

# LANDMARKS

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The development of the soul  
in the cycle of the year

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## Foreword

After many years of learning about the spiritual meaning of the Jewish holidays according to the wisdom of Kabbalah, we thought it was judicious to bind together selected source excerpts on the topic from the greatest kabbalists throughout the ages, and primarily Rav Yehuda Leib HaLevi Ashlag (Baal HaSulam), and his firstborn son and successor, my teacher, Rav Baruch Shalom HaLevi Ashlag (RABASH).

*Landmarks* was compiled so as to pave the way for all our friends, Kabbalah students from around the world, who aspire to be Israel—*Yashar El* [directly to the Creator], namely to aim themselves directly to the upper force, the power of bestowal and love.

In Hebrew, the word *Hag* [holiday/festival] comes from the word *Hug*, meaning a circle. As the hands of a clock repeatedly return to the same numbers, we, too, experience spiritual states in a cyclical process. It begins with the exodus from Egypt, which we celebrate on Passover, symbolizing the beginning of the process, and ends with the final correction on the holiday of Purim.

Each holiday and festival in the cycle of the year is like a landmark symbolizing an important stage in the development of the soul. Through these stages, we come to know ourselves, build ourselves, and experience the spiritual process over and over again.

I am thankful to my devoted students who collected the excerpts herein for those already on the path, and for those who are yet to come, and I hope that reading them will help us advance the entire world toward redemption.

With best wishes,  
**Michael Laitman**

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# Rosh HaShanah



# The Sin of the Tree of Knowledge

## 1. RABASH, Article No. 2 (1990), “What Is the Meaning of Failure in the Work?”

They must believe that there is a leader in the world, and that He also watches over with a guidance of the good who does good. When a person does not have such faith, it causes him all the sins that he commits, since it extends from the first iniquity of *Adam HaRishon* that man has the quality of self-love, and naturally, he is incapable of taking upon himself the burden of faith.

It follows that everything extends from the first failure, when *Adam HaRishon* fell into self-love. This caused the following generations to have work of simple faith, since when a person is in self-love, the *Tzimtzum* [restriction] and concealment are on him, and the upper light cannot shine for him. For this reason, a person can believe in the Creator only above reason.

## 2. RABASH, Article No. 2 (1990), “What Is the Meaning of Failure in the Work?”

The failure that *Adam HaRishon* had with the tree of knowledge caused us absence of faith. Naturally, from this we come into all the sins. Therefore, the only counsel is to be rewarded with faith, for man to feel Godliness personally, so he will not need the general public, to have faith from the whole of Israel. Instead, a person must repent to the extent that it is “unto the Lord your God.” That is, he should feel that “the Lord is your God” personally, and then the flaw of the tree of knowledge will be corrected.

## You Have Made Me

### 3. RABASH, Letter No. 76

It is known that “The whole earth is full of His glory.” This is what every person should believe, as it is written, “I fill the heaven and the earth.” However, the Creator has made a concealment so that we cannot see Him so as to have room for choice, and then there is room for faith—to believe that the Creator “fills all the worlds and encompasses all the worlds.” And after a person engages in Torah and *Mitzvot* [commandments] and keeps the commandment of choice, the Creator reveals Himself to him, and then he sees that the Creator is the ruler of the world.

Thus, at that time a person makes the king who will rule over him. That is, a person feels that the Creator is the ruler of the world, and this is regarded as a person making the Creator king over him.

### 4. RABASH, Article No. 940, “The Point in the Heart”

When the Temple was ruined, it is written, “And let them make Me a Temple and I will dwell within them.” This pertains to the point in the heart, which should be a Temple where the light of the Creator dwells, as it is written, “And I will dwell within them.” Hence, one should try to build his structure of *Kedusha* [holiness], and the structure should be able to contain the upper abundance called “abundance poured from the Giver to the receiver.” However, according to the rule, there must be equivalence of form between the Giver and the receiver so the receiver, too, must have the aim to bestow like the Giver.

This is called “action,” as it is written, “Let them make Me a Temple,” where the acting applies to the *Kli* [vessel] and not the light, since the light pertains to the Creator and only the action pertains to the created beings.

## I Am for My Beloved and My Beloved Is for Me

5. Baal HaSulam, Shamati, Article No. 42, “What Is the Acronym Elul in the Work?”

Is written, “Annul your will before His will,” meaning annul the will to receive in you before the desire to bestow, which is the will of the Creator. This means that one will revoke self-love before the love of the Creator. This is called “annulling oneself before the Creator,” and it is called *Dvekut* [adhesion]. Subsequently, the Creator can shine inside your will to receive because it is now corrected in the form of receiving in order to bestow.

This is the meaning of “so that He will annul His will before your will.” It means that the Creator annuls His will, meaning the *Tzimtzum* [restriction] that was because of the disparity of form. Now, however, when there is already equivalence of form, hence now there is expansion of the light into the desire of the lower one, which has been corrected in order to bestow, for this is the purpose of creation, to do good to His creations, and now it can be carried out.

6. Baal HaSulam, Shamati, Article No. 42, “What Is the Acronym Elul in the Work?”

“I am my beloved’s.” It means that by the “I” annulling my will to receive before the Creator in the form of entirely to bestow, it obtains “and my beloved is mine.” It means that My beloved, who is the Creator, “is mine,” He imparts to me the delight and pleasure found in the thought of creation. Thus, what was hidden and restricted before has now become disclosure of the face, since now the purpose of creation has been revealed—to do good to His creations.

## The View of Landlords Is Opposite from the View of Torah

7. RABASH, Letter No. 65

Now is the month of *Elul* (August/September) and it is customary that even regular people, meaning those with the view of landlords, engage in matters of *Teshuva* (repentance), as well.

What is the difference between landlords and students of Torah? The difference is that a “landlord” is one who wants to feel that he is the landlord in the world, meaning that his presence in the world will grow, that he himself will be rewarded with a long life and many possessions, which is called the “persistence of reality.”

“Students of Torah” are those who engage only in annulment of reality. He wants to be annulled before the Creator, and his only entitlement to exist in the world is because the Creator wants it. But he himself wants to be annulled. Also, he wants to bring all his possessions as an offering to the Creator, and the only reason he engages in obtaining possession is because it is the Creator’s will.

This is the meaning of saying that the view of landlords is opposite from the view of Torah, since the view of Torah is annulment of reality, and the view of landlords is the persistence of reality.

## Rosh Hashanah

8. RABASH, Letter No. 34

The meaning of *Rosh Hashanah* [New Year’s Eve] is a new beginning, when a person begins to build a new structure. It is as our sages said, “One should always consider oneself half sinful, half righteous. If he performs a single *Mitzva* [good deed/commandment], happy is he, for

he has sentenced himself and the whole world to the side of merit. If he commits one transgression, woe unto him for he has sentenced himself and the whole world to the side of fault.”

9. RABASH, Article No. 882, “Rosh Hashanah”

*Rosh Hashanah* [beginning of the year] means the beginning of the creation of man. It is as our sages said that a drop is declared whether it will be wise or a fool, etc. (*Nidah* 16b). “Rains” means one’s corporeal forces, whether he will have a big or a small brain, a small or a big heart, a small or a big desire, and so on.

If a person walks on the good path, when he grows, it is impossible to add, meaning to make for him a bigger brain and desire, since they were already allotted to him when he was made. However, he uses all of his brain and energy only in a place of *Kedusha* [holiness] and need. This is enough for him to achieve a degree where he can be rewarded with the revelation of the light of the Creator, to truly adhere to Him, and receive his proper share in the next world.

## The Judgment that the World Is Judged

10. RABASH, Letter No. 29

*Rosh Hashanah* is the time of judgment, when people are sentenced favorably or to the contrary. *Rosh* (head) is regarded as a root from which the branches emerge. The branches always extend according to the essence of the root, for a root of oranges will not bring out branches of apples.

According to the root and the *Rosh* that a person establishes for himself at first, so he continues his life. The root is the foundation upon which the whole construction is built.

The judgment that a person is judged in the beginning of the year means that the person himself is the judge and the executer, since the

person himself is the judge, the arbiter, the plaintiff, and the witness. It is as our sages said, “There is a judgment below; there is no judgment above.”

#### 11. RABASH, Letter No. 49

Man is the judge and must sentence and determine who is right. That is, the evil inclination claims, “It is all mine,” that the whole body belongs to it and man should be concerned with and work only in favor of the evil inclination. Likewise, the good inclination argues, “It is all mine,” that the whole body belongs to it and man should be concerned with and work only for the sake of the good inclination.

When a person wishes to carry out the sentence and choose the good, the question is, “Why does he need to choose the good and say that the good inclination is correct?” It cannot be said that it is in order to receive reward in the next world, since it was said, “Be not as slaves who are serving the Rav in order to receive reward.” Rather, one should choose the good because of the greatness of the Creator. [...]

It follows that when a person sentences, he must engage in the greatness of the Creator. Thus, the Creator is elevated by the judgment. Then, once a person has chosen the good—not for a reward—the Creator can give him all His gifts and there will not be any shame. At that time the Creator instills His holiness, meaning lets him feel the holiness.

## The Building of Malchut

12. RABASH, Article No. 45 (1990), “What Is, ‘The Concealed Things Belong to the Lord Our God,’ in the work?”

*Rosh Hashanah* [beginning of the year], called “terrible days.” The ARI says that *Rosh Hashanah* is the building of *Malchut*, called “the

quality of judgment.” *Malchut* [kingship] means that the whole world follows her quality, since *Malchut* is called “the assembly of Israel,” in which all 600,000 souls of Israel are included, and the whole work of *Rosh Hashanah* is to accept the burden of the kingdom. This is why we pray, “Reign over the whole world with Your glory.”

In other words, *Malchut* means that we must accept and crown His kingship over us, so it does not have the form of *Shechina* [Divinity] in the dust, but a form of glory. This is why on *Rosh Hashanah*, we pray, “And give glory to Your people.” That is, we ask that the Creator will let us feel, so we will feel the glory of heaven. Since *Rosh Hashanah* is the kingdom of heaven, which is in a state of *Shechina* in the dust, therefore, *Rosh Hashanah* is the time when we must ask the Creator to feel the glory of heaven, meaning that the kingdom of heaven will be glorified in our eyes.

13. RABASH, Article No. 45 (1990), “What Is, ‘The Concealed Things Belong to the Lord Our God,’ in the work?”

When we want to ask the kingdom of heaven to be revealed throughout the world, meaning that “the whole earth is full of His glory” will be sensed the world over, as it is written, “And will bring everything to Your servants,” this prayer applies to both the general public and the individual. That is, since “Man is a small world,” it means that he is included with the whole world. At that time, we ask that within our bodies, there will be no residue of desire to work for our own sake. And likewise in the whole world, meaning that it will be “The whole earth is full of the knowledge of the Lord.” In this manner, all the prayers on *Rosh Hashanah* are general prayers.

14. RABASH, Article No. 1 (1985), “Make for Yourself a Rav and Buy Yourself a Friend – 1”

We say in the *Rosh Hashanah* [New Year’s Eve] prayer, “Give the glory of God to Your people.” This seems quite perplexing. How is it

permitted to pray for honor? Our sages said, “Be very, very humble,” so how can we pray for the Creator to give us glory?

We should interpret that we pray that the Creator will give the glory of God to Your people, since we have no glory of God, but “The city of God is lowered to the very bottom,” called “*Shechina* in the dust.” Also, we do not have the real importance in the matter of “Make for yourself a rav.” Hence, on *Rosh Hashanah*, the time when we take upon ourselves the kingdom of heaven, we ask of the Creator to give the glory of God to Your people, for the people of Israel to feel the glory of the Creator. And then we will be able to keep the Torah and *Mitzvot* [commandments] in full.

Hence, we should say, “Give the glory of God to Your people,” meaning that He will give the glory of God to the people of Israel. This does not mean that He will give the glory of Israel to the people of Israel, but that the Creator will give the glory of God to the people of Israel, for this is all we need to feel the importance and greatness of *Dveikut* [adhesion] with the Creator.

## One Bundle

### 15. Kol Simcha, Letters

One should awaken one’s heart precisely to *Teshuva* [repentance], to submit oneself to his Creator and take upon himself the burden of His kingship with great love. By this, the love of the upper one awakens on him, as was said, “From afar, the Lord appeared to me.” This is so on *Rosh Hashanah* [Hebrew New Year], when the upper one is far from Israel because of the sentencing, and man is far because of the separation. However, one cannot handle this himself during the days of the sentencing, but only among the whole of Israel. When one includes oneself in the collective, since this matter is a merit for Israel, that they are seen before Him in a collective, and “He loves



them with everlasting love and extends grace upon them.” However, a person alone, who does not include himself in all of Israel, is not imparted from above from the love of the collective. The writing says about this, “Love your neighbor as yourself,” truly, for the love of Israel pours from the abundance of the love of the Creator for Israel, especially during the days of judgment and sentencing. If one does not include oneself in the whole of Israel, he could be in danger, God forbid. The Shunammite said about this, “I dwell among my own people,” and *The Book of Zohar* explains that that day was *Rosh Hashanah*.

#### 16. RABASH, Letter No. 34

It is said in the *Rosh Hashanah* prayer [Hebrew New Year’s Eve service], “And they shall all become one society.” In that state, it will be easier “To do Your will wholeheartedly.”

This is so because while there is not just one society, it is difficult to work wholeheartedly. Instead, part of the heart remains for its own benefit and not for the benefit of the Creator. It is said about it in *Midrash Tanhuma*, “‘You stand today,’ as the day at times shines and at times darkens, so it is with you. When it is dark for you, the light of the world will shine for you, as it is said, ‘And the Lord shall be unto you an everlasting light.’ When? When you are all one society, as it is written, ‘Alive everyone of you this day.’ Usually, if someone takes a pile of branches, can he break them all at once? But if taken one at a time, even a baby can break them. Similarly, you find that Israel will not be redeemed until they are all one society, as it is said, ‘In those days and at that time, says the Lord, the children of Israel shall come, they and the sons of Judah together.’ Thus, when they are united, they receive the face of Divinity.”

I presented the words of the Midrash so that you don’t think that the issue of a group, which is love of friends, relates to Hassidism. Rather, it is the teaching of our sages, who saw how necessary was

the uniting of hearts into a single group for the reception of the face of Divinity.

#### 17. Maor VaShemesh, Ki Tetze

The day of sentencing was set for *Tishrey* [Hebrew month] as it is a time of good will, when the Creator consented to Moses, and that will [desire] awakens upon us at this time each and every year. However, it is still a time of sentencing and one should awaken for complete *Teshuva* [repentance] more than on the rest of the year. The essence of *Teshuva* is to unite with each and every one in love and in one heart, and to work the Creator shoulder to shoulder. By this, the world of *Teshuva*, the world of *Rachamim* [mercy], and the world of *Ratzon* [good will] awaken. He implied this by saying, “And all are scanned in one scan.” This means that we must cling and connect to one another, and to close into one another in the heart of each one so we become one bundle to work the Creator wholeheartedly.

#### 18. Maor VaShemesh, Devarim

The most important is true connection and love and affection among the friends. This causes all the salvations and sweetening of judgments. When you gather together in love and friendship, by this, all the judgments are removed, sweetened with mercy, and complete mercy and disclosed *Hassadim* [mercy/grace] are revealed in the world by connecting.

#### 19. Kol Simcha, Letters

Prior to blowing the *Shofar* [festive horn], with much outcry and shouting of the heart, everyone must be in unity. He said, “God has ascended with a *Shofar*,” that the quality of judgment rises from them and will not apply to Israel at all. And by what? By the blowing. If all of Israel are in friendship and in one bundle, the judgments will be sweetened at their roots.

## A Holiday that Is a Day of Judgment

20. RABASH, Letter No. 23

Why *Rosh Hashanah* (beginning of the year) and *Yom Kippur* are regarded as good days (festivals) although they are judgment. Judgment relates primarily to the wholeness that appears on those times. There is fear that the outer ones might come into self-reception in mind and heart. This is why we must increase the awakening for repentance.

Repentance means returning the desire to receive into being a desire to bestow. By this we return to adhesion with the upper source and are awarded eternal *Dvekut* (adhesion). At that time we can receive the wholeness that appears on the terrible days (ten days of repentance between *Rosh Hashanah* and *Yom Kippur*) because the nourishments are allotted on *Rosh Hashanah* (the beginning of the year), meaning that the light of *Hochma* and wholeness and clarity appears.

However, we must prepare *Kelim* (vessels) that will be ready to receive, meaning the light of *Hassadim* that we must draw. This is the repentance and awakening of the *Rachamim*, as in “As He is merciful, be you merciful,” since then we will be able to receive all the wholeness in purity.

This is the reason why it is considered a good day, due to the appearance of the wholeness.

## Kingship, Memories, Horns

21. RABASH, Letter No. 11

Our sages said about “Kingship, Memories, Horns”: “Kingship, so you will make Me king over you. Memories, so that your memory shall come before Me. And with what? With a *Shofar* (horn).” [...]

This is the meaning of “kingship,” that you will crown Me over you.” That is, an act that will inspire us so that we take upon ourselves the burden of the Kingdom of Heaven. But we see that promptly after the reception we forget about the reception. At that time we are advised, “so that your memory shall come before Me,” meaning before the Creator. That is, all the memory we have should work only to remember the Creator. [...]

And with what? With the *Shofar* (horn). You probably know that the ARI interprets *Shofar* to mean the *Shofar* of *Ima*, *Shofar* of *Bina*. *Shofar* means beauty, [...] beauty is *Hochma* that extends from *Bina* that has returned to being *Hochma*. By a person believing that all the beauty and importance are in *Hochma*, in which all the pleasures are included, and all that is missing is corrections, so a person wants to remember good things.

## Good Writing and Signing

### 22. RABASH, Article No. 879, “Good Writing and Signing”

In the work of the Creator, writing means black on white. This means that what a person does in *Torah and Mitzvot* [commandments] means that he engraves it in his heart, meaning that the good deeds that one does are written down.

We want the writing to be for the best, meaning good deeds. Also, the signing is the intention that testifies to the letter itself, meaning that the aim testifies whose *Mitzvot* he is observing, whether his intention in observing the *Mitzvot* is for the sake of the Creator or not.

It follows that the writing, meaning the *Mitzvot* and good deeds, is called “good writing,” namely that it could be the opposite, that he does bad deeds. It follows that first there must be good deeds, which are observance of *Torah and Mitzvot* in utter simplicity.

Afterward comes the matter of the intention, called “aiming” that everything will be for the sake of the Creator, for without attention, one does not know for whom and for whose purpose he observes *Torah and Mitzvot*. It is possible that his entire aim is not for the sake of the Creator. This is why we say “Good writing and signing,” meaning that first there must be an act, called “body,” and then an intention, called a “soul.”

23. Baal HaSulam, Shamati, Article No. 42.

“What Is the Acronym Elul in the Work?”

The person himself should say in which book he wants his name to be written—whether in the book of the righteous, meaning that he wants to be given the desire to bestow, or not. Since one has many discernments regarding the desire to bestow, meaning that sometimes one says, “Yes, I want to be given the desire to bestow, but not to completely revoke the will to receive.” He rather wants both worlds for himself, meaning he wants the desire to bestow for his own delight, as well.

However, only those who wish to turn their vessels of reception to work only in bestowal and not receive anything for themselves are written in the book of the righteous. It is so that there will not be room for one to say, “Had I known that the will to receive must be revoked, I would not have prayed for it” (so that he will not say afterward, “This is not what I had sworn to”). Hence, one must unreservedly say what he means by being registered in the book of the righteous

24. Baal HaSulam, Shamati, Article No. 42,

“What Is the Acronym Elul in the Work?”

We must know that in the work, the book of the righteous and the book of the wicked are in the same person. It means that one must make a choice and clearly know what he wants because wicked and righteous relate to the same person. Hence, one must say if he wants

to be written in the book of the righteous, to be immediately for life, meaning adhere to the Life of Lives, that he wants to do everything for the Creator. In addition, when he comes to be written in the book of the wicked, where all those who wish to be receivers for themselves are written, he says that they should be written there to death at once, meaning that the will to receive for himself will be revoked in him, as if it had died.

25. Baal HaSulam, Shamati, Article No. 42,  
“What Is the Acronym Elul in the Work?”

Sometimes one is doubtful. In other words, one does not want his will to receive to be revoked in him at once. It is hard for him to decide at once that all his sparks of reception will be put to death at once, meaning he does not agree that all his desires for reception will be annulled in him at once. Instead, he wants the sparks of reception to be annulled in him gradually and slowly, not all at once, meaning that the vessels of reception will operate some, and some the vessels of bestowal. It follows that this person has no firm and clear view.

A firm view is that on one hand, he claims “It is all mine,” meaning all for the purpose of the will to receive. On the other hand, he claims that it is all for the Creator. This is called a “firm view.” Yet, what can one do if the body disagrees with his view of wanting to be entirely for the Creator? In that state, you can say that this person does everything he can to be entirely for the Creator, meaning he prays to the Creator to help him be able to execute all his desires only for the sake of the Creator. It is for that that we pray, “Remember us for life and write us in the book of life.”

26. Baal HaSulam, Article No. 122, “Understanding  
What Is Written in Shulchan Aruch”

Understand what is explained in Shulchan Aruch [Set Table—the Jewish code of Law]: The rule is that one should repeatedly reflect

upon the prayers of the Terrible Days so that when the time of prayer comes, he will be accustomed and used to praying.

The thing is that the prayer should be in the heart. This is the meaning of the work in the heart, that the heart will agree to what one says with one's mouth (otherwise, it is deceit, that is, one's mouth and heart are not the same). Hence, on the month of Elul, one should accustom oneself to the great work.

And the most important thing is that one can say "Write us to life." This means that when one says "Write us to life," the heart, too, should agree (so it will not be as flattery) that one's mouth and heart will be the same, "for man looks on the eyes, and the Lord looks on the heart."

27. Baal HaSulam, Shamati, Article No. 122,  
"Understanding What Is Written in Shulchan Aruch"

When one cries "Write us to life," "life" means Dvekut [adhesion] with the Life of Lives, which is specifically by a person wanting to work entirely in the form of bestowal, and that all of one's thoughts of his own pleasure will be revoked. Then, when he feels what he is saying, his heart can fear that his prayer might be accepted, meaning that he will have no desire whatsoever for himself. And concerning self-pleasure, there appears a state where it seems as though he leaves all the pleasures of this world, together with all the people, friends, his kin, all his possessions, and retires to the desert where there is nothing but wild beasts, without anyone knowing of him or of his existence. It seems to him as though he loses his world at once, and feels that he is losing a world filled with the joy of life, and takes upon himself death from this world. He feels as though he is committing suicide when he experiences this image. Sometimes, the Sitra Achra [other side] helps him picture his state with all the dark colors. Then the body repels this prayer, and in such a state, his prayer cannot be accepted since he himself does not want his prayer to be accepted.

For this reason, there must be preparation for the prayer, to accustom oneself to the prayer, as though his mouth and heart are the same. And the heart can come to agree through accustoming, so it would understand that reception means separation, and that the most important is the Dvekut with the Life of Lives, which is bestowal.

## May We Be the Head and Not the Tail

28. RABASH, Letter No. 67

We ask of the Creator and mark a sign on *Rosh Hashanah* saying, “May we be the head and not the tail.” That is, may the Israel in us be the head, and may the wicked be the tail, and then we will be rewarded with long life and the goodness in the intention of creation, which is to do good to His creations.

29. RABASH, Article No. 1 (1990). “What Does ‘May We Be the Head and Not the Tail’ Mean in the Work?”

Accordingly, we should interpret “Be a tail to the lions and do not be a head to the foxes.” That is, when the body comes with the “Who” and “What” questions, do not answer it with the head, meaning with the intellect and within reason. Rather, “Be a tail to the lions.” A “lion” is the quality of Hesed [mercy], since in the upper Merkava [structure/chariot] there are a lion and an ox, which are Hesed and Gevura, and a vulture, which is the quality of Tifferet. He says “to the foxes” because the questions they ask are in the intellect and a fox is considered clever; this is why they are called “foxes.” A person should reply, “I do not reply to you with the intellect, meaning with the mind. Rather, I am following the lions as a tail follows the head. As for me, I have no head, but I am following the quality of Hesed, which is covered Hassadim [mercies].” That is, even though he does



not see that they are Hassadim, meaning that it is covered from him, he still believes above reason that they are Hassadim.

30. RABASH, Article No. 1 (1990) “What Does ‘May We Be the Head and Not the Tail’ Mean in the Work?”

This is called “Be a tail to the lions.” This means that he says, “I am following the quality of Hesed, which is only to bestow. A person should say that since he believes above reason that the Creator watches over the world with the quality of good and doing good, he therefore believes that although he sees concealment on Providence, since according to a person’s eyes it should have been otherwise, he still believes that the Creator wants that this way it will be better for man if he can accept everything with faith above reason, for by this he will be able to emerge from self-love and work for the sake of the Creator.

31. RABASH, Article No. 1 (1990), “What Does ‘May We Be the Head and Not the Tail’ Mean in the Work?”

We say, “May we be the head and not the tail.” It is known that there is the order of the purpose of creation and the order of the correction of creation. Therefore, in the order of the correction of creation, we must obtain vessels of bestowal, or it is impossible to receive the delight and pleasure. Therefore, the conduct is “be a tail to the lions,” and then the conduct is everything above reason.

Later, when he is rewarded with the vessels of bestowal through it, he is rewarded with a mind of *Kedusha*, called “reason of *Kedusha*,” as it is written in *The Zohar*, that the reason fills rooms and corridors. In other words, the reason of *Kedusha* in a person who is rewarded is called the “head.” Therefore, when we ask of the Creator and say, “May it be,” we ask to achieve the purpose of creation, which is “reason” and “head.”

This is the meaning of “May we be the head and not the tail,” meaning that we will not remain a tail of the *Sitra Achra* [other side], who has no reason, as it is written, “Another God is sterile and does not bear fruit.” Rather, we will be rewarded with “reason,” which is the fruits one obtains following the work of obtaining vessels of bestowal, which are *Kelim* that are fit to receive the delight and pleasure that He wishes to bestow upon His creations.

32. RABASH, Article 1 (1990), “What Does ‘May We Be the Head and Not the Tail’ Mean in the Work?”

According to the above, meaning that we must go above reason, there is no room for questions. That is, it is forbidden to be a head to the foxes, meaning answer the questions with the head, meaning with reason and intellect, namely the questions of “Who” and “What.” Rather, “Be a tail to the lions,” meaning we must say that common sense is as the body says, but we are going above reason. By this we are later rewarded with “reason of Kedusha,” which is being the head and not the tail. In other words, we are rewarded with the head of Kedusha.

## Filled with Mitzvot Like a Pomegranate

33. Baal HaSulam, Shamati, Article No. 13, “A Pomegranate”

Our sages said, “Even the vain ones among you are filled with *Mitzvot* [commandments/good deeds] like a pomegranate” (*Iruvin* 19). He said, *Rimon* [pomegranate] comes from the word *Romemut* [exaltedness/sublimity], which is above reason. And the meaning will be that the “The vain among you are filled with *Mitzvot*.” The measure of the filling is the extent to which one can go above reason, and this is called *Romemut*. There is emptiness only in a place where there is no existence, as in “The earth hangs on nothing.” You find

that what is the measure of the filling of the empty place? The answer is, according to one's elevation of oneself above reason. This means that the emptiness should be filled with exaltedness, meaning with above reason, and to ask of the Creator to give him that strength. This will mean that all the emptiness was created, meaning it comes to a person to feel this way—that he is empty—only in order to fill it with the *Romemut* of the Creator. In other words, one is to take everything above reason. This is the meaning of the verse, “God has made it that He will be feared.” This means that these thoughts of emptiness come to a person in order for one to have a need to take upon himself faith above reason. And for this we need the help of the Creator. It follows that at that time, one must ask the Creator to give him the power to believe above reason.

34. RABASH, Article No. 33 (1985), “The Felons of Israel”

“Even the empty ones among you are full of *Mitzvot* [commandments/good deeds] like a pomegranate.” It means that even though they are full of *Mitzvot*, they feel that they are empty because they see that they are like a pomegranate, from the words, “I called to my lovers; they deceived me” (Lamentations, 1), meaning deceit, whose work in Torah and *Mitzvot* was only for their own benefit and not to benefit the Creator. But who caused him to know this? It is precisely that he is full of *Mitzvot*. This caused him to see that he should not fool himself into thinking that he can become “Israel.” Instead, now he sees that he is the “felons of Israel.” It turns out that it is impossible to obtain real knowledge of one's degree in spirituality, unless he is full of *Mitzvot*. At that time he sees his state, that until now he was in deceit, and now he is in the degree of the “felons of Israel.” But without *Mitzvot* is regarded as being without light, and then one cannot see the truth, that he needs the Creator to help him become “Israel.”

35. RABASH, Article No. 7 (1991), “What Is ‘Man’  
and What Is ‘Beast’ in the Work?”

However, specifically those who want to achieve bestowal feel the emptiness within them and need the greatness of the Creator. They can fill this emptiness specifically with exaltedness, called “full of *Mitzvot*,” to the extent that they ask the Creator to give them the power to be able to go above reason, which is called “exaltedness.” In other words, they ask the Creator to give them power in exaltedness that is above reason in greatness and importance of the Creator. They do not want the Creator to let them attain this, since they want to subjugate themselves with unconditional surrender, but they ask for help from the Creator, and to that extent they can fill the empty place with *Mitzvot*. This is the meaning of “filled with *Mitzvot* like a pomegranate.”

36. Baal HaSulam, Shamati, Article No. 238, “Happy Is the Man  
Who Does Not Forget You and the Son of Man Who Exerts in You”

“Happy is the man who does not forget You, and the son of man who exerts in You” (a supplement for the Rosh Hashanah prayer). When one advances by way of whiteness, he should always remember that everything he has been granted is only because he took upon himself the discernment of blackness. And he should exert precisely in the “You,” by way of “and all believe that He is a God of faith,” although he currently does not see any place where he has to work in faith, since everything is revealed to him. Nevertheless, he should believe above reason that there is more room to believe by way of faith. This is the meaning of “And Israel saw the great work... and they believed in the Lord.” Thus, even though they had been awarded the discernment of “saw,” which is seeing, they still had the strength to believe by way of faith. And this requires great exertion; otherwise, one loses one’s degree, like Libni and Shimei. This means that if it is not so, it means that one can listen to Torah and *Mitzvot* precisely at

a time of whiteness; it is like a condition. However, one should listen unconditionally. Hence, at a time of whiteness, one should be careful not to blemish the blackness.

# **Yom Kippur**

## **The Day of Atonement**

# Days of Forgiving and Atonement of Sins

## 1. RABASH, Letter No. 34

The days of the ten penitential days are called “days of forgiving and atonement of sins,” so a man will have every opportunity to join in the work of the Creator once more, even though he’s been so remote from the work. And the essence of the work is prayer, since only by prayer can one exit the public domain and enter the domain of the Single one. This is so because when it comes to prayers, great and small are equal. Moreover, one who feels one’s lowness can offer a more genuine prayer from the bottom of the heart, for he knows about himself that he cannot deliver himself from the strait on his own.

## 2. RABASH, Letter No. 23

Why Rosh Hashanah (beginning of the year) and Yom Kippur are regarded as good days (festivals) although they are judgment. Judgment relates primarily to the wholeness that appears on those times. There is fear that the outer ones might come into self-reception in mind and heart. This is why we must increase the awakening for repentance. Repentance means returning the desire to receive into being a desire to bestow. By this we return to adhesion with the upper source and are awarded eternal Dvekut (adhesion).

## 3. RABASH, Article 13 (1990), “What Does It Mean that by the Unification of the Creator and the Shechina, All Iniquities Are Atoned?”

Since all the sins come only from the will to receive for himself, it follows that there is judgment on Malchut. Hence, we must repent to the extent that Malchut will draw near to ZA, which is called “equivalence of form” and Dvekut [adhesion]. In other words, as

ZA gives, so will Malchut acquire such a correction, where by repenting, when we say that henceforth, all the actions will be in order to bestow, which is called Rachamim [mercy], like ZA, it follows that repentance causes Malchut, who is called “the quality of judgment” prior to the correction, to become Rachamim [mercy] after the correction, like ZA.

By this we can interpret “Return, O Israel,” meaning that the repentance that a person should make is to make Malchut—who is called “your God,” the quality of judgment—become “the Lord,” which is mercy. This unification corrects all the corruptions that the iniquities caused, creating remoteness between the Creator and the Shechina. It follows that through this unification, all the iniquities have been atoned.

4. RABASH, Article 36 No. (1986), “What Is Preparation for Selichot [Forgiveness]”

Before one comes to ask forgiveness, he must first reflect on the core of the sin. Afterward he can consider the sins that were caused by the core of the sin. One should know that the core of the sin with which one blemishes, and from which all the sins extend, is that one is not trying to have permanent faith. If he has partial faith, he settles for it. It is as it is written in the “Introduction to the Study of the Ten Sefirot” (item 14), that if he had permanent faith, that faith would not let him sin. That is, he asks forgiveness from the Creator since he sees that the real reason for all the sins is that he lacks permanent faith. Therefore, he asks the Creator to give him that strength, meaning to have the ability to always have faith steadfast in his heart. Naturally, he will not come and commit sins and blemish the glory of the Creator.



5. RABASH, Article No. 36 (1986), “What Is Preparation for Selichot [Forgiveness]”

Because he has no feeling of the greatness of the Creator, and because he does not know how to appreciate the glory of heaven, and how not to harm it. Therefore, he asks forgiveness from the Creator, to help him and give him the strength to take upon himself the burden of the kingdom of heaven above reason, meaning to have the power to overcome and strengthen in faith in the Creator.

6. RABASH, Article No. 36 (1986), “What Is Preparation for Selichot [Forgiveness]”

If he is willing to do things only for the sake of the Creator and not for his own sake, or is he willing to work for the Creator only to a small extent, meaning that, God forbid, he should blemish self-love, or else he will not be able to do anything. It therefore follows that then is the time when he can see the truth: his true measure of faith in the Creator. From this he can see that all the sins stem only from this reason. By receiving preparation and qualification when he comes to ask the Creator to forgive his sins he can assume the true measure of the flaw, meaning in what way he has blemished the glory of the King and he will know what to ask of the Creator, meaning what sins he has sinned and which he must correct so as not to sin again.

## Sins and Transgressions

7. RABASH, Article No. 890, “The Sorrow of the Shechina – 2”

“For a sin we sinned against You with the evil inclination” (from the Yom Kippur [Day of Atonement] prayer). We should ask because all the transgressions come from the evil inclination. We should interpret that the sin is in saying that there is an evil inclination instead of

“There is none else besides Him.” If a person is unworthy, he is cast out from above. This comes by clothing in the will to receive, called the “evil inclination.”

This is the meaning of “For the inclination of a man’s heart is evil from his youth,” meaning that the Creator created him this way, since the will to receive is the actual *Kli* [vessel], except it must be correct.

8. Babylonian Talmud, Masechet Yoma, 85b

Rabbi Elazar Ben Azaria said (Lev. 16:30), “Of all your sins before the Lord, you will be purified.” Transgressions between man and the Creator, *Yom Kippur* [Day of Atonement] atones. Transgressions between man and his friend, *Yom Kippur* does not atone until he appeases his friend.

9. RABASH, Article No. 2 (1990), “What Is the Meaning of Failure in the Work?”

They must believe that there is a leader in the world, and that He also watches over with a guidance of the good who does good. When a person does not have such faith, it causes him all the sins that he commits, since it extends from the first iniquity of Adam HaRishon that man has the quality of self-love, and naturally, he is incapable of taking upon himself the burden of faith. It follows that everything extends from the first failure, when Adam HaRishon fell into self-love.

10. RABASH, Article No. 2 (1990), “What Is the Meaning of Failure in the Work?”

When a person is in self-love, the Tzimtzum [restriction] and concealment are on him, and the upper light cannot shine for him. For this reason, a person can believe in the Creator only above reason, since the will to receive causes him denial. Thus, the failure that Adam HaRishon had with the tree of knowledge caused us absence

of faith. Naturally, from this we come into all the sins. Therefore, the only counsel is to be rewarded with faith, for man to feel Godliness personally, so he will not need the general public, to have faith from the whole of Israel. Instead, a person must repent to the extent that it is “unto the Lord your God.” That is, he should feel that “the Lord is your God” personally, and then the flaw of the tree of knowledge will be corrected.

11. RABASH, Article No. 13 (1990), “What Does It Mean that by the Unification of the Creator and the Shechina, All Iniquities Are Atoned?”

A person causing through his sin, the descent of Kedusha into the *Klipa*. It follows that this is regarded as causing at the root of his soul, separation between the Creator and the *Shechina* [Divinity]. This means that Malchut is not in equivalence of form with ZA. ZA is called the “giver,” the Creator, and Malchut is the receiver, the opposite of the giver. That is, all the sins come only from a person wanting to satisfy his will to receive for himself. It follows that he causes separation above, at the root of his soul, which is in Malchut.

12. RABASH, Article No. 4 (1988), “What Is the Prayer for Help and for Forgiveness in the Work?”

Thus, man’s sin is that he did not ask the Creator for help. Had he asked for help, he would certainly get help from the Creator. But if a person says that he asked for help and the Creator did not help him, to this comes the answer that a person should believe that the Creator hears the prayers, as it is written, “For You hear the prayer of every mouth.” If he truly believed, his prayer would be complete, and the Creator hears a complete prayer when a person yearns with all his heart that the Creator will help him.

13. RABASH, Article No. 664, “Feeling the Sin Increases the Light”

“Had Israel not sinned, there would be only the book of Torah in them.” This means that by feeling that they were sinners, they “cried out to the Lord” to save them, and any help is through the light of Torah. It follows that every sin that they felt and for which they asked for help always adds the light of Torah from above. This means that the illumination increased for them by feeling that they had sins within them. Instead, one who does not feel a sin, does not need the help of the Creator and naturally does not have proliferation in the Torah, as he does not need the Torah to help him.

14. RABASH, Article No. 2 (1991), “What Is, ‘Return, O Israel, Unto the Lord Your God,’ in the Work?”

what is written (Psalms 147), “who heals the brokenhearted.” We should understand what it means that the Creator heals the brokenhearted. The thing is that it is known that the essence of man is the heart, as our sages said, “The Merciful one wants the heart.” The heart is the *Kli* [vessel] that receives the Kedusha from above. It is as we learn about the breaking of the vessels, that if the *Kli* is broken, everything you put in it will spill out. Likewise, if the heart is broken, meaning the will to receive controls the heart, abundance cannot enter there because everything that the will to receive receives will go to the *Klipot* [shells/peels]. This is called “the breaking of the heart.”

15. RABASH, Article No. 4 (1988), “What Is the Prayer for Help and for Forgiveness in the Work?”

But if his prayer is not constantly on his lips, it means that he does not have the real faith that the Creator can help him and that the Creator hears everyone who asks Him, and that small and great are equal before Him, meaning that He answers everyone. It follows that the prayer is incomplete. This is why he should ask forgiveness for

his sins, for not asking for the required help from the Creator. And although there are other answers in the literal, in the work, when a person wants to walk on the path of bestowal and not by way of reception, the sin is mainly that a person did not ask the Creator to help him overcome the evil. For this, he asks forgiveness, and from here on he will ask for help.

16. RABASH, Article No. 26 (1990, “What Is, ‘There Is None as Holy as the Lord, for There Is None Besides You,’ in the Work?”

It follows that the fact that the Creator told him to pray means that He gave him the strength to pray. That is, unless the Creator gives the strength to pray, a person cannot pray. It therefore follows that the fact that a person prays to the Creator to forgive his sins, that, too, comes from the Creator, for the Creator gives him the strength and desire to pray. It follows that the Creator does everything. In other words, even when a person prays to the Creator to forgive his sins, they implied about this too, “There is none as holy as the Lord,” since “There is none besides You,” to have power of Kedusha. Rather, everything comes from the Creator.

17. RABASH, Letter No. 65

Since there is no giving of half a thing from heaven, a person must pray to the Creator to give him complete help. This means that during his prayer, a person sets what is in his heart in order, since prayer is work in the heart, so a person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator. Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to

annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,”

18. Baal HaSulam, Shamati, Article No. 209,  
“Three Conditions in Prayer”

There are three conditions in prayer:

1. Believing that He can save him. Although he has the worst conditions of all his contemporaries, still, “Will the Lord’s hand be too short to save him?” If it is not so, then “the Landlord cannot save His vessels.”

2. He no longer has any choice for he has already done all that he could but saw no cure to his plight.

3. If He does not help him, he will be better off dead than alive. Prayer means “lost in the heart.” The more one is lost, so is the measure of his prayer. Clearly, one who lacks luxuries is not like one who has been sentenced to death, and only the execution is missing, and he is already tied with iron chains, and he is standing and pleading for his life. He will certainly not rest or sleep or be distracted for even a moment from praying for his life.

19. RABASH, Article 5 (1991), “What Is, ‘The Good Deeds of the Righteous Are the Generations,’ in the Work?”

We ask the Creator to give us the strength so we can perform all our actions for You, meaning for the sake of the Creator. Otherwise, meaning if You do not help us, all our actions will be only for our own benefit. That is, “If not,” meaning “If You do not help us, all our actions will be only for ourselves, for our own benefit, for we are powerless to overcome our will to receive. Therefore, help us be able to work for You. Hence, You must help us.” This is called “Do for Your sake,” meaning do this, give us the power of the desire to bestow. Otherwise, we are doomed; we will remain in the will to receive for our own sake.

20. RABASH, Article No. 31 (1985), “One Does  
Not Regard Oneself as Wicked”

A person cannot exit the nature that the Creator created because the Creator created that nature. Therefore, there is no other way but to ask of the Creator to give him a second nature, which is the desire to bestow. Thus, the choice we attribute to man is only in the prayer, to ask the Creator to help him and give him that second nature. For this reason, when one wants to repent, he must ask the Creator to help him exit from self-love to love of others. This is why we ask of the Creator and say and pray, “Bring us back, our Father.”

## Repentance

21. RABASH, Article No. 244, “Repentance”

Repentance refers to *Adam HaRishon* prior to the sin being adhered, but became removed because of the sin. Hence, each and every one, because he is a part of the soul of *Adam HaRishon*, must approach spirituality once more.

22. RABASH, Article No. 33 (1991), “What Does It Mean  
that the Creator Favors Someone, in the Work?”

The meaning of repentance. What should one reply, since Teshuva [repentance/answer/returning] means that he received something and must (return) what he received? The thing is that since man is born with a nature that is the will to receive for his own benefit, when he wants to work only for man’s sake, meaning that he wants the Creator to fill his vessels of reception, a person should repent on this, meaning do everything for the sake of the Creator. In other words, what he receives, he does not want to receive for his own sake, but rather all that he receives is in order to bring contentment to the Creator. Since

the Creator wants man to receive, as it is written, “His desire is to do good to His creations.

23. The Holy Shlah, The Generations of Man, 24

*Teshuva* [repentance] is returning and bringing things back to their root and source. This implies the *Sefira Bina*, which is called *Teshuva*, and in which the ten *Sefirot* called “ten days of repentance” are included. They are the root and source from which a year cascades. And the year, each and every year with all its days, will return and come back to their source and root, to *Bina*. Because of it, on these ten days between *Rosh HaShanah* and *Yom Kippur* [Day of Atonement], one can correct what he had transgressed throughout the year. The end of the ten days of repentance, which is the tenth day, is the day that collects and includes all the days of the year with the nine days of repentance that pertain to it. This is *Yom Kippur*, which is *Bina* herself with the nine *Sefirot* of *Teshuva* in her, and which *Yom Kippur*—that seals and is the source of the whole year, a day of remission and rest—implies. For this reason, prior to standing before the great source, to see the face of the Master, Lord of Hosts, each one must correct what he has transgressed during the ten days of repentance. If he did not correct, he will nevertheless correct on *Yom Kippur* since it seals everything and is the source of all the sources.

24. RABASH, Article No. 13 (1990), “What Does It Mean that by the Unification of the Creator and the Shechina, All Iniquities Are Atoned?”

When a person repents, what is the repentance that a person takes upon himself? It is when a person says that from now on he will do everything for the sake of the Creator and not for his own sake, meaning that all his actions will be in order to bestow, which is called “equivalence of form.” It follows that through repentance, he causes



the root of his soul, *Malchut*, to also be only in bestowal, like *ZA*, who is the giver, called the Creator.

This is called “the unification of the Creator and the *Shechina*.” That is, as the Creator is the giver, likewise, *Malchut*, who is called “*the Shechina*,” works in order to bestow. Naturally, the Creator can bestow upon *Malchut*, and then the abundance extends downward. It follows that through the sin, a flaw was made above, which caused separation. Now, through the repentance, the separation has been corrected and unification was made. This is considered that through the unification, the iniquities, meaning the corruptions he caused by his actions, were corrected.

25. RABASH, Article No. 2 (1988), “What Is the  
Extent of Teshuva [Repentance]?”

“Return, O Israel, unto the Lord your God” were said so that a person would not deceive himself and say, “I don’t see any sins in myself,” and may doubt that he has transgressions on which he needs to repent. This is why the verse says, “Return, O Israel.”

And should you ask, What is the extent of the *Teshuva*, so that I may know for certain that I must repent? The verse says to us in this regard, “Return, O Israel, unto the Lord your God.” That is, if he sees that he still has two authorities, meaning that he wants the Creator to give delight and pleasure to man’s authority, called “will to receive for himself,” then he knows for certain that he is removed from the Creator, that he has become a separate part from the whole, and he should do all that he can to return to his origin and root, meaning return to his place, which is called “the Lord your God.”

This means that there is only one authority—the authority of the Creator—as was said, “On that day, the Lord will be one, and His name One,” meaning one authority.

26. RABASH, Letter No. 14

“Raba said, ‘One should know in one’s heart if he is a complete righteous.’” I said that repentance means that a person should return back to his origin.

That is, since the essence of creation, which is called “man,” is the will to receive, and the Creator is the giver, and when a person returns to his root it is called “repentance.” How is repentance? It is as Maimonides says, “Until He who knows the mysteries will testify that he will not turn back to folly.” That testimony appears in a person only once he has repented. Then he attains the upper pleasantness, meaning that the Creator places His *Shechina* [Divinity] on him. A person who has repented means that he was rewarded with *Dvekut* [adhesion].

This is the meaning of, “One should know in one’s heart, in one’s soul,” meaning if he wants to know if he has already repented, he has the scrutiny if he’s already been rewarded with the pleasantness of the Creator. This is the sign that he has repented, meaning that he’s already working in order to bestow.

## We Have No Other King but You

27. RABASH, Article No. 1 (1991), “What Is, ‘We Have No Other King but You,’ in the Work?”

it is written, “We have no other king but You,” for we are powerless to overcome and take upon ourselves Your being our king and that we will serve You only because of the importance of the King, and we will not do anything for ourselves except that which is beneficial to You. Only You can give us this power, the second nature, which is the desire to bestow.

28. RABASH, Article No. 1 (1991), "What Is, 'We Have No Other King but You,' in the Work?"

First we say, "Our Father, our King, we have sinned before You." That is, a person cannot say, "We have no other king but You," meaning that only the Creator can give this power. And how does one know that it is not within his power? Therefore, first he must do all that he can, as it is written, "Everything that you can do with your hand and strength, do."

At that time, a person comes to a state where he feels how remote he is from the Creