherished an observation. He is adding a larger lacking at his lack he already has. He is as a king with a lot of flattering workers.

How will he be able to cleave with Him since he is such an ugly person (egoistic) and in opposite with the Creator? This is the reason he asked if all the people were as ugly as him, or was he the only absolute selfish person in town?

What was the answer? “I don’t know.” It means they do not feel, hence they do not know. And why can’t they feel? It is for the simple reason they lack the Torah because the Torah shows to every one of us, our truth.

So Elijah replied: “go to the Craftsman who made me,” because he saw he had come into a situation from which he could not ascend. For this reason Elijah appeared and told him, “go to the Craftsman who made me.” In other words, since the Creator created you so ugly, He must

have known that it is with these *Kelim* that the goal can be attained, so do not worry, go forward and succeed.

Practice:

| What to correct | With what | Result | Goal |
|---|--|---|--|
| There is no notice of the removal with the Creator and he thinks he is improving. | To keep yourself busy with the Torah makes clear the real situation: the removal of the spiritual namely now you see how selfish you are. There is no lower creature created by the Creator. | To become worthy to know the true distance between himself and the Creator. | If the Creator created in him the awful selfishness, He also knows exactly how to work with the kli: how to reach the perfect goal in the spiritual work in oneself namely the merging with the Creator. |

57. Will Bring Him as a Burned Offering to His Will

It is written: 'Let him near his wish'. Literally the poem says: "Bring him to sacrifice, perform a sacrifice according his own wish". The word 'kurban' – sacrifice means 'karov', nearing: to sacrifice his egoism for to near the Creator. How can we bring the egoism to the opposite quality so he would say surprisingly "do I wish that?" We pray: "in your wish," but it is said, 'a cow want to feed the calf more than the calf can drink'. Why do we have to pray the wish should be at the Creator? (1)

(1) With or without his request the outer being is given the most necessarily equipment according the next principle: 'a cow wants to feed more than a calf can drink'. Just as a baby needs milk is milk for us a parallel for lightly nurturing till the time he receives the intellect and faith. The difference between the outer and the inner being is the inner being has to strive for a true, corrected and perfect wish. Only in that case the high light can be received in a fully consciousness condition.

It is known that in order to extend abundance from above, he must precede an awakening from below (*hitaruta the letata*).

Why has to come the wish from the human being while the Creator has the wish to give to His creatures, a wish so much greater than the Creation can receive? Why pray 'let it be your wish?' to wake up from above the wish to give at us?

It is not enough to have a desire, but there has to be a good will on the part of the Giver too. Even though there is a general desire to do good to His creatures, He still awaits for our desire to awaken His desire.

Only when we are genuinely prepared to receive the High light our wish becomes true, corrected and perfect. By a true prayer our wish receives this quality. At the same time we must know, all our deeds, the good and the bad one (the so called 'Private Providence') comes from the Creator while we have to feel sorrow the Creator is sending us these bad deeds.

The mind necessitates we must not regret but justify the judgment because we deserve the bad deeds. Nevertheless, it is to the contrary; we must regret not being permitted to do good deeds, which is certainly as a result of a punishment, meaning that we are unworthy of serving the Creator.

If every thing is guided how can we say we are unworthy since there is no act below? We are given bad thoughts and desires that distance us from the work for the Creator, we are not worthy of serving Him. They separate us from the work of correction because we aren't worthy yet. Therefore is given the prayer as a correction so we may become worthy to do the work the Creator gives at us. All our suffering comes from above, from the Creator. It is a punishment but in a way it is a correction too. There is a law saying every punishment is a correction. Why should we pray to the Creator to undo our correction? A prayer is a more effective correction than punishment. When a person prays he annuls suffering and punishment. The prayer is the correction of his body – wishes.

Our sages said about the verse, “then thy brother should be dishonored before thy eyes” etc. when prayer appears in a place of punishment, the affliction is lifted and the prayer is placed in its place, to correct the body.

This is the meaning of what our sages said, “Awarded through the Torah; was not awarded through affliction.” We must know the path of Torah is a more successful way that yields more profit than the path of pain. This is because the *Kelim* (Vessels) will be fit to receive the Highlight are broader, and can yield *Dvekut* (Adhesion) with Him.

This is the meaning of, “He is coerced until he says, ‘I want.’ It means that the Creator says, “I want the deeds of the lower ones.”

The meaning of prayer is what our sages said, “The Creator craved the prayer of the righteous,” where by the prayer the *Kelim* are made fit for the Creator to later give the abundance, because there is a fit *Kli* to receive the abundance.

57. A. Will Bring Him as a Burned Offering to His Will

The most important to pray for is a wish. But the cow wishes to feed more than the calf can drink. Why do we have to pray for a wish? There may come from above only a pleasure when there has been from below a pleading. But to wish is not enough. From above there has to be a good wish although the fact the common wish of above is to pleasure the creatures. He is waiting till we have wake up with our wish His wish and when we don't have enough strength to wake up the wish from above; it is a sign the wish of the receiver isn't accomplished yet. The prayer to receive from above gives at our wish a perfect form. It makes a kli ready and suitable to receive the shefa (light, abundance). And yet, all our deeds, the bad and the good ones come from the Creator. Besides it is at us to regret our bad deeds. But it is our intellect that says otherwise.

Therefore we have to justify the judgment because it has influence at our bad deeds. But we must feel sorry we didn't receive the strength to do good actions. Of course it is a punishment. Bad thoughts and wishes remove us from the Creator. In this way we are not worthy to serve Him. And this is were we have to pray for, to become worthy and to purify ourself so we can receive the work for the sake of the Creator. There is no punishment only correction. (1)

A prayer has to be a correction of the body; the correction has to follow the path of the Torah and not the path of suffering. The path of the Torah brings happiness and blossoming and has the specialty to make you worthy for the merging with the Creator.

(1) The process of correction has two interpretations: 1 – the outer being experiences it as a punishment. He feels if someone is taking something away from him. 2 – for the inner being every form of correction is welcome, independent of his observation. The way of suffering means he wants to pleasure his outer being. There the way of the Torah means one chooses to work for the sake of the Creator; 'the wish to pleasure Him' by agreement in qualities

Try hard to wake up the wish in your heart to receive the Shefa from above. All the bad situations and deeds come from above; they are needed to wake up, through the suffering so there will be a longing to return to the Creator. There is only correction when the suffering is very deep, only then a person cries for help. Only then the suffering disappears. Remember this, we are not guilty what is coming down at us from above. They are signals. Never think there will be punishment after a bad deed.

Ask at the Creator to correct your kelim so you can receive the shefa. When a bad deed doesn't wake us up we get more suffering. But when we see the true understanding of the suffering, know where it comes from and knowing the why, we shorten our way of suffering. This is named: "he neared Him by wish", meaning he knows the true wish to near Him. Don't make any conclusions. The Creator Himself did everything what had happened. That's it. We have to go forwards by faith beyond knowledge and the past is only a supporting part in it.

Birur means a person has to come out of his awareness and to step in the intellect, to go the way from the heart to the brains and without emotion verify his situation, only looking what is happening. Look if it is for someone else. Do what the brains have decided.

For example: you want to sleep now. You lock every opening in your head and lie down, no thinking at all till I am better. Speak to yourself if you are speaking with another; cheer up, be awake, shame yourself (2) etc.

(2) The inner being is speaking with the outer being over the right attitude in the spiritual work, as someone in a higher position learns a lower.

Then returns to your observations and try to do what you have to do. Sometimes the brains aren't agreed with what you want to do because the heart influences them. Occupy yourself with something different. Go to the fitness club; wash the dishes etc. all to make us stronger. The Creator gives at you only for you to learn and to make you stronger. It is His decision that you experience Him, your reaction is not important, He already know!!

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|---|
| The lack to wake ups the wish from above. | To make the wish completely by the inner prayer. It gives the wish authenticity and makes it fit to receive the shefa | To purify oneself to receive the work for the sake of the Creator. | To go the path of the Torah and to receive sgula: a very special working to realize the merging with the Creator. |

58. Joy is a "Reflection" of Good Deeds

Joy is a reflection of good deeds. If the deeds are of *Kedusha* (Sanctity), not for thy self but only for the Creator, joy appears. (1)

(1) *He experiences an uplifting in his working through the inner being.*

However, we must know there is also a discernment of a *Klipa* (Shell). (2) In order to know if it is *Kedusha*, the examination here is reason “in the mind” of *Kedusha*, whereas there is no reason (3) in the *Sitra Achra* (Other Side), because another god is sterile and does not bear fruit.

(2). *There is hilarity too in the outer being through the receiving of the impure forces.*

(3) *Who is cheerful: the outer or the inner being?*

When a person feels hilarity he has to learn the Torah so the wisdom, the opinion and the knowledge of the Torah will be revealed to him.

We must also know gladness is discerned as sublime luminescence that appears by *MA'N*³, which is good deeds. The Creator observes what a person is doing. In other words, if one takes upon himself the burden of the Kingdom of Heaven for eternity, there is an immediate sublime luminescence on that. Only by them who have constantly the wish to do well the light can shine. Although the Creator knows he will fall every moment of his spiritual step He judges the act he has undertaken.

It means that if one has now made up one's mind to take upon himself the burden of the Kingdom of Heaven for eternity, it is considered wholeness.

However, if one takes upon him the burden of the Kingdom of Heaven and does not want this state to remain in him forever, it won't be considered as wholeness and the High Light can't shine in him. The High Light is whole and eternal and it is not about to change while a person even in his present state has no wishes for eternity.

³ Abb. for *Mayin Nukvin* – lit. Female Waters.

Practice:

| What to correct | With what | Result | Goal |
|---|---|--|---|
| There is difficulty to distinguish between hilarity in a pure and an impure wish. | By deepening oneself in the Torah, wisdom will be revealed and the opinion and the knowledge of the Torah will be of help to verify with understanding where the hilarity comes from. Does it come from the Ma'N: a request to do well or is it only the pleasure to receive for oneself. | There is constantly a wish for the good. | For always and forever see the Creator in every wish. |

59. About the Rod and the Serpent

“And Moses answered and said: 'but, behold, they will not believe me, etc.’” “And the Lord said to him: 'What is that in thy hand?' And he said: 'A rod.' And He said: 'Cast it on the ground...' and it became a serpent; and Moses fled from before it” (Exodus 4).

We must understand there is nothing more than two degrees, either *Kedusha* (Sanctity), purity, altruism, the will of the Creator, or *Sitra Achra* (Other Side), egoism, selfishness. There is no intermediary state; the same rod itself becomes a serpent, if thrown to the ground.

The Shinah (the appearance of the Creator) reveals herself always in simple and modest wishes that look irrelevant for a person.

In order to understand this we will precede with the words of our sages, that He had put His Divinity on trees and rocks. Trees and rocks are called things of inferior importance, and in this manner He placed His Divinity. This is the meaning of the question, “What is that in **thy hand**?” A **hand** means attainment, from the words, “and if a hand attains.” And Moshe answered: “A **rod**”. Rod is in Hebrew ‘maté’ what means low to relevance.

A **rod** means that all one’s attainments are built on the discernment of inferior importance, which is faith beyond reason. Faith beyond reason is regarded as having inferior importance and as lowness. One appreciates only the facts based on knowledge. He believes in knowledge. If a person can’t understand or contradicts his understanding his faith has to be more relevant and higher than his knowledge, his understanding of consciousness.

It follows that at the time he lowers his mind he notices his understanding resists the path of the Creator, that faith is more important than his mind. This is because all the concepts that contradict the path of the Creator are worthless concepts.

It isn’t relevant in his eyes. It is said: “their eyes don’t see, their ears don’t hear.” A person analysis everything he hears and sees what isn’t in agreement with the path leading to the Creator, this is named ‘faith beyond reason’.

A person sees this as lowness and smallness but for the Creator belief is very significant. A human being has no other possibility than this path. He is obligated to go in faith beyond reason.

The Creator had chosen for us specifically the path of faith beyond reason; it is our base and the best for the spiritual path. He must have chosen this because it is better and more successful.

If the rod is thrown to the ground and he wants to work with a higher discernment, meaning within the reason, degrading the path of beyond reason and see this work as low, one’s Torah and the work immediately become a serpent. It is said: “The Creator tells to everyone who is pride they can’t be together. ‘He and I can not dwell in the same abode.’”

We can find the Shinah in the most irrelevant things for a human being, in faith, in the giving, in simplicity. When a person throws his rod on the ground and raises his self to work with higher, more valuable qualities, this is already a serpent, pride. It is or the rod, deity, Kedusha or the serpent, impurity. There is no other choiche.

The Torah and the work of the human being fills their selves or with the rod or with the serpent. It is known that the *Sitra Achra* has no Lights. In the material, in the egoism therefore are only one wish but no pleasure. The pleasure stays unfulfilled. He who receives 200 or more wishes he dies with all his unfulfilled wishes.

This extends from the Upper Roots. The root of the *Klipa* (Shell) is the vessel of receiving *zimtzum* (Restriction) and this is placed upon them and they have no correction in the six thousand years. Hence, they do not have Lights and abundance and this is why they have a prohibition of the first zimtzum (Ts'A).

Because these wishes are empty and they seduce us. They are whispering in our ears to draw the light to our degree. Through this the impure, egoistic forces withdraw the whole strength of life, all the light a person had received in working for the good side, the giving. In this way the *klipa* has power over the human being, this gives a person 'nurturing' and hinders him to go forwards.

It takes away the need to uplift oneself out of his situation. And without a wish there is no movement. When he is in the middle of such a condition he can't know when he act right or wrong. The impure force takes away all the strength to work harder. Now he is 'within reason'. He is working with his intellect and there is the chance to stay in the slavery of the impure forces forever.

In order for one to not remain in the authority of the *Sitra Achra*, the Creator had made a special correction. When he leaves the condition of the rod, immediately he falls in the condition of the serpent. Now there are no forces that strengthen him. When a person takes again the path of the faith (*sheflut* – the path of unimportant situations – the rod) failures will bring him to accept the new steps of 'faith beyond knowledge'.

This is the meaning of what Moses had said, "But, behold, they will not believe me." It means that they will not want to take upon themselves the path of working in faith beyond reason.

In that state the Creator had asked him: "What is that in thy hand?" – 'rod' - "Cast it on the ground," immediately "it became a serpent." It means that there is no intermediary state so you have to know there is *Kedusha*, or the *Sitra Achra*.

It turns out that in any case, because we don't have another choice than to take upon them the discernment of faith beyond reason, called a rod. This rod should be in the hand; the rod should not be thrown. This is the meaning of the verse, "The rod of Aaron was budded."

It means all the budding one had in serving the Creator was based specifically on Aaron's rod, meaning He wants to give us a sign to know if we are walking on the path of truth or not. He gives us a sign to know the base of the work, meaning what base one is working on. If one's base is the rod, it is *Kedusha*, and if the base is within reason, this is not the way to reach *Kedusha*.

However, in the work itself, meaning in the Torah and in the prayer, there is no distinction between one who serves Him and one who does not serve Him. This is because it is the opposite there: if the base is within reason, meaning based on knowing and receiving, the

Faith and knowledge

Draw. 5

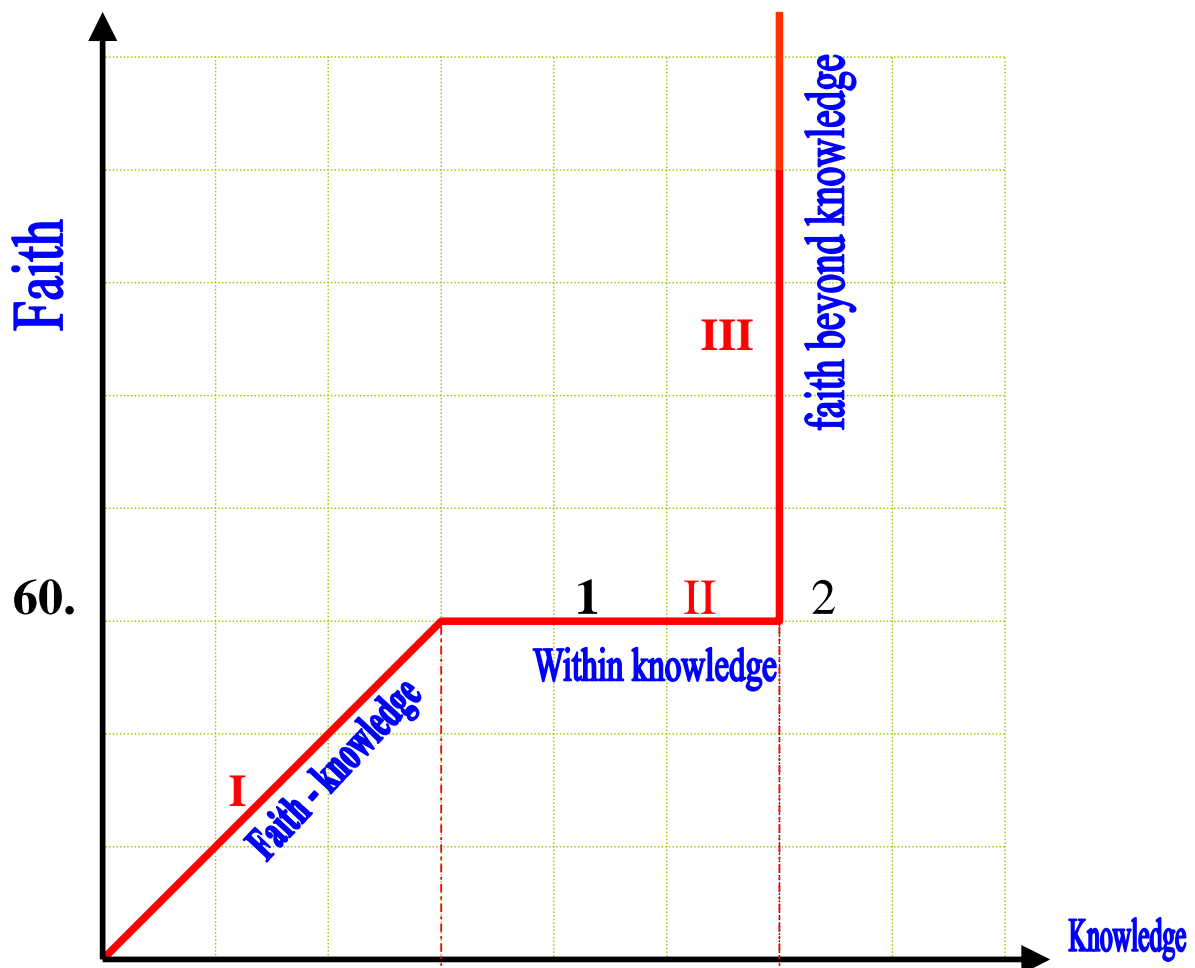
I – faith and knowledge walk together: he observes together with the growing of his knowledge also his observation of faith grow in the same measure. (He experiences this as a condition of uplifting.)

p. 1 – the beginning of the period of “within knowledge”, when he experiences his knowledge grows but he doesn’t believe he goes forwards (He experiences this as a condition of falling.)

II - Period of “within knowledge,” with the growing awareness of falling.

p. 2 – the outmost point of the period of “within knowledge;” he surrenders his own intellect at the High Intellect.

III – behind p. 2 he comes at faith beyond knowledge.



I – Condition “The sons of Israel were fruitful and spread themselves. They multiplied themselves and became many, the land was filled with them”.

τ. 1 – Condition “and then there came a new farao in Egypt unknown for Josef.”

II - Period “and then the Egyptian made the life of the sons of Israel bitter to let them work hard in slavery with loam...” **p. 2** – the outmost point of the period of arduous work to the climax “and then the sons of Israel cried because of this arduous work”. **III** – behind the p. 2 one comes to a qualitative change: at the condition “and the Creator answered their crying”. And this is why they became worthy to come out of slavery by way of faith beyond knowledge.

However, when one takes the path of *Kedusha*, whose base is bestowal and faith, one requires great preparation so that *Kedusha* will shine for him. Without the preparation, the body does not give him the strength for work and he must always exert extensively since man's root is reception, and within reason.

Hence, if one's work is based on materialism (for oneself), one can always be all right. If one's base for the work is on the discernment of bestowal and beyond reason, one needs perpetual efforts for not to fall into one's root of reception and within reason.

He may not be neglectful for a minute otherwise he will fall into one's root of materialism, called "dust", as it is written, "for dust thou art, and unto dust shall thou return," and that was after the sin of the Tree of Knowledge (ets haDaat).

One examines if one is advancing in *Kedusha* or to the contrary, because another god is sterile and does not bear fruit. The Holy Zohar gives us that sign, specifically on the base of faith, called "a rod" is one imparted, "be fruitful and multiply" in the Torah. This is the meaning of "the rod of Aaron was budded," as the budding and growing come specifically through the rod.

Therefore, as one rises from one's bed daily and washes oneself to purify one's body from the filth of the body, so one should wash oneself from the filth of the *Klipa*, to check oneself if one's discernment of rod is in completeness. This should be a perpetual examination, and if one is distracted from it, one immediately falls to the authority of the *Sitra Achra*, called self-reception.

One becomes immediately enslaved to them, as it is known the Light makes the vessel, hence, as much as one works in order to receive, to the extent one needs only a desire to receive for self and becomes remote from matters concerning bestowal.

Now we can understand the words of our sages, "Be very, very humble." What is that fuss that it says, "very"? It is because one becomes needy of the creatures, by having been honoured once. At first one receives the honour not because he wanted to enjoy the honour, but for other reasons, such as the glory of the Torah etc. One is certain of this scrutiny since one knows about him that he has no desire for honour whatsoever.

It follows it is reasonable to think that one is permitted to receive the honour. However, it is still forbidden to receive because the Light makes the vessel. Hence, after one has received the honour, one becomes needy of the honour and one is already in its dominion and it is hard to break free from the honour.

As a result, one acquires one's own reality and it is now hard to annul before the Creator, since through the honour, one has become a separate reality, and in order to obtain *Dvekut* (Adhesion) one must annul one's reality completely. Hence the "very." "Very" is that it is forbidden to receive honour for oneself, and the other "very" is that even when one's intention is not for the self, it is still forbidden to receive.

Practice:

| What to correct | With what | Result | Goal |
|-----------------|-----------|--------|------|
|-----------------|-----------|--------|------|

| | | | |
|--|---|--|---|
| Not in the way to comprehend there is contradiction in his understanding. | Reduce the interest in your intellect. Come to the understanding faith is more important and higher than knowledge, understanding and awareness. Try to annul everything what is on your path to the Creator. | To take the path of belief: shiflut. The path of irrelevant situations; Stick. Through the way of failures a person constantly goes to higher steps by faith beyond knowledge. | To bend in every situation for the Creator. |
| The dependency of the surrounding according the rule: 'the light makes the kli'. The wanting for honour. Be aware for the power of honour. | By analyzing continuously the path of 'stick': to be in wholeness so the impure strengths have no power. | One can annul all personal wishes so they won't rule anymore. They are from the outer being. | To reach the merging with the Creator. |

61. A Mitzva that Comes through Transgression

The matter of a *Mitzvah* that comes through transgression means if a person takes upon himself the work in order to receive a reward, it is divided in two parts:

- A. The reception of the work, which is called a *Mitzvah*.
- B. The intention to receive a reward, which is called a sin, since reception moves one from *Kedusha* (Sanctity) to *Sitra Achra* (Other Side).

The whole foundation and the reason that gave him the power to work was the reward, hence, a *Mitzvah* ‘that comes’, meaning that he was brought to perform the *Mitzvah*, this is the transgression. This is why it is called a *Mitzvah* **that comes**: that which brings the *Mitzvah* is the transgression, for only that is the reward.

The advice for it is to do his work in the form of, “without seeing more,” that his whole aim of the work will be to increase the glory of heaven in the world. This is called working in order to raise Divinity from the dust.

The matter of raising Divinity means the Holy Divinity is called the collective of the souls. It receives the abundance from the Creator, and dispenses to the souls. The administrator and what transfers the abundance to the souls is called “the unification of the Creator and divinity,” at which time the abundance extends to the lower ones. However, when there is no unification, there is no extension of abundance to the lower ones.

To make it clearer, because the Creator wanted to delight His creatures, He therefore thought of dispensing the abundance, just as He thought of the reception of the abundance. In other words, the lower ones would receive the abundance and both would be in potential. This means that afterwards the soul will come and will receive the actual abundance.

Also, the receiver of the abundance in potential is called Holy Divinity, since the thought of the Creator is an entire reality and He does not need an actual deed. Hence with the lower one there is no continuation.

Practice:

| What to correct | With what | Result | Goal |
|--|--|---|---|
| To fulfill the tasks that have come through your own sin. The wish for rewarding because that makes a task impure. | To avoid this think that you are doing it for the honour of the Creator. | In this way you get the holy sparkles out of the Klipa. | To help the Shinah to come out of the dust. |

62. Round About Him it stormeth Mightily

Our sages said about the verse, “and round about Him it stormed mightily,” that the Creator is particularly meticulous with the righteous. He asked: If they are generally righteous, why do they deserve a great punishment?

The thing is all the limits we speak of in the worlds are from the perspective of the receivers, meaning the lower limit and they restricts themselves to some degree, so they stay below. Above, they agree to everything the lower ones do, hence, to the extent the abundance extends below. Hence, by their thoughts, words and actions, the lower ones induce the abundance to come down from above.

It turns out if the lower one regards a minor act or word as if it is an important act, such as considering a momentary cessation in adhesion with the Creator as breaking the most serious prohibition in the Torah, then there is consent above to the opinion of the lower one and it is considered breaking a serious prohibition. Thus, the righteous says the Creator is particularly meticulous with him, and as the lower one says, so it is agreed above.

When the lower one does not feel a slight prohibition as a serious one, from above they also do not regard the trifle things he breaks as great prohibitions. Hence, such a person is treated as though he is a small person, meaning his precepts and his sins are considered small. They are weighed as the same and he is generally considered a small person. However, one who regards the trifle things and says that the Creator is very meticulous about them is considered a great person and both his sins and his precepts are great.

One can suffer when committing a transgression to the extent he feels pleasure when performing a good deed. There is a parable about this: A man did a terrible crime against the kingdom and was sentenced to twenty years imprisonment with hard labor. The prison was outside the country in some desolate place in the world. The sentence was executed right away and he was sent to the desolate place at the end of the world.

Once there, he'd found other people who were sentenced by the kingdom to be there as he was, but he became sick with amnesia and forgot he had a wife and children, friends and acquaintances. He thought the whole world was nothing more than meets the eye in the desolate place with the people who are there; and that he was born there and did not know of other things. Thus, his truth is according to his present feeling and he has no regard for the actual reality, only to his knowledge and sensations.

There he was taught rules and regulations so he would not break the rules once more, keep himself from the felonies written there, and know how to correct his actions so as to be brought out of there. In the books of the king he had learned he who breaks this rule, for example, is sent to a cut off land far from any settlement. He is impressed by the harsh punishment, and that such harsh punishments are given.

Yet, he would never think he himself is one who broke the rules of the state, that he has been sentenced harshly and the verdict has been executed. In addition, since he became sick with amnesia, he will never feel his actual state.

This is the meaning from “and round about him it stormed mightily”: One must consider his every move, that he himself had already broken the king's commandment and has already been banished from the settlement. Now, through many good deeds, his memory begins to work and he begins to feel how far he has become from the settled place of the world.

He begins to engage in repentance until he is delivered from there and brought back to the settled place (1) and this work come specifically by his work. He begins to feel that he has grown far from his origin and root until he is endowed adhesion with the Creator. (2)

(1) The return of the observation of the outer being.

(2) Through the observation of the inner being.

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|--|
| There is none experience of the true reality. | Think about every step you make. When he is working for the Creator the process of correction is started and he experiences how far he is from his Roots, the true world. | To become slowly worthy to return to your Source. | To become worthy of the eternal merging with the Creator |

63. Descends and Incites, Ascends and Complains

Descends and incites, ascends and complains. A person always has to examine himself, if his Torah and work do not descend to the abyss. This is because his greatness is measured by his measure of *Dvekut* (Adhesion) with the Creator, meaning in his measure of annulment before the Creator.

In other words, his self-love does not merit reference, but he wishes to annul himself completely. This is because he who works in order to receive the measure of his work is the measure of the greatness of his self. At that time he becomes a being, an object and a separate authority. In this state it is difficult for him to annul before the Creator.

However, when he works in order to bestow and when he completes his work, meaning he has corrected his entire vessels of reception for himself from what he has from the root of his soul, then he has nothing more to do in the world. It follows that he should think and concentrate on that point only.

One can see the sign he is walking on the path of truth if he is in the form of “descending and inciting,” meaning his entire work is in a state of descent. In that state he is in the authority of the *Sitra Achra* (Other Side) and then he ascends and complains, meaning he feels himself in a state of ascent and complains about others. Yet, he who works in purity always complains about himself and sees others in a better degree than he feels himself.

Don't have thoughts about wishes to receive, contrary have thoughts for to give – *al mnat lehashpia*. We are on the right path when we experience in this stage falling and the seemingly stagnation: when we are in the *Sitra Achra*. When we ascend we accuse others. When he is purifying himself from the evil he can't accuse others only himself. He always sees other on a higher level than he is.

This stage is named falling when the eyes of a person look down, in his kelim the Kabbalah. When he comes to merging with the Creator he sees others are better than he is. He can't do any evil and makes himself smaller than others. The higher a person ascends, the greater and nearer he sees the Creator and less from himself. He doesn't accuse others; he speaks with them as if it were from the side of the Creator. He can point their true condition; he can help them without evil or accusation. It is painful for him to see their situations.

The human being consists of two opposite points: Keter and Malchut. In which condition he is in, there is Kli and light (*or*). The measure of his comprehending depends from the *or chozer* – the reflecting light and from the measure of his knowledge of the evil. He can be on the level of falling. He knows his value and can be on a higher step because he is working in the giving aspect.

Practice:

| What to correct | With what | Result | Goal |
|--|--|--|--|
| To find oneself in the power of the impure strengths: to be in the condition of falling and setting up. His work is in the falling aspect. He rises and accuses. He feels oneself in uplifting and accuses others. | Start to blame yourself. See others on a higher step than you are. | By working for the giving his I am is easier to reduce for the face of the Creator. There is no interest in personal profit and all the selfishness is gone. | To grow in the merging with the Creator. |

64. I was Borrowed on, and I Repay

Understand what our sages said, “I was borrowed on, and I repay.” It means the purpose of making the heaven and earth is the Light of the Shabbat. This Light should come to disclosure to the lower ones and this purpose appears through Torah and *Mitzvot* and good deeds.

Gmar Tikun (end of correction) means when this Light appears in its completeness through an awakening from below (*hitaruta the letata*), meaning preceded by Torah and *Mitzvot*. Yet, before *Gmar Tikun* there is also a discernment of Shabbat, called “A likeness of the next world,” (*miéjn ha’olam habá*) when the Light of Shabbat shines in both the individual (1) and the public as a whole.

This light descends without any effort beforehand from the souls her below. Then the obligations of the souls return and give at the souls the necessarily efforts they had to be done earlier, *before* they became worthy of the perfect light.

(1) From the outer being sparkles of light ascent when one is in the condition of Shabbat in the inner being whereby the influence of the klipot are eliminated. Through this he experiences a remarkable observation that is named ‘ a parallel with the future world’.

It is said: ‘*lavu aláj ve ani poréa*’ – ‘lend from Me (receive the light of Shabbat today) and I will pay him back’. The Creator reveals the lights of Shabbat, in other words only when Israel borrows, or wish to receive although they aren’t worthy yet. In this way Israel can (not directly) receive.

65. From Lo Lishma to Lishma

From *Lo Lishma* a person comes to *Lishma*. (*Mi toch she lo Lishma baim Lishma*). If we pay close attention we can say the period of *Lo Lishma* is the more important period since it is easier to unite the act with the Creator.

This is so because in *Lishma* the person says he did this good deed because he serves the Creator in wholeness and all his actions are for the Creator. It follows he is the owner of the act.

However, when a person engages in *Lo Lishma*, he does not do the good deed for the Creator. It turns out he cannot come to Him with a complaint that he deserves a reward. For him the Creator is not in debt.

Hence, why did he do a good deed? Only because the Creator provided him an opportunity that this *SAM* would compel him and forces him to do it.

For example, if a person come to one's house, and he is ashamed of being idle, he takes a book and studies Torah. Thus, for whom is he studying the Torah? It is not for the *Mitzvah* of the Creator, to be favored in the eyes of the Creator, but for the guests that have come into his authority, to find grace in the eyes of man. How can one seek reward from the Creator for this Torah that he engaged in for the guests?

It follows that for him, the Creator did not become debited and instead, he can charge the guests they would pay him a reward, meaning honour him for studying Torah. However, one cannot debit the Creator in any way.

When he performs self-examination, and says that finally, I engage in the Torah, tosses off the cause, meaning the guests, and says that now he is working only for the Creator, then he should immediately say that everything is conducted from above. It means the Creator wanted to grant him engagement in the Torah and he is not worthy of receiving an element of truth, to receive the truth, hence the Creator provided him a false cause and through this cause he engages in the Torah.

It follows the Creator is the operator and not the individual. Then, moreover, he should praise the Creator that even in a state of lowness he is in, the Creator does not leave him and gives him power, meaning fuel to want to engage in words of Torah.

You find that if he pays attention to this act, he notices the Creator is the operator, in the form of, "He alone does and will do all the deeds." (*Hu levadó osé ve jaasé le kol hama'asim*). Yet, he does not put any action in the good deed. Although he makes *Mitzvah*, he does not do it for a *Mitzvah*, but for another cause, man, the cause extended from the separation.

The truth is the Creator is the cause and He is the reason that compels him, but the Creator is clothed in him in another robe, not in a robe of a *Mitzvah*, but for another fear or another love. It follows that during the complete *Lo Lishma*, it is easier to attribute the good deed and say the Creator is the doer of the good deed, and not man.

This is simple, because he does not want to do the thing for a *Mitzvah*, but for another cause. However, in *Lishma*, he knows in himself he is working because of the *Mitzvah*.

This means he himself was the cause because of a *Mitzvah* but not because the Creator did not place the idea and the desire to make the *Mitzvah* in his heart, but he himself chose it. The

truth is the Creator did it all. It is impossible to understand the personal Providence (*hashgachá pratit*) before the human being (the step) learns to understand the providence of reward and punishment (*shar ve ónesh*).

Practice:

| What to correct | With what | Result | Goal |
|---|--|--|--|
| He works for the Creator 'lo Lishma': with the intention for oneself. | Analyzing your deeds and say you are busy with the Torah and don't ask for the why: not even for a reward but for the sake of the Creator. | The understanding everything comes from above, the Creator wishes him to correct him self so now he can do the work of Torah. Through this he becomes aware of 'the conduction through reward and punishment' and accordingly the step of 'the personal conduction'. | To praise the Creator. He will never leave us, not even in our lowest situation, He always sends us strengths; there is the wish to be constantly occupied with the Torah. |

66. The revealed and the hidden

“What is hidden is for our (2) Creator (1). What is revealed is for eternity, for us and our children so we can fulfill what is written in the Torah”. What is the reason for this sentence, we already know what is hidden (3) we can’t comprehend and the revealed is to comprehend. There are people who know the hidden part of the Torah and there are people who don’t know the revealed part. (4)

(1) For the inner being it is easy to be devoted at the Creator. Through the study of Torah (Kabbalah) and our good deeds (the inner spiritual work) we can make windows to our inner being.

(2) ‘Our’ is as well the inner as the outer structural part of the human being. Working for the Creator, His inner Torah is for now only possible through the inner part. (According to the agreement at quality and the closeness to the Creator).

(3) ‘The hidden for the Creator’, the inner being that annuls oneself for the Creator is hidden for the outer being. It belongs to the strengths of the inner being and it is predestined to know the hidden part of the Torah.

(4) The outer being doesn’t even know the revealed Torah although he is occupied with it. Without any connection of the inner being, with the group study of Torah it is impossible for the outer being to understand the revealed part. Therefore it is said: “.... The revealed is for us and for our children forever”.

In our world everyone can enter the deeds that are open for us and there are deeds that happens but the human being has no influence on it. These are unseen strengths within a deed. It is said: “with three people a new being is created, the Creator, the father and the mother. The revealed prescription says: ‘be fruitful and become many’, is the deed for the parents when they handle in a correct way the Creator gives the fetus a soul. The parents are doing the revealed part because this is the only thing what is revealed. But in the hidden part, the transmission of the soul to the fetus, the parents have no influence at all; this is the act of the Creator Himself.

In the performance of the prescriptions we only do the open part, we do what we can and may do namely to be occupied with the Torah: making a Prescription – *osé dvaró*. The hidden part, the soul of the performance is not for the human being to control. (5) Therefore you have to pray to the Creator during the performance of a deed so He will take part, in other words; he brings the spirit in our deeds. This deed is named: “the candle of a Prescription” – *ner mitzvah*, the candle has to be lighted through ‘the light of the Torah’, the activation of the Soul.

*(5) The open part is the inner work; the purifying and the forming of the kelim by man him self. ‘Only **this** we can do’. While ‘the hidden part, the performances of the soul can’t be controlled by man. This is the ‘sheva’ descending upon us from the Creator when we are in agreement.*

It is said: “the open part is for us.’ We have to do everything what is within our power and only within this we can act. To comprehend the soul depends from the will of the Creator. This is named ‘the hidden part is at the Creator’. The Creator gives us the guarantee when we are in agreement with our deeds and with the Torah and the Prescriptions, the Creator will bring spirit in the act. As long we are not worthy the hidden part, the soul, all our deeds are as a dead body. You can see it is very important to become worthy of the hidden part of the Creator.

67. The presenting of the Torah

The presenting of the Torah on the mountain of Sinai wasn't in the past but right now. The Torah was presented one time according to the rule: "nothing disappears in the spiritual", in the spiritual everything is forever and for eternity. Because of the fact we aren't worthy to receive the Torah, the presenting stops seen from the point of view from the Creator. When the Torah was presented at the mount Sinai the whole nation of Israel was prepared. 'At the feet of the mountain they collected themselves as *one* being with *one* heart'. There was only *one* intention, *one* thought: to receive the Torah.

From the point of view from the Creator there are no changes. He presents the Torah always. As Baal Shem Tov said: "the human being has to hear every day the Ten Commandments of the mount Sinai." The Torah can be a fruit of life – *sam hachaim* – but also a deadly poison – *sam hamávet*. How is this possible? It is hard for us to understand. The Torah isn't to comprehend with our earthly intellect. We understand our conceptions. Our impression depends from our conceptions. When the study of the Torah removes us further away from the Creator it is a deadly poison (1) and diverse, when we come near to the Creator, it gives us Life (2).

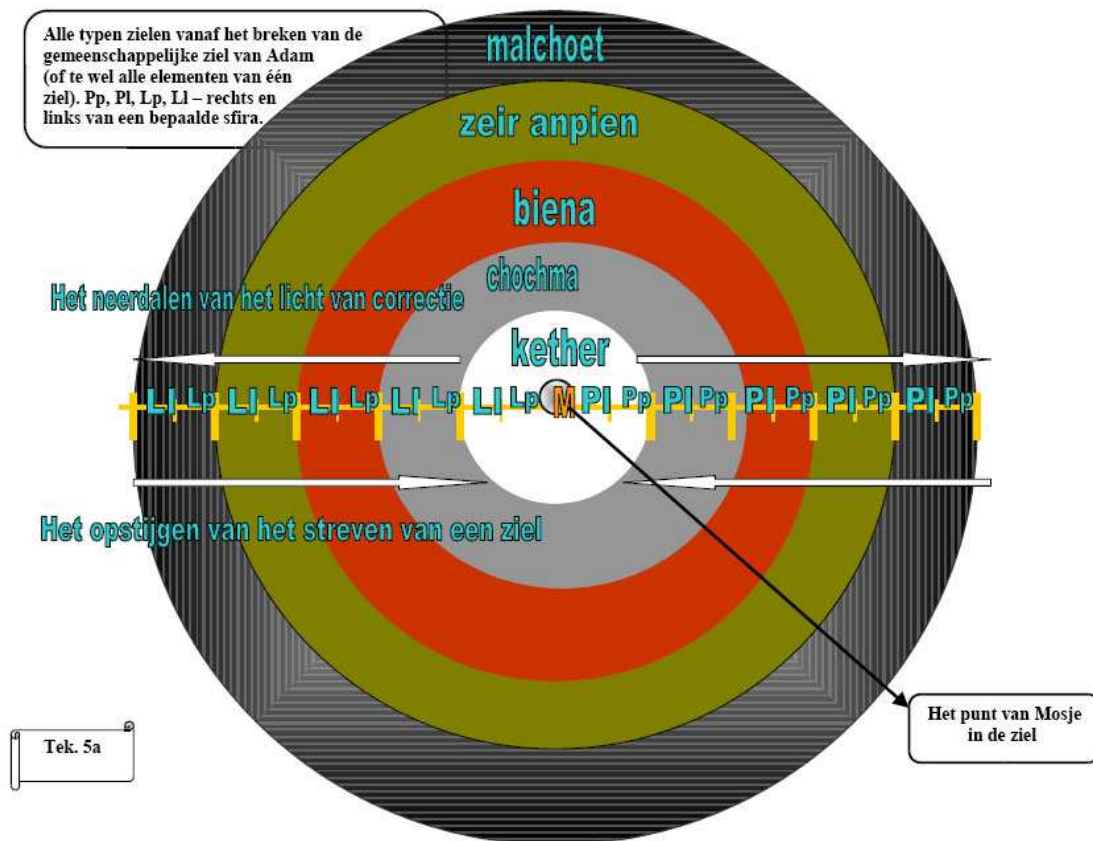
(1) *When he descends by way of the steps of the spiritual uplifting.*

(2) *When he ascends by way of the steps of the spiritual uplifting.*

Without a Kli the light within the Torah can't be comprehend. When we are speaking over the Torah meant is our observations, our awareness of the reality a person receives from the Torah. When a person works for oneself it is named 'Lo Lishma'. When a person starts to correct himself he will gradual reach the condition of 'Lishma', for the Creator. If he doesn't receive the Torah this year he hopes to receive her next year. As soon a person has reached wholeness meaning the correction 'for the Creator', he has nothing to do in this world, he has done all his correction to do everything with the intention 'for the Creator'.

Now you may understand why there is every year the presentation of the Torah. This is a very special moment for 'the wish from below' – *hitaruta the letáta*. During this peticular moment the time, at present when the Torah was revealed, will be wake up again. Hence there is a stimulation from above to give at the lower so they can do the necessarily corrections to receive the Torah as it was then.

When a person goes via the path 'for oneself' to the path 'for the Creator' he goes the right way. There is hope for him he will become worthy to receive the Torah although he has to be aware always, to keep the aim in the eye so he won't go another path because the body is the wish for to receive and this drags him all the time to his roots, to receive for oneself which is the opposite of 'the Tree of Life. That's why the Torah is for the body a 'deadly poison'.



68. Withdraw yourself from the evil

Remove yourself from the evil and maintain the four treaties (treaty – brit)

1 – ‘brit ejnáim’, the treaty of the eyes. Be careful when you look at a woman (intellect – physical body). Don’t think this prohibition is only for young man; it is for elderly too. Why? This stems from a very high root and the meaning of the warning is; when you look at women you wake up the wish to look at the Holy Shinah. (1)

(1) When this happens he can’t annul himself for the Creator and reach the treaty with Him – agreement in quality. What is the common (mutual) between ‘looking at women’ and ‘looking at the Holy Shinah? In both cases he wishes as well in the branch as in the root, the egoistic spreading of the light Chokmah (eyes). ‘The treaty of eyes’ is the analysis of thoughts, that there won’t be a wish in the head – rosh, to enjoy oneself. This treaty is reflected in this world with the prohibition ‘don’t look at women’, a prohibition to look at your own egoistic selfish longings. To look at is already a sin and it takes away a lot of strength.

2 – ‘Brit lashon’, the treaty of the tongue. Be careful for the analysis of ‘truth – untruth’, which became the most important after the sin of Adam while before the sin of Adam the analysis was in ‘bitter – sweet’. These 2 analyses are completely different. At the start it can be sweet and at the end bitter, still the whole time it could have been the truth. Here we see the need of the language (tongue) for not to change (that we don’t change the bitterness in a lie or the sweet not to see in the truth). Even when someone does act unfair with his friend you have to know the body is only a machine. (2)

(2) The treaty of the tongue’; the tongue pronounce words. Words consist of letters (otihot) – kelim, bodies of a partsuf (spiritual object). The light entering the body of a partsuf – the inner being – comes not from the eyes but from the mouth – pe. Qualitative it isn’t the light Chokmah but steam – ‘hevel’ spreading oneself in the egoistic selfish kelim. ‘The treaty of word’ is the analysis of the wishes of the body (ChaGa’T NHJ’M). This treaty is practical reflected by the attention of the tongue, attention for the words a person pronounce, as a prohibition ‘the evil tongue’ – a huge sin taking the strength of a person away.

67. A. A bad habit

Stop bad habits and be watchful with the four treaties.

1 – The treaty of the eyes. This treaty is there to avoid the wish for to receive. Everything what could lead to pleasure or selfish receiving is a prohibition to see, to prevent disappointments. When we fight with this prohibition the process of struggling will deepen.

2 – The treaty of the tongue. This is a warning so we will be careful with what is truth and untruth. This analyzing appears after the fall of Adam haRishon (the First Being). Before him there was the search for the bitter and the sweet. These two analysis don't look at another, e.g. in the reality there can be bitterness. Our body is as machinery. It works as it is made. A person who is used to cheat and to lie will do this again and again.

To distinguish truth of untruth there has to be fulfilling either to oneself or to all others notwithstanding the bitterness of the sweetness. A person betrays oneself in the lie. In a way we could say when you betray your friend you betray the Creator because only the Creator exists – *ejn od milwado* – there is no other than He. To be true brings you closer to the Creator. When he promises something to the Creator he keeps his word. The Creator will keep His promise considering you too. There is a principle; never be sincere so your heart won't be naked because if you do so you give him possibility at the Sitra Achra (the impure strength) to cleave at the deity.

Modesty is the perfect way out, the Sitra Achra don't get the chance to become aware of the work a person is doing, she will not know the truth and can't break the spiritual work. Within the person everything is aloud but he has to reveal his inner side in such a way he keeps the purity in the spiritual work. The nagging comes from the one who always complains. So avoid speaking evil even in your daily work because then too we lay our consciousness open, all the time it is aware of you're thinking and doing. We are the most valuable during the period of ascending because when we are falling it is difficult to follow the path of the great. During this period he has no control, the Sitra Achra already controls him.

Be careful with the eyes and the tongue so you can be truthful. Never walk with a lie, ban it out. Every being has to search for oneself what he feels in his heart for the Creator. May be he doesn't experience Him, may be He isn't relevant for him or He is a lie for him. He understands the truth is different but for now he can't experience. But remember; always speak in truth to others, to wake up the relevancy and the greatness of the Creator. He who looks to desirable things will search for it and through this he makes his time for correction longer. Do you now understand the prohibition 'don't look at women'? **(3)**

(3) They are his left side – his egoistic desires.

Hence, when a person suppress his feeling the Creator will send him more beautiful women **(4)** so his eyes can't avoid it, till there are so many beautiful women there is no way out **(5)** than to pray and ask for help at the Creator. When he shortens his wishes he accelerates the time for correction and the speed of the correction.

(4) Because now he has the strength to resist a less beautiful woman.

(5) Till the moment He sends him the most beautiful woman – the most deformed and most powerful side of his uncorrected wishes.

Never, and I mean never reduce your wish to look at women. You have to use this wish in another way; correct this wish after you have received masach to change the intention for ‘oneself’ to ‘for the Creator’. And please understand this in the right way. To squeeze your eyes has no point or you look when the woman is passing (6), you don’t achieve anything with this attitude as long your action is not in agreement with the goal.

(6) This is an action of the outer being.

When people squeeze their eyes ‘for the Creator’ he works with the wish to receive not for himself but for the Creator. The nature of the woman is the wish- and the seduce aspect so we can correct our self.

Practice:

| What to correct | With what | Result | Goal |
|---|---|---|---|
| The cheating of oneself to conceal the truth because the <i>outer being</i> is not interested. | Make it a new habit to speak the truth in this way you can point yourself at your inner being. | It will bring you the true relevance considering the Creator. | And the Creator will show you His truth considering you. |
| To speak with everyone in honesty and lay your heart open. Through this you give the Sitra Achra the chance to cleave at the deity. | Follow the path of modesty so the Sitra Achra will know nothing about your work. When she doesn’t know the truth, she can’t destroy the spiritual. Avoid scandals. The awareness of the heart will be opened even when you are discussing common things. Always pay attention. The greatest danger is during the ascending because during the falling it is already heavy to follow the part of the great. But always speak with a true voice to wake in you and in others, the relevance and the greatness of the Creator. | To keep purity in the work. | To speed up the time of correction and to shorten the correction. |

68. The connection between man and the sephirot

Before the fall of man the body (wishes) of Adam was formed out or defined through Binah and Malchut the Malchut from the world Assiah, it was filled with the light of NaRa'N of the world Briah and NaRa'N of the world Atzilut. **After the fall of man** the body (wishes) of Adam fell in '*mishcha the chivieha*', klipa the Bchinah dalet, afar (dust, wishes of this world) (1)

(1) The outer being.

Within this body (egoistic wishes) we can find the inner body (spiritual wishes) of the 'klipa noga' and this consists of half good wishes and half bad wishes. In a way this are neutral wishes they can be used either for the spiritual or for the egoistic body. All the good deeds the human being does stem from the body of 'klipa noga'. (2)

(2) Within the outer being we see an inner part of the outer being (klipa noga) and this cleaves to the real inner being (tsura)

When a person occupied his self with the Torah and the prescriptions (Kabbalah) for to reach the goal to come in merging with the Creator, he redeems slowly his body noga (neutral wishes) back to the complete good conditions by using it for the Creator (3) while the body of '*mishcha the chiviah*' (his egoistic, uncorrected wishes) leaves him (4). Because of his efforts to redeem his egoism he becomes worthy of the light NaRa'N (Nefesh, roach and Neshamah).

(3) Then he cleaves at the inner being.

(4) He separates the corrected wishes from his outer being. He proceed the act of 'havdalah.'

The connection between the lights NaRa'NCha"J of man and the sephirot:

The light of NaRa'N of man comes from Malchut from the 3 sephirot: Binah, Z"A and Malchut from each of the worlds ABiJ"A:

First – when he becomes worthy of NaRa'N of the light **Nefesh** he receives this light out of 3 malchut namely: malchut the Binah, malchut the Z"A and malchut the malchut of the world **Assiah**.

Second – when he becomes worthy of NaRa'N of the light **roach** he receives this light out of 3 malchut namely: malchut the Binah, malchut the Z"A and malchut the malchut of the world **Yetzirah**.

Third – when he becomes worthy of NaRa'N of the light **Neshamah** he receives this light out of 3 malchut namely: malchut the Binah, malchut the Z"A and malchut the malchut of the world **Briah**.

Fourth – when he becomes worthy of NaRa'N of the light Chaya he receives this light out of 3 malchut namely: malchut the Binah, malchut the Z"A and malchut the malchut of the world **Atzilut**.

The doubt from human beings comes from his heart. The whole body is seen as the heart. There are 4 characteristics wishes in man: the lifeless, vegetable, animal and human wishes. All of them belong to ‘the heart’ of a human being. **(5)**

(5) *The whole correction belongs to the body (Zo’N) and not at the higher partsufim.*

Because of the fall of man the body of Adam fell in ‘*mishcha the chiviah*’ or klipa or bchina dalet or in other words ‘the dust of the world’. When a human being makes a decision or when he thinks, his thoughts are coming from his heart, from ‘*mishcha the chiviah*’. By learning of the Torah, the prescriptions or through the study of Kabbalah and by his working at himself he purifies himself and the *mishcha the chiviah* leaves him. **(6)**

(6) *From that moment he can associate himself completely with the body of his inner being because all his thoughts comes from rosh (head) where is no klipa.*

The klipa noga was till that moment half good and half bad, the inner body **(7)** was pushing him to the Torah and the Prescriptions and now it has become completely good. Now he achieves the likeness with the Creator and becomes worthy of the light NaRa’N accordingly his acts. First he has NaRa’N from the light Nefesh from the world Asiah. Then, when he had corrected all the wishes of the world Assiah he receives the light roach from the world Yetzirah etc. till he reaches the light of Chaya from the world Atzilut.

(7) *From his outer being.*

Again and again new constructions rise from the heart of the human being. At the place where was before the inner body of klipa noga – half good – half bad, there exists a new clear body (wishes), purified by the Torah and the Prescriptions. The Torah is the outcome of the light. The Prescriptions are the efforts against all the obstructions.

Practice:

| What to correct | With what | Result | Goal |
|--|---|--|--|
| The thinking of your not corrected being and the decisions coming from your heart: from the outer body of the outer being, ‘ishcha the chiviah’. | To live according the Torah and the Prescriptions, the study of Kabbalah and the spiritual work at your self. | The purifying of the body (wishes) and ‘mishcha the chiviah’ leaves him. | To become worthy in your act the similarity with the Creator and the light NaRa’N. First the wishes of Asiah, then Yetzirah etc. till the light of Chaya from the world Atzilut. |

69. The correction of the whole world

First you receive the correction of the world, then the complete liberation (*ge'ulah shilemah*) or the coming of the Messiah, this is the condition of 'and your eyes will see the Reign' (ruler). 'And the earth will be full of knowledge of the Creator'. Everything will be in agreement with the law, the first part of the inner part of the worlds are corrected and afterwards the outer part since the outer part is a higher step. (1)

(1) In the corrected condition. The greater the corrected condition avihut will be, the higher it ascends. This is also because the or makif is greater than or pnimi.

Jisrael belongs to the inner part of the worlds. As we have said: 'and thou are the smallest of all nations'. (2) After the correction of the inner part the outer part will be corrected in small steps. Over and over again the outer part will be corrected. And all the parts will be collected till the outer part is completely corrected. (3)

(2) Through the small avihut (the thickness of the wish). The inner part of the human being is much smaller than the outer part.

(3) As in the worlds M"A and Bo"N. M"A hachadash with a small avihut corrects in small steps the former world Bo"N which is a product of Sa'G that has a larger avihut. That's why M'A hachadash is the inner part considering the uncorrected Bo"N. When the outer part of Bo"N is corrected it becomes the inner part, a higher step considering M'A hachadash. And this is the condition of the complete liberation – ge'ula shlemah.

We can understand the actions between the inner and the outer part only when we live according the prescriptions. For example when the inner part wants to fast the outer part sufferings. The body always is in contradiction with the soul. They are not on speaking terms with each other. (4)

(4) The fasting is a correction method above the wishes of the outer being. The inner being doesn't use the wishes of the outer wishes till he can resist the strengths coming from above. In this condition he receives the attitude 'for the giving'.

It is in the soul we can see the difference between Jisrael and the nations of the world. In the body (5) they are identical because the body of Jisrael wants to take care only for her self.

(5) In the wishes of the outer being.

The more Jisrael corrects herself; the nation of the world will be corrected too. As the great wise men said: "when he becomes worthy, not only corrects and justify himself but also the whole world". It is not written 'corrects and justify Jisrael' but 'the whole world', because the inner part corrects the outer part.

70. A rule: there is no violence in the spiritual

What means: “with a tough hand and in tempestuousness I will rule over you”? There is no violence in the spiritual we have said. Baal HaSulam says: “not everyone who wants to work for the Creator receive the possibility at once to merge with Him and to enters His palace. At beforehand he will be controlled if there are other wishes.” How does a persons be controlled? He sends the person al kind of hindrances, strange thoughts and al kinds of envoys will be send to him to hinder him and to lead him from the true road to a sideways (1) where the majority is walking.

(1) If a person is on the true road of the inner spiritual work, He is sending him hindrances, strange thoughts and all kinds of envoys. These are quite different structural hinders than for the progression and grow of the cultural ‘upper class’ of the majority which the Creator protects and substitutes. This ‘upper class’ was building in former time by his outer being and the company around him.

When a person can handle all these difficulties he destroys them. When a small hindrance hinders not enough a bigger one will be send to him, a larger klipot which will convince him to dive in the spiritual so there will be only one wish, to merge with the Creator. This is named ‘with tough hand the Creator brings him to the sideways.’ Should the Creator not be severe it would be heavy for the person to change him from his mind to merge with the Creator because his wish is very large. For the Creator it is easier to bring people to the sideways who have large material wishes. Then He doesn’t need a strong hand.

The idea ‘strong hand and in tempestuousness’ means the Creator let the person not become near in the spiritual but diverse. He persuades him to do otherwise. He gives him the free choice, to come near or to remove oneself from the Creator. In this way you most interpreted the law “there is no violence in the spiritual’. No one drags us with violence to the spiritual but diversified; He attempts the one who have a big wish to choose otherwise. And the weak receive the desire to animal pleasure in a way that they let lose the spiritual. When a person can handle these difficulties and hindrances it is not easy for Him to change his mind, than you need a severe hand.

When a person tries harder to become one with the Creator it seems the Creator does use more violence. But the Creator is only hard minded with them who have a huge wish and are determined. Only to them He shows the entrance of His palace. (2) First he pushes away a person through physical suffering and the problems of the world. When a person can handle this ‘free choice’ of suffering He gives him more severe spiritual hindrances. The difficulty is slowly built up, you can compare this with a child that learns to walk and gradual he learns to overcome the difficulties.

In a way he receives a kind of suffering he can handle. Once connected with the Creator there is no suffering anymore. He is glad when he experience one because now he knows every rejections makes in him the wish bigger to merge with the Creator. The Creator wishes man will starts to feel and to understand so he will know that without Him, without His strengths, without His presence man can’t do anything. The aim of the Creator is to teach the human being to become equal in quality with Him.

(2) From the beginning to the end of this article the Rabbi points in the most general and full form the principle and the sequence of stadium in the spiritual work, to the outcome of the merging with the Creator.

Practice:

| What to correct | With what | Result | Goal |
|--|--|--|--|
| When there is a small wish to correct oneself the Creator needs only a weak hindrance to reject him, He doesn't need a strong hand and the person leaves the spiritual work. | First he has to overcome the weak and later the more heavy hindrances without leaving the wish to become one with the Creator. | Accepts in cheerfulness the severe Hand of the Creator. Only through great efforts the power of the Creator will be revealed to him. | To become worthy to enter His Palace, to enter in the spiritual and to merge with the Creator. |

71. In darkness CRY

‘In darkness cry my soul because I am a pride person.’ The darkness comes as a consequence of the audacity of Jisrael (1). But it is said about the Creator: “strength and pride are in Him”, so what is the meaning of ‘cry’ in the spiritual?

(1) *Pride and audacity comes from the outer being. He cries because ‘the light fills only the inner part of a kli and isn’t revealed to the outside’. This is possible when there is no kli in the outer being to receive the light. The outer being is filled with selfishness and he can’t annul for the Creator, to create in him a space of emptiness wherein the ‘shefa’ can be spread. If so he would observe the strength and the peace and the crying would stop.*

There is a crying when there is no possibility to help him and he hopes someone will help him (2). ‘In darkness’ means the opposite, in concealment, in lack of understanding, the confusion he is exposed to.

(2) *The outer being counts at help from the outside. He hasn’t any hope in the Creator nor believes in Him. Only when there is full disappointment he will follow the path of the inner being and relies complete on the Source of Life and starts to wish He would help him.*

This is the meaning of ‘**in darkness cry**’ my soul’. Everything is in the hand of the Creator accepts the awe for the Creator. It is said: “you can find the crying in the house of the deceased’. As long the light only fills the outer part of the kli it won’t be revealed to the outside because there is no kli that can receive. Then there is the crying. **While ‘in the house of enjoyment’** when the light shines at the outside and at the lower, there is strength and pride in Him visible. When there is no possibility to give at the lower it is named ‘crying’. We need a lower kli.

72. Security is a clothing of the light

Safety (*bitachon*) is a clothing of the light named 'life'. There is no light outside the kli. The light of life can only shine after having filled a kli or a wish. The kli filled with light is named 'safety'. (1) This means, he notices he can perform each heavy act or deed. The light of safety fills the wish. The measure of life depends on the measure of awareness of this safety, the measure of light shining in the kli. The safety within the person defines the measure of life within him.

(1) *'Soul' is the enclosing of the light within the kli of an inner being.*

At the moment a person becomes aware of the life within him, safety is in every act and he doesn't see there is something to help him to achieve the wish. The reason for this is the light of life; the strength from above shines upon him and gives him the higher strengths. These are the 'superhuman' strengths because the high light is unlimited in all his possibilities.

However, when this light of life disappears from the person (2), what is a loss of strength of life he becomes a clever person and a philosopher. He evaluates every deed. Is it worth to do so? He becomes careful and economical instead of full of life and exuberant just as in former days, before he descended from his high level of life.

(2) *When he loses the faith in the Creator and only observes his outer being, he cuts himself off from his roots, from his inner being that is connected with the Creator. This will be experienced as a loss of life strength. Philosophy makes the connection between the person and the source of his life with his roots, loses it. It makes him a clever person. Every religion makes him sleepy, unconsciousness and stupid. Only Kabbalah makes the connection with the Source of Life stronger.*

A person hasn't the intellect to see his clever redemption makes him separate from the light of life. He thinks he has become cleverer than before the loss of light of life, when he wasn't full of life and alert. All the wisdom he has now is there because the light of life is lost. The light of life given by the Creator was a measuring for all his deeds. While, in this stadium of fallen, there are unclean, selfish strengths making him to believe they are honest. The best advice in such a case is to say to yourself: "I can't talk with my body because I am dead. I am waiting for the uplifting of this body".

But for the moment I start to work 'beyond reason'. I tell to my body what is very demanding complains a lot and accuses me, it is right and with my intellect I have no answer. I hope I can start anew. Only now I accept the heavy burden of the Torah and the Prescriptions over myself namely the spiritual work with the intention 'for the Creator'. Through this I live on a *ger* – proselit. It is said over a *ger*: 'a *ger* looks as a just born child'. I aspect from the Creator who is my savior (of my selfishness), He will help me and let me return to the right path leading to Him.

As soon I have new spiritual strengths I shall have the answer. But for now I have to go beyond knowledge and reason, because I am lacking the deity what means 'for the Creator, the giving'. There is no other way than to believe the wise men said: 'fulfill the Torah and the

Prescriptions (the correction by way of giving) by going beyond reason and believe the strength of faith (strength of Binah, the giving) I will become worthy as it is said: “he who comes to purify will be purified.”

Practice:

| What to correct | With what | Result | Goal |
|--|---|---|---|
| The disappearing light of life that will be experienced as a loss of life strength. He becomes a clever person and a philosopher. He evaluates every action if it is worthwhile. He becomes economic and is careful instead of full of life and cheerful just as in former days when he was descending from his strong life level. | You have to say to yourself: “I can’t talk with mine body because I am dead. I wait for the uplifting of this dead body, for now I start to work with ‘beyond reason’. I say to the body you are right in everything you are demanding, complaining and accusationing. There is nothing to say with mine intellect. I hope I can start anew, now I accept the burden of the Torah and the Prescriptions for myself; I start working with the spiritual intention ‘for the Creator’. I aspect He will save me form mine egoism, I am certain he will lead me back to the right path. And when I have again the spiritual strengths I shall now know to answer. | To go beyond knowledge and reason because he has a lack at the ‘holy spirit’ – for the sake of the Creator. | The returning to the right path leading to the Creator. |

76. Add a little salt at the sacrifice

It is written in the Torah: “add a little salt at the sacrifices for Me”. What does this mean ‘the Treaty of the salt’? It looks illogical. When two people are good for each other, between them is friendship and love, is it necessary to have an agreement or treaty? It is just in this time (1) we see people make an agreement and treaties. It is not for this moment but for the future. If in the future the connection get worse these treaties brings them in memory the love and friendship was forever.

(1) *Here we see the ascending of Ma’N and the descending of the Ma’D.*

This means: “add salt at all the sacrifices for Me.” All the efforts and sacrifices for the Creator should be closed with the words “the treaty of the salt”. (2)

(2) *Salt persevere decay. In this way too all the efforts and sacrifices in the work has to be for the Creator. It is needed for to persevere ‘the treaty of the salt’. When we add salt to the meat it leads to run down of the blood and purifies the meat whereby the meat is fit to eat. It is the same with our intention; to give (sacrifice) purifies the body (wishes). We can only become one with the Creator in equality of quality.*

77. The soul teaches man

A person studies the Torah only for the need of his soul. It is for them who have reached the soul already. (1) Now they must strive and look for what other souls revealed in the Torah: the new roads (for them) presented by old cabbalists in the Torah. Through this way students can ascend by way of the higher steps of comprehension. (2)

(1) *Their inner being.*

(2) *Every soul understands the resemblance with her high root. There are souls of the type of Keter, Chokmah etc. the soul can be from the right, left or from the center. There are 10 sorts of souls of the type of left where the intellect controls the heart and there are 10 sorts of souls of the type of the right where the heart controls the intellect. We have to learn from them who have learned as well from the right and the left side and so reached the center.*

Every soul has the obligation to make independent a choice, to analyze and to correct. It was forbidden to reveal the Torah to them who hadn't accomplished their work. That's why great cabbalist hides their comprehensions. It is worthwhile for souls to learn and to receive the comprehensions of other great cabbalists. The soul learns the person how and what to receive and to use this as help with the revealing written by other cabbalists but also the revealing part in them.

78. The Torah, the Creator and Jisrael are one

The Torah and Jisrael are one. When you learn the Torah learn it for the Creator – Lishma, with this intention the Torah will teach you. Torah comes from the word Mora – education (the letter T replaces the letter M) that's why the Creator and Jisrael are one. The Torah teaches you the paths of the Creator as the Creator clothed them in the Torah. (1)

(1) The high light of the Creator is embedded in the strengths of the Universe: in the worlds, partsufim and sephirot. The Torah is the Instruction of the Creator, given to us (the lower steps, the creatures) to attract the high light. Jisrael draws by way of the Torah the high light of the Creator and pass it through at the creatures.

81. The ascending of Ma''N

As a consequence of the breaking of the wishes (*shvirat kelim*), sparkles felt down in the worlds of BieJ'A (1) (these sparkles of the screen and the reflecting light are named *netsutsim*.) but there the fallen sparkles couldn't correct themselves. It is only possible under one condition namely when they ascent at the world Atzilut. (2)

(1) *In the spiritual body of the human being (partsuf) this is named **the outer being**.*

(2) *In the spiritual body of the human being (partsuf) this is named **the inner being**.*

The correction finds place when a person does good deeds with the intention for the Creator (the giving through his screen, *masach*) and not for himself. Only then the sparkles can ascent at the world Atzilut. There they will be embedded in the *rosh* (screen of the head) of a higher step that is in constant merging (*zivug*) with the light. As soon the sparkles are embedded in the screen, a *zivug* happens. The light, born out of this *zivug* (the act of merging between the screen and the high light) spreads oneself to below in all the worlds equal to the risen sparkles.

It looks like a revelation process of the screen (weakening of the screen – *hizdachechut masach*) (3). The light within the *guf* – body – disappears because the screen rises with *reshimot* from the *tabur* in *pe* the *rosh* (from the navel to the mouth). The *masach* the *guf* rises in the *rosh* every time (4) a person stops to receive the light as a consequence of the weakening of the screen – *mizdachech mi avihut*.

(3) *In the world Adam Kadmon.*

(4) *This can happen on the one hand because of bad deeds, when the light leaves the **kli** or on the other hand because of the wishes of a lower step to bring oneself in agreement with the qualities (the giving) of a higher step, as a consequence of correction or comprehension.*

As soon the good (screen of the body) stops to receive the light from above to below as a consequence of the lack of the screen, that disappears by '*bitush pnim u makif*', or the *masach* of the good (screen of the body) liberated oneself from *avihut* (the thickness of a wish, the use of the wish) and ascends with his *reshimot* (prescription of information from former situations). The *netsutsim* (sparkles) ascends to the higher step in the *masach* the *rosh* of the world Atzilut, even when a person studies the Torah and the Prescriptions not for himself but for the Creator. When they will be embedded in the *masach* a *partsuf* is born and the measure is equal to the screen and in all the worlds light is added. Every person that heightened the light in all the worlds receives his portion of light too.

84. Adam was send away out of the paradise so he couldn't take from the Tree of Life

And the Creator asked at Adam: "Where are you?" and Adam answered: "I heard Your voice and I became afraid because I am naked so I hid myself". And the Creator sends him away out of the Garden of Eden so he couldn't take from the Tree of Life. What was the fear Adam felt when he discovered he was naked and forced him to hide? Before Adam had eaten from the Tree of Knowledge he eat from Binah, the freedom. (1) After he had tasted from the Tree of Knowledge he saw his nakedness. He became afraid he would take the light of the Torah 'for himself, within the knowledge' and not 'beyond reason'. (2)

(1) *From the place above chaze (chest) of a partsuf (giving wishes) of his inner being.*

(2) *That he would take the light under chaze of a partsuf (the receiving wishes) in his outer being.*

The difference between 'within knowledge' and 'beyond knowledge: The path 'beyond knowledge' uses the revealed light of the Torah because he needs faith. Faith is a blessing. The light of the Torah is revealed because of he was 'in faith beyond knowledge'. This is confirming the right path. The Creator asked at Adam: "Why are you afraid to take this light?" Is it through doubt, the uncertainty you want to receive for yourself? But who told him he was naked? Because he had tasted of the 'Tree of Knowledge'. Had he only tasted from the other trees in the paradise, meaning the light 'for the Creator' he hadn't to be afraid.

And the Creator expelled Adam from the Paradise (3) so he couldn't taste again from the fruit of the 'Tree of Life'. The fear was he should do 'tshuva' –repentance, correction and he would come in the 'Tree of Life' without correcting his' sin, the taste of the 'Tree of Knowledge'. He had sinned in the 'Tree of knowledge' and this has to be corrected. (4).

(3) *Expelled from the observation of deity (giving) by his inner being.*

(4) *Meant is to go 'beyond knowledge'.*

The Creator expelled Adam from the Gan Eden (the paradise) so he could correct the Ets haDaat (the Tree of Knowledge) and then he can return to the Gan Eden. The aim of the Gan Eden is the ascending of Malchut at the Binah where the Light Chokmah can receive and that is named Eden. Malchut is the Gan – the garden. Malchut filled with the light Chokmah is named 'Gan Eden'. (5)

(5) *To connect the outer being with the observation of the deity.*

When a person becomes worthy and the Torah guards over him he doesn't experience difficulties in the work 'for the Creator'. It is said: "the soul of a person teaches him".

94. Preserve Your Souls

Here is meant to preserve the spiritual soul. The human being doesn't need to preserve his animal-soul, without any indication of the Torah he will experience only his animal-soul. The 620 laws of the Universe or Prescription point him at this task. If there were no one who would point this to him, he wouldn't do it. He does do this because it is a Prescription. In this way a person always has to verify his deeds and actions: 'am I proceeding according the Prescription **(1)** or am I following my own wish. **(2)** When we act without the Prescription we have to be very careful and verify we are following the instructions from above and not only for our self without any instruction from above. **(3)**

(1) *Intended for his inner being.*

(2) *Following his outer being.*

(3) *For example: You decide to eat no pork anymore because you distaste it, you are not following the prescription saying it is forbidden to eat pork but only because you have no taste for it.*

When we act according the instructions from above, on this act, on this Prescription, on this kli the high light can shine and fill. The most important job is the protection of our spiritual soul and not the animal (instinct) in us. **(4)**

(4) *There is a common rule: when a animal soul (the instinct) does agree with a Prescription, there is no resistance or no need of effort, this deed has no effect, the high light will not shine because there was no action accordingly the Prescription.*

98. The spiritual is the eternal

The spiritual is everlasting. This is the reason why the wish to receive for 'oneself' (pleasure) *gashmi* is material because in this present form it will disappear for a new form namely 'for the Creator'. The existence of a place on the Jacob's ladder is a real place only to be seen as it is in truth by them who have reached this place already. Only they who receive the same place will see the same picture. Phantasy is an unrealistic place because phantasy changes every time.

The 70 faces of the Torah mean 70 steps. Whatever step you are the Torah will be revealed to you according to the level of that step. 'World' is the existence on one of the 70 steps. Every human being ascending to a particular step experiences the same. Now you can understand why wise men said over others in the Torah e.g.: "And Avraham said to Itschak..." how could they know their mutual connections so precisely? It was because they had reached the same level, the same step where Avraham and Itschak have been.

All steps and situations exist from the beginning. The human being has only to walk through and he himself decides in what speed it will be. This is the spiritual uplifting. Every man decides the speed of his correction and the necessity of his deeds and actions by himself too. There are many situations a person can only go through a certain situation without any action, only the observation – *be koach ve lo be poál*. There is no need to experience them physical. What he can do is to transfer the material suffering, the suffering because there is no connection with the Creator. **(1)**

(1) It isn't necessary to be businessmen and a politician and a scientist at the same time. The study of Torah (Kabbalah) gives you the possibility to walk through all these observations and transfer them to the spiritual suffering, meaning with love for the alliance with the Creation.

100.The written and spoken Torah

The written Torah is the waking up from above: the oral Torah is the waking up from below. Together they are “Six years thou shall work and in the seventh year thou will be free”. The most important is there will be no resistance. This place is named ‘world’ – olam, from the word alama or concealing. Where is concealing there is resistance. **(1)** In any case, there is work to do!

***(1)** Zo’N is named ‘World’ – olam. Zo’N is the place where the correction will be find place and not in a higher partsufim. Every lower step is named Zo’N considering the next higher step.*

It is said: “6000 years are the days of the world and then one is broken”. The breaking means the disappearing of the worlds or in other words the concealments. Every time when concealment disappears, the work is disappearing too. **(2)** But the Creator has a special form of concealment for the righteous so they could work without. This form of concealment is named –*knafaim* – wings.

***(2).** When we do not experience all the 10 sephirot there is concealment and work to do.*

107. Two Angels

The evening before Shabbat, before there is the pronouncing of a blessing over a cup of wine there is the singing: "Come with peace o angels of shalom, Kings of Angels, the Blessed Creator.... and go away with peace o angels of shalom, Kings of Angels, the Blessed Creator". Two angels are guarding a human being at the beginning of Shabbat: the good and the evil. The right angel is the good one and she helps a person in the work to near the Creator. (1) The left angel is the evil one and he obstructs the person to do the work. He wakes up strange thoughts and the resistance in the heart. (2)

(1) *Intended for his inner being.*

(2) *Intended for his outer being.*

When a person overcomes the obstructions of the evil angel and comes nearer to the Creator he goes forwards. Through this victory over the evil he cleaves at the Creator. Both angels are helping us to come near at the Creator. Both angels fulfill their own specific task. They bring the human being (3) to merging with the Creator and then He Says: "Come With Peace."

(3) *In general.*

As soon as a person has ended his work, has brought his left side in deity there is no work left for the evil angel. He has overcome by all his efforts all the obstructions and difficulties the evil angels had brought to him according to the instructions of the Creator. Then the evil angel leaves him and the person can say: "Go in peace". (4)

(4) *He is staying behind completely in deity. There is no doubt in him anymore: neither inner nor outer parts only he himself - equal to his Creator.*

113. 'Hear O Jisrael'

There is a short prayer: "Hear, o Jisrael." meaning the Creator hears everyone and has mercy for them who belongs to the nation of Jisrael. The Creator hears everyone even he who shouldn't be heard. The difficulties in the work for the Creator are the doubts. When a person goes the way of suffering he doesn't feel wholeness and over the pride one the Creator says 'He can't life with him'. There are opposites in the suffering too. Is He sending him suffering and he has faith the Creator is good this suffering shall surely be useful for this person.

Why do we pray to the Creator and ask Him to take away the suffering? In everything there is opposite. Become humble and become pride. Receive the suffering with love and plead He will take it away. How can we see this in the right way? The suffering is only given to the human being for to make corrections so he will be prepared to receive the light of the Creator.

The suffering purifies the body as salt makes the meat '*kosher*' or weak. But the path of the Torah, a prayer purifies better. That's why he is offered to pray over his suffering so he can receive something and added with the good. The opposite has their contribution in the difficulty of the work. Breaks are leading to a bad mood and to uncertainty but as soon all the intention are on the level of faith, to continue the greatness of the Creator and light up the Shinah from the dust, the Creator hears everyone even he who is far away from Him.

What is the profit of all these opposites and confusions in the work for the Creator? That he will rise up his hands and ask the Creator for help. Only through faith beyond reason and not through his selfish intellect he can go forwards. The Creator hears everyone when the nation of Israel prays for the uplifting of the Shinah out of the dust, the pleading to receive faith. You could compare this with someone who hasn't eaten for 3 days, he is pleading for food, only food and nothing more, food to keep him alive. It is the same with the work for the Creator, when a person is between heaven and earth he doesn't need more only the light of believe, may the Creator lighten his eyes.

This is named the uplifting of the Shinah out the dust of the earth and such a prayer will be heard. This is asking for mercy, from above to have mercy with him and to give him life. Don't make conditions; the Creator will not listen than. The faith itself is the Binah and is always without knowledge. How can we distinguish what is beyond knowledge or lower? Walking in the left line (intellect) and there is the choice for faith it is beyond knowledge. However, is there never a walking on the left side it is faith under knowledge, without the wish to go beyond knowledge is not favorable even when you are prepared to accept the necessities only needed for to stay alive.

Practice:

| What to correct | With what | Result | Goal |
|--|--|--|--------------------------------------|
| The experience of so many difficulties in the spiritual work because there are so many opposites in every situation and step, one can't proceed: he is feeling awful. The lack of dignity to accept the power of the Creator He has. | Suffering purifies the body but a prayer or the path of the Torah purifies better. That's the reason a person may pray. He receives something to add with the good. These observations are only sending to him for correction so he can prepare himself to receive the light of the Creator. | To rise up the hands and raise a true plead for help at the Creator. Only by faith beyond knowledge and not through the selfish intellect one can go forwards. | To raise the Shinah out of the dust. |

115. The lifeless, the vegetable, the animal and the human being

There are 4 stages in the development of the inner purification in agreement with the 4 forms existing in nature.

1 – stone: here we see no freedom or power over oneself. He is under control of his own boss (Maker) and is obligated to fulfill all the wishes of his boss. Since the Only Creating Strength created all the creatures for Himself, His character is printed in every one of us so everyone is his own boss meaning every creature acting only for oneself **(1)**

(1) In this condition you can find the outer being, in the most outer part of a human being: in the third body – mishcha the chiviha where is no observation of any deeper level of a soul, one is complete submerged in his wishes to enjoy for oneself.

2 – vegetable: here we see the first start of an independent wish. Now he is capable to do something against the wish of his boss. In a way he could do something quite different namely to give what is the opposite of the wish to receive, the wish inherent in him when he was created. **(2)**

(2) He experiences in himself all the outer layers of the inner part of his outer being (The outer part of his second body – klipa noga): the good and the evil but he hasn't the strength and most of the time he chooses for the evil.

As we can see in the worlds of vegetables they all keep one specialty although they can change in width and height namely they keep their nature. They have to obey the laws for the vegetables. There is no strength to do otherwise; there is no independent life. Their lives are part of all the lives vegetables have. They have only one lifestyle; in a way they form one huge vegetable – *tsoméach* and every vegetable is a part of it (the organs). We see this back in the spiritual; the human being has the strength to receive his wish and little by little he can overcome while he is still under control of the slavery of the society and isn't capable to reject inwardly. He is doing what **his** own wish wants to receive; he works with the wish to give.

3 – animal: every animal has his own specialty. It is not in slavery of his surrounding. Each one of them has their own observation and quality. In the phase of animal – *chaj* – one can resist the wish of the boss and starts to work for the giving. He isn't dependent of his surrounding anymore. He lives a personal life without dependency of others. Only he can't observe more than himself. There is no awareness for outsiders so he can't take care for others. **(3)**

(3). Now he is experiencing his inner layers in his inner part of his outer being (the inner part of his second body – klipa noga): the good and the evil and most of the time he chooses for the good. His freedom of choice is growing although he is still unaware of his falling and every time the evil is with him.

4 – Human being: he has a lot of advantages: 1) he is acting against the wish of his boss. 2) He is not dependent of his comrades or from the society as a vegetable does. 3) He is aware of outsiders and can take care for them and gives them pleasure. He suffers because he sees others suffering and is happy when others are happy. In this stage the – *medabbér* – the speaking one can receive as well from the past as from the future while someone of the animal level can only see the present and then only himself. **(4)**

(4) He is experiencing in himself the layers of his inner being (the outer part of the first body, the clothing of the soul – tsura.) he hasn't yet collected all the good of his second body, he is searching for the good from the second body and added at his inner part of his outer being. The measure from his own choice is growing although there are times he falls because it is very hard 'to walk with the Creator'. He has an aim and follows it by faith beyond reason because he wants to merge with the Creator. After having done all the correction, have collected all the sparkles of the holiness, from above the high light of his 'personal gmar tikun' will descend: the light of the whole merging with the Creator.

First: domen or lifeless is the quality whereby nothing is personal or independent. He is without any inner personal movement, just like a rock. He only understands the power of his boss and satisfies his wishes completely. Just as the Master who had brought him in this nature, so he is working. You can see this at animals and just born babies. Every creature in this level (domen) does as Mother Nature have programmed him. The Only Creating Strength created these Creation so it would do strictly as He has programmed it.

Second: Tsoméach or the vegetable. To this group belong all of them who have the wish to do something opposite what the boss wants him to do; meaning doing things they were not programmed in him. In contrary, the domen who had only the wish to satisfy its own needs the tsoméach (vegetable) can give – *lehashpia*. There is however only the movement in lengths and in whidnes just as in the world of the vegetables. In each of them there is the quality of one vegetable, each of them forms a part of the whole. The same happens in the spiritual. These are wishes that partly can resist the wish to receive for him self. This is named tsoméach. He is still dependent of his surrounding, he can't resist. They walk together. The environment gives his wishes (ratson lehashpia) direction. It is a small development but still he is dependent of his environment that directs him.

Third – chaj or the animal. In every member of this group an independent quality was programmed. They are independent of their environment. The feelings and the qualities are strictly individual. They can act against the wish of the boss in spite of the quality of the domen. They are capable of giving (lehashpia) independent of the environment that doesn't obligate him to do so. The act of giving is within the chaj independent. He isn't connected with the one next to him but completely free in his wish to give he isn't either. There is no possibility to go completely from oneself and to enter another. He can't crawl in other's skin.

Fourth: Medabber or speaking human being. Here we see four aspects:

1st - He is acting against the wishes of his boss in spite of his domen.

2nd - His actions are within the collective as we have seen with the vegetable – tsumeach.

3rd - He feels there is someone near him: he can take care for himself he fulfills the wishes of himself and from his surrounding.

4th - He can receive as well from the past as from the future because he comes out of his self; he is independent and not connected to a place. The past and the future are not what we understand in our egoistic kelim. It is beyond the definition of life.

Chaj only feels the present and his personality. **Medabber** is aware of his present time but also the past and the future. He comes from his personal awareness in the giving aspect to his surrounding. He is completely independent of his boss, his environment and from him self. In this condition the human gradual receives the quality of the Creator. Domen, tsumeach, chaj and medabber are to compare with the four different types of *or jasjar* or the direct light in something.

You can compare **domen** with the bchinah alef (the aspect alef), which is created by the Creator and is full of His light; he experiences and receives the Creator gives to him. **Bchinah tsumeach** is to compare with the Bchinah Binah (hashpa'a). What is given to them by the Creator or the community (chevrah), strength from the outside – is obligated for them. The step of **chaj** is to compare with zeir anpin (Z''A), neither Kabbalah nor hashpa'a are connected with each other, only the personal wish. He isn't free at all. Only the step of medabber gives free choice; makes absolutely free; gives the observation of the past, present and the future. The more the work is proceeding he can come in agreement with the Creator and merge with Him.

116. Prescriptions can do without intention

Prescription doesn't need intentions. There is no reward for there performance in this world. The intention is the thought and taste within the prescription. That is the reward. The soon a person taste the good of the prescription and understands the intention he doesn't need more. (1) So, when prescriptions don't need intentions there is no reward in this world. People who say otherwise have not experienced any taste of meaning in the prescription.

- (1) *Everything is dependent of the awareness of the lower steps because the high light is changing. In the measure a lower person experiences the thought and the taste (intention) of the laws of the Universe of the Prescriptions, he receives a reward for their performance in this world: an additional strength of thoughts and taste when he is doing the next prescription (mitzvah goreret mitzvah) etc.*

When a person doesn't experience the intention or the situation he is under condition of the thought there is no reward in this world because the reward for the performance of a prescription is in the mind and in the taste of the prescription itself. Without this there is of course no reward for the performance in the prescription in this world. (2)

- (2) *Neither there is thought or taste in the condition of 'domen', he doesn't experience or hopes at a reward form the performance of the prescription in this world. He is feeding himself with the same food his qualities are namely the lifeless, in other words: he performances the prescriptions only 'with his hands and feet', meaning without any intention.*

134. Wine that makes you drunk

One can't become worthy the level of Torah in completeness, but by 'drinking' of the wine (Torah) **(1)** one let him feel the whole world is his'. **(2)** Despite his lack at the perfect 'Chokmah' one let him feel **(3)** and think in wholeness.

***(1)** Through the Torah study in the left line.*

***(2)** His connects himself at the right line by simple belief.*

***(3)** From above the line in the middle will be created, the level of Torah, the wholeness, the aim of his correction.*

138. Fear and frithening hold man in their grip

The only reason for fear comes from the Creator Himself, even magic. When fear is overpowering it is no coincidence but a possibility given to us from above. The best thing to do is to study: why is this given to me from above? It is to let us say: there is no one else beside Him. Awe for the Creator so he may become worthy must be there in the same degree as the outer fear of his body. (1)

(1) *The outer fear for an object in this world has to be in agreement with the spiritual: with awe for the Creator in other words, an everlasting fear. In this way He wished to create His Creation: 'So the human being would have awe for Him'. See it, as in this world, the little boy who is ignorant and small, he has to have fear to honour his father. When he is grown up he will be as his father. His fear will be turned in love without the disappearing of the awe because 'one opposite the other' created the Creator. Only through awe for the giving the love can grow.*

Fear is given from above; in his kelim the Kabbalah means his kelim isn't corrected yet. We need fear, not for the receiving part (fear for losses, illness, poverty, all kinds of personal interests) but for to give in the corrected kelim (the awe for the Creator, an continuous take care for Him, fear alone is not good enough). When a person realizes there is no one except the Creator, his lower fears disappears and a huge joy and pleasure for positive experiences of the Creator appears.

Kelim the Kabbalah are created in this way and will stay in this way. The Creator doesn't change His Creation. The only thing we have to do is to replace the experience of fear over ourselves and to our next of kin in the everlasting care for the Creator. If not we will stay in our anxiety over ourselves and over our next of kind and the eternal fear for loss. First a person is given his anxiety for his physical health and his family so it will be dawned in him very deeply. This is a period all of us have to come through; it is complicated and very unpleasant. The surroundings can help us; if we try to do this independent it will be more complicated.

Step-by-step insights will appear and we will see everything is connected with the Creator and everything is related to Him. It takes as long a person need time for to come to the understanding everything is for his own benefit. All your thoughts, as well the good as the bad ones, have to be connected with the Source, the Creator. Lower fear is given to us so we will remember the connection with the Creator forever. The smallest loss of such a connection brings us in that awful everlasting fear, in the eternal commotion. In everything a person has to connect the Creator and stay in a continuous connection with Him. Even the work in a group must be focused at the Creator.

A group is on a higher level than domen the Kedusha. In the group we find the energy to draw the observation of fear at the Only and True Source. For a human being it is impossible to uplift him self. Only when he has the wish to uplift himself he needs to receive from his

surroundings and he has to make great efforts for learning de Torah. When a person chooses the best environment he wins time and energy because he is striving for a good surrounding.

Practice:

| What to correct | With what | Result | Goal |
|---|--|---|--|
| The feeling of fear waked up by his uncorrected kelim who wants to receive (fear to lose the personal interests.) | To replace the intention of the fear over oneself and his surrounding in the never lasting care for the Creator, to have fear won't be enough. | In everything you do, connect it with the Creator and stay in contact with Him. | To experience satisfaction in every situations and conditions. |

141. When a man is steadfast

When a person has reached the state of to be one with the Creator and all his wishes are for the Creator the Sitra Achra comes in rebellion because she thinks everything belongs to her. In a discussion everyone thinks he is right. The body doubts between the giver and the receiver. He notices how far he is removed from the Creator, feels sorry and asks at Him for an everlasting believe so he can go beyond reason. Eventually he becomes worthy this belief. Now he understands all the bad things, the suffering because he had lost the connection with the Creator, is given by the Creator Himself so we would need Him and start to accept the power of the Creator. (1)

(1) *In these negotiations with the Sitra Achra one has to be relentless. How? Give her something from the outside, something unimportant, bribe her and hush her so she let the inner being alone. Sell and buy because the Sitra Achra will be fled away from the spiritual if you give her something in return. The inner being sits at the royal table and throws a bone to hush her so she will leave him alone: hav-hav meaning give-give.*

One can reach the strength in the deity only by entering the deity meaning to come near the Creator but also in the separation with the Creator. When the Sitra Achra is embedded in the body and demands everything, you have to develop talents to handle certain situations and stay reliable. You have to involve the Creator in everything. When you have become worthy the merging with the Creator, you will notice in truth everything comes from the Creator.

So, always stay humble and modest just as Moshe. Accept humiliation and hold yourself tied at every step. As soon you let go you lose all the steps. Patience leads to joyfulness, without joyfulness there is no power of the Shinah. Always you have to choose between the deity and the Sitra Achra. And we are created with the ratson lekabbel and that makes it very hard for us. Sitra Achra is our nature and we find our self in the middle. She gives pleasure and it is hard to let her go. Once you have received a little, you want more! It is our mind that chooses for her, to choose the Kedusha we have to receive faith beyond reason.

This means make your self-small although you may see and understand. Lock your mind and intellect and go beyond reason. Then you will be given a greater understanding and this too has to be locked. He who goes the path of deity becomes wiser and more sensible. He who chooses the path of the intellect becomes more stupid. His wishes will be simple and his mind will become smaller. To go beyond reason means verifying everything, analyze and consider, understand and see, then annul this knowledge and accept everything by faith beyond reason. This is a gift from heaven!! And not everyone is worthy to receive this.

148. What is bitter, what is sweet

There is an idea of bitterness and sweetness and of truth and lie. The first idea comes from the heart (1) and the second of the intellect. (2) One has to be conscious from what comes from the heart so we can receive the intention of the giving instead of the receiving. The receiving part is the sweetness for the human being and the giving part is the bitterness. We have to replace the receiving part into the giving part. In the work with the intellect you have to believe what the wise man had said and to go with faith beyond reason so you can distinguish the truth from the lie.

(1) *This is the evaluating part of the outer being.*

(2) *This is the evaluating part of the inner being.*

One has to replace the bitter- and sweetness in his heart so the giving part will become a sweet experience and the receiving a bitter one. You have to become conscious of your own evil. When the heart understands and the intellect appears so now he understands in a correct way the bitter- and the sweetness, we have to replace the receiving into the giving part. The giving part becomes sweet and pleasant, the receiving feels bitter. This can only be reached by suffering and with the help of people who do the same work, the teacher and the right books. Working with the intellect is the receiving of faith beyond reason; it is based on advises of righteousness and wise man. Only on this base it becomes possible to understand truth and lie in a correct way.

When we say the heart understands we mean he has the right awareness of bitter- and sweetness. The person becomes afraid to receive; he sees it as a punishment although he wishes to receive. The more he receives the greater the experience of punishment. His mind experiences the punishment before he had received. The receiving itself is the slap till we have changed the receiving into the giving. The giving becomes sweet as soon the person experiences the greatness of the Creator.

However, a huge work has to be done. Sometimes in an artificial way till it becomes our second nature. Considering the way we are is already very unnatural and in this the spiritual is embedded. It is present in us although very weak. As long there is no alliance you can't see the connection with the Creator in everything. But the human being can't stay forever in negation or live with lack; he has to become aware whatever kind of giving of usefulness.

Something has to be useful for him, even the spiritual and wishes a reward. But where is it? The fear to lose something is very important for a human being. Gradual the work in the heart becomes clearer for him. The work of the brain is more complicated. But where are the wise men? In what can I believe? A lot is written. For us the faith in the teacher and the help of a group is very important. When he is capable to annul himself before the Rabi and the students he will go forwards and receive faith. But where do we get the strength to annul our self? By working in a group. When you invest in a group it will be given back to you into the depths of your heart. It isn't possible to receive on your own strength.

Practice:

| What toil correct | With what | Result | Goal |
|--|--|---|---|
| The experience of bitter- and sweetness whereby the receiving wakes up the pleasure for one self (sweet) and the giving wakes up the bitterness. | To become aware of his own evil. At the end of the work in the heart the awareness of the receiving and the giving has to be replaced. | The heart is the understanding aspect: the giving becomes sweet. | To become aware of the greatness of the Creator. |
| To learn to distinguish truth from a lie. | To believe in what the wise and righteousness have said. | To receive faith beyond reason. Only then he can distinguish in a correct way truth from a lie. | He is nearing the Creator because he becomes more and more in agreement with His qualities. |

172. Obstacles and Hinderances

All obstacles and hinderances that were revealed to us are from the Creator so we would near Him. If we wouldn't have them nothing could show us the Creator wanted us to become near. All the material the Creator had planted in us separates us far away from Him. Only when the human being begins to near he notices the distance between him and the Creator. The more conditions and situations he overcomes, the shorter the path will be. Aside the left line the Creator gives us the strong wish to receive, here we see the contradiction and how far we are separated from Him. When we have overcome all the obstacles and problems we begin to near the Creator.

When the left line is revealed we only see this line, the lines were we are standing; the right line isn't visible for us. For example: a person nears the Creator by way of 50 descends and ascends whereby the conditions alternate. At the 51-left step he only experiences his depths, there was no difference between the 50 and the 51 steps. A new step, a new kli is revealed fully. This awareness is awful. He doesn't know how to handle. That is why we have to go with faith beyond reason. Is a person walking aside the line that separates him from the Creator, he feels how far away He is. There is no change because he knows he is going aside the line of separation and the distance between him and the Creator is huge.

But it doesn't withhold him. Before the gmar tikun the human being has to overwin with faith beyond reason all the obstacles and hinderings that may come. Everything given to him has a reason. The aim is to reach the Creator, as well as an individual as whole mankind. A person is always on his way to his goal. To be on the right path you have to connect the worse observation with the aim of the goal. Even in the worst awareness one has to connect oneself with the Creator because everything what is happening comes from Him.

Practice:

| What to correct | With what | Result | Goal |
|--|---|--|---------------------------------------|
| Feel how far you are from the Creator; there is no change in it. | Try to see even the most simple awareness is a part of the correction process, than you know you are on the right path. | Everything happens with reason. Every moment in time, movement or place gives us the change to near Him. | A strong connection with the Creator. |

181. Respect

Homage damaged the body and is harmful for the soul. This is the reason homage at a righteousness is a punishment because it harms his soul. (1)

(1). Light forms the kli. The observation of homage makes automatic a kli for the honour and in this way it is harmful for his soul. He admits in himself to form rshut harabim (the territory for many) and through this he separates himself from the Creator.

When the Creator takes care for His great righteousness, He watches over them so they won't become a celebrity and that honour can't harm their souls. In the measure they become famous and receive honour, there exist prosecutors who accuse them from all kind of sins and settle their honour.

184. The difference between faith and reason

The virtue in belief is stronger in the body than in the intellect because it is closer with the body; belief and body belong to Malchut. (1)

(1) The light in belief (the right line) is received through the reflecting of or chozer (the reflecting light) till the level of Malchut the gufa (malchut of the body). Here the body only observes the light nefesh – the giving light. However this light isn't received within the kelim although it is shining on the whole partsuf for 100%. When the belief disappears the observation of the radiation disappears too, nothing will be added nor at the future nor in the present.

The intellect (beyond faith) belongs to the first 9 sephirot and hasn't a strong influence on the body. However it is considered as spiritual. In the spiritual exists the law: nothing disappears in the spiritual. Every new correction is added with the former correction. The faith (under reason) is seen as material. It belongs to the body and disappears. The past is declining and will not be added to the present or the future. Hence, faith considering the intellect is for 100% active within a human being, but the action of faith is temperately. While the result of the intellect, even for 1% stays constant. (2) Hundred of such a results will be collected till 100%, as was the faith once in time. Faith disappears while the intellect will stay forever.

(2) The result of the intellect (in the leftline) leaves behind reshimot, after the light had left the kli because the light of the intellect belongs to the first 9 sephirot that has the strength to enter the partsuf. Every next reflection and receive from the light will lead to a next step, development of the kli. Only this light comes through a certain place, limit. It doesn't shine through the whole partsuf as we see with faith. What is better: faith or the intellect? Both have their shortcomings and their advantages. Only when they corporate it leads to a whole, perfect condition (the line in the middle) by 'faith beyond reason' when there is no contradiction between the heart and the intellect but only shalom.

Even if you forget what you have just learned, there will stay behind some ideas and understandings. In the measure one uses his intellect it will be develop. While the material can't change nor in time or space: the east can never reach the west or the past can't come together with the present, so in the spiritual everything happens in one place at one time.

196. The sucking of the egoism

Unclean intentions exists only when there is no filling only imperfectness and uncertainty. (1) When wholeness is manifesting the unclean thoughts will disappear right away and they don't have the possibility to touch the pure intentions. The breaking of the kelim, intentions, is the separation between the light Chokmah and the light Chassadim.

There arised a parsa (separation) between the world Atzilut and the worlds of BiY'A. The light Chokmah can't descend under the parsa. The light Chassadim however can descend to the place were was before the light Chokmah. There were behind strength from the former situation. This deed is named: "first the impure intention or klipot descends".

(1) *Short – when there is no awareness of 10 sephirot.*

201. The spiritual and the material

Most of the people work very hard, sometimes with danger for their own life to get the material. Sometimes a person agrees to work hard for little reward. To receive something in the spiritual is not in their minds. There are questions and doubts while he counts he will receive what he is asking for. It is very surprisingly because it is absolute clear the body and the material are temporarily. Nothing will stay behind. So why is it easier to work for a temporarily body (the selfish wishes) than for the eternal soul (the altruistic wish)? Because the klipot (the selfish wishes) revolt against the spiritual, altruistic wishes and they are very hard to resist. (1)

(1) At the beginning of his work with the giving aspect his outer being controls him.

Laymen in the kabbalah have no trouble to resist their body (the selfish wishes) because the klipa isn't working yet. (2) The difficulty to take distance from his wishes of the body form the other side (ACHa"Pa) of the future pure wishes (the intention 'for the Creator'.)

(2) These are people who can only observe their outer being. They are complete working in the outer being without any observation of their inner.

These pure wishes are named: 'mesirut nefesh' – self-sacrificing. Due to them and in them the human being becomes worthy of the light of the Creator. Before a person is prepared to sacrifice oneself it is impossible to reach any spiritual step. Every new selfish wish he had to correct by self-sacrificing. (3)

(3) Through the sacrificing the avihut ascends to the level of shresh, meaning he wants to become a new embryo on the next step.

202. In the face of sweat you shall eat thy bread

The reducing of the light is his correction. He can't reach anything without effort. It isn't possible to comprehend the light in fullness or in full knowledge: it has to be reduced. Only when the light is reduced we can understand and receive it with less effort because effort however is needed. When you build a house you build it up stone by stone and not with one brick. Therefore we see from above the concealing and the reducing of the light so the human being can with little effort reach the wholeness and perfection. (1)

(1) It is said: "In the face of sweat." face – the front of a part wherefrom the light comes out. Sweat – small as drups (scanty measure) you will receive the reduced and hidden light. 'Thy bread' – earned with effort on behalf of the correction.

203. Bombastic leads to humbleness

It is said: 'stilted leads the human being to a fall.' The human being is the lowest creature. (1) As soon he knows his true level he will not suffer. For example: legs don't experience any humiliation by treading unclean places or carry the body. It is their destiny. However, when their destiny would be to play the role of the head and were on the level of the legs they would suffer because they were so low. But now they are what they have to be.

(1). In this way the Creator wanted the Creation to receive His earnings. Hence, he would reach through his spiritual work an exceptional high level 'as the lowest' creature, he will come to wholeness in this life.

If he wishes to stay in this lowness he will experience it as low. He shall not experience suffering because he was born so low but due to his longing to stay in stilted he experiences his lowness and is aware of the suffering. (2)

(2) He is not in agreement with the instruction accordingly he has to function. Pride is only the priority of the Creator Himself because He is the only one who is 'clothed in clothing of pride'. Only He can combine pride with the outmost humbleness. He can and wishes to give from His outmost qualities while the Creation can't: there is or pride – than he can't give, or there is humbleness – with the giving aspect. But together they can't exist in a human being. It is said: the stilted and I can't be under one roof'.

The suffering and the awareness of smallness are together. When there is no suffering he is considered to be in the same condition accordingly the measure of pride in him. Or when he wishes pride but don't have it he will consider his condition as low. And this low condition will be exchanged by pride. When there is a merging with the Creator, there will be pride and greatness in the same measure as there is the experience of lowness. In the measuring of suffering one becomes worthy the greatness of the Creator. (3)

(3) By ignoring the pride you feel, meaning it is not your pride.

204. Believe and Pleasure

There is no person who spontaneously asks wherefore do I have pleasure. Even when there is the smallest thought over the sense of life he doesn't know true pleasure. The true, proper wish, pleasure fills all the emptiness of the wish so there won't be left behind one filled wish. In such a case also the thoughts, the intellect and the consciousness are without a place for this question. Asking the sense of pleasure means the pleasure isn't perfect yet. So all the empty places of the wish can't be filled. (1)

(1). When there is still a question, there is still chisaron, shortcoming so the pleasure isn't perfect yet.

This is the same with believe. Believe and not knowledge has to fill all the places. That's why it is necessary to imagine how knowledge could fill all these emptiness (wishes) and afterwards he strives to fill the same places with believe. (2)

(2) This is named the filling of all empty places by faith beyond knowledge.

208. The sence of efforts

All the efforts you do are only preparations (1) to come to the condition of an everlasting sacrificing – *mesirut nefesh*. It is impossible to control a step if there isn't the quality of that particular step. It is the quality that makes it possible to climb the step. (2)

(1) Efforts are quantitative changes to control a next step.

(2). Sacrificing – mesirut nefesh, is an extreme qualitative change. It is only possible when there is none resistance whatever in the reaching of the spiritual step; when he can't imagine a way back.

209. Three conditions for a prayer

There are 3 conditions to give a prayer:

- Believe the Creator can save him in spite of the fact he has the most bad habits, qualities and circumstances considering all the others in his generation. **(1)**
- Everything he could do he had done but there wasn't any rescuing. **(2)**
- If the Creator doesn't save him, he rather wants to die than to live. **(3)**

(1) While he sees the worst qualities of the left line (gburah, din) he has to find the strength to justify the Creator for to go into the right line (chesed, rachamim).

(2) First he made all the efforts he could do but nothing changed and there was no rescue.

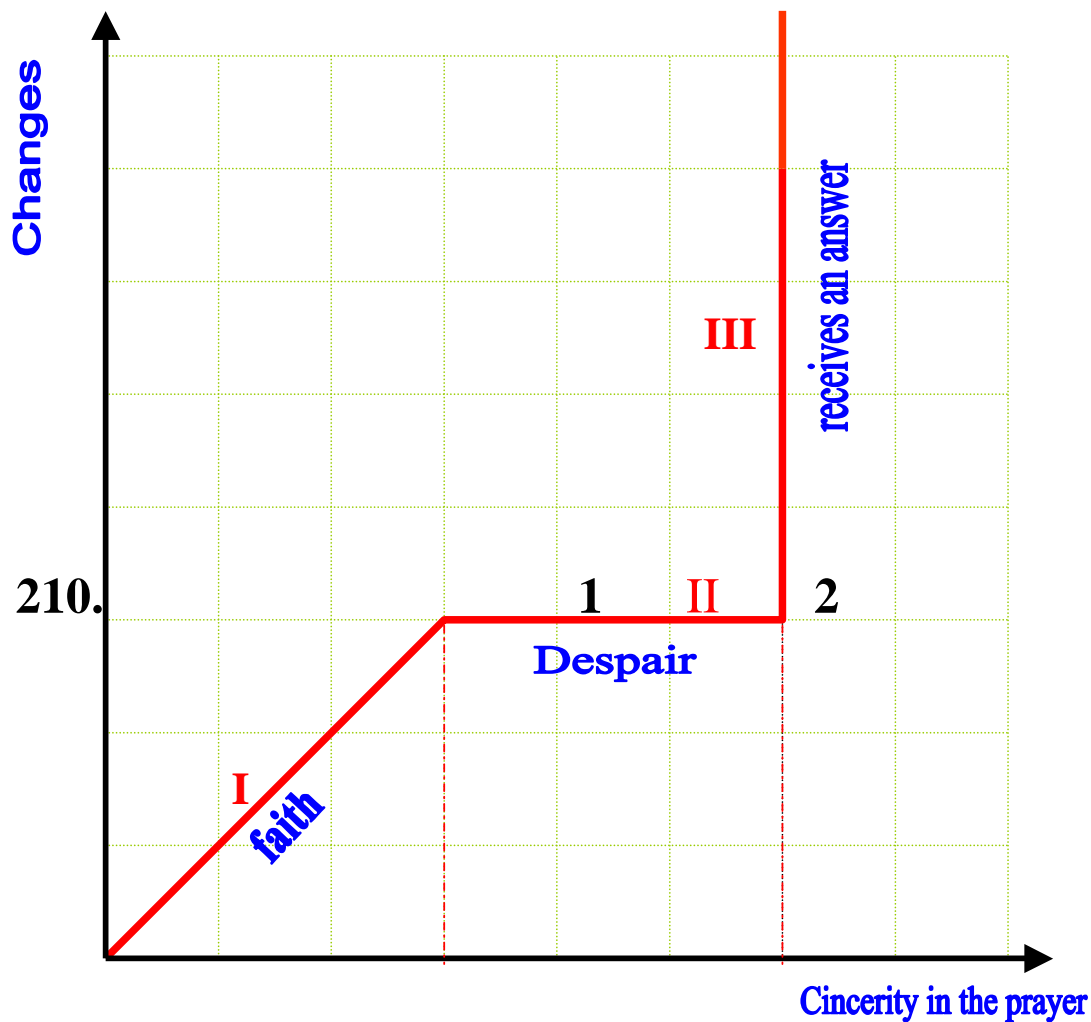
(3) Only when he reaches the outmost disappointment and damage, at this point he says: "If the Creator doesn't save me, I rather want to die than to live such a live", and he stays upright without turning back to his own vomit: he will come, inevitable, in the condition of sacrificing – mesirut nefesh. And only then, and not sooner the rescue will and shall come.

A prayer comes from the awareness of the loss of the heart. The stronger the awareness of 'lack' the stronger the prayer. A melancholic prayer for luxury isn't to compare with the prayer of the one who is convicted to death.

Three phases in a prayer.

Draw. 6

I – He believes the Creator can liberate him. He is in the awareness of uplifting.
p. 1 – The start of an observation the answer won't come. He experiences this as falling.
II - Period of increasing disappointments and despair the answer will not come. **2** – the absolute point of despair (*jihush totale*) – he sees there is no way out and he is not in the situation to transform his condition for the good.
III – behind the p. 2 he surrenders himself completely at the Creator — (self-sacrifice, *mesirut nefesh*)...and from above the answer will come.



You have to reach the ultimate circumstances of these 3 conditions for the real prayer. We can't say nor define how far we are unless we get an answer because only when there is a real prayer an answer will come immediately. The person points himself to the one he feels

inwardly and to the image he created in him self. Constantly we are forming a notion of the one we meet.

To this notion we point our self. And in the same way we point our self to the Creator within. In this image we form the best, the greatest in what we distinguish the Creator through the forming of Him by our soul. He wishes we will come closer but he is waiting for our prayer. And in the answer we experience wholeness.

Question: if I should feel the Creator in me how can I withdraw myself?

That isn't necessary. You have to withdraw your wishes, strivings and intentions for yourself and come to a correct intention. This is only possible through faith beyond reason. Seek everything within yourself. The only way to become aware of the one next to us is when we have a place in our heart. At the same time you can help the one next to you during your prayer.

211. He who is standing before the King

Quiet in the house isn't to compare with standing before the King. Faith has to be in such a way if you are standing constantly before the King. This wakes up love and awe. (1) Till the moment you have reached this kind of faith you must not rest or have any delay because it is your life. Do not wish other rewards than the reward of faith.

(1) *The inner limit of seeing your inner being.*

The consciousness of lack at faith has to be a habit, your second nature. As we have said: "while I think at Him I can't sleep". The impressions of the world extinguish the lack of faith. Every pleasure annuls the suffering, the hunger and the pain. That's why he wants no comfort. Keep aware of the material wishes and receiving because they annul the striving for the spiritual. The only way you come aware of this is when you see the pleasure has extinguish the wish for the pure intentions, the awareness for the lack of spirituality. His regrets and pain you have to keep in your heart so you can't lose the pure spiritual wishes.

If we could imagine we would really stand before the Creator, we had reached everything; of course we would be filled with love and awe considering Him. The human being has to come to a condition full of love for Him although he can't see Him. There has to be not a moment of rest or quietness till we have come so far because our life is very precious. Only through faith one can be full of love. Faith beyond reason gives the human being awe and love for the Creator: he doesn't need a reward. The shortcomings – *chisaron* – at believe has to penetrate the body even for the smallest part, so it can become second nature, that you will not fall asleep. All the material, worldly wishes extinguish this *chisaron*.

Every satisfaction of the lower, material wishes annuls the *chisaron* and the pain. Pain has to grow. It has to grow till it becomes full of faith. You have to be prepared to become unconscious from this pain. Do not wish to fill any wish with whatever except faith. In this way the kelim the Kabbalah – *masach* – screen and *or chozer* – reflecting light will be build up. Take care of selfish and egoistic fillings don't destroy the *chisaron* or the sparkles of the kelim the Kedusha. While you are in the abyss imagine you are before the Creator. When you receive the kelim the *hashpa'a* you will reach this.

The human being of course doesn't know what kind of wishes will be there to come. But if you stay before the Creator in you imagination and ask for love and awe, the work will be in the correct way. Is it possible to regret and have deity at the same time? Regret in the kelim the Kabbalah won't increase the attainments. Regret may not become less before you have reached the true prayer and received the help of the kelim the *hashpa'a*, till the use of the kelim the Kabbalah with the intention of *al mnat lehashpia*. Pain about the absence of kelim the Kabbalah is only for a replacement from and through the kelim the *hashpia*.

Practice:

| What to correct | With what | Result | Goal |
|---|--|--|---|
| The impressions of the world, considering the lack of your faith. | Do not wish any comfort. Pain has to grow and increase till you are full of believe. Be prepared to fill yourself with the must dreadful pain. Do not agree with what promise you get, only with faith. In the abbiss imagine you are standing before the Creator. | Come to the real praying and receive the help in the form of kelim the hashpa'a. And further on the use of the kelim the Kabbalah with the intention of al mnat lehasphia. | Come to the conditions to justify the Creator, love Him although we can't see or be aware of Him. |

232. The accomplishing of effortness

Never believe one hasn't found anything while he was working very hard. '.... He didn't find he longed for'. This means he hadn't found the benevolence of the Creator. (1)

(1) *The merging with Him.*

'Never believe one can reached the ultimate without any effort'. Someone who says otherwise is not speaking for oneself but for the great mass of people. And if he would find benevolence in the eyes of the Creator, what has this to do with 'unbelieve'. Sometimes a person becomes worthy through his prayer in the eyes of the Creator because his prayer had such a strength equal to the effort. As in our word there are people who earns their earnings by hard work and there are people who pray for income and receive it all the way. (2)

(2) *Sometimes an outer being receives even the benevolence of the Creator by faith in a true prayer without any effort in the spiritual work or without the builded masach. In these special moments the Creator judges the person after the principle 'beasher hoe sham': according the condition wherein he was at the moment during the prayer. Afterwards he could return to a receiving for one self.*

Although he became worthy in the eyes of the Creator, he has to pay afterwards in the spiritual meaning to make the same effort everyone has to make. If he refuses he loses his kli. It is said: "never believe he who says he found what he was longing for without effort", because he can lose everything. He is obligated (3) to do efforts afterwards. So be aware of what you have reached or received, what was coming from above, to lose it. Because what you had been given in advance and you have failed to live up the expectations, you will lose them.

(3) *His inner being that has earned through effort and faith makes the given advance worth.*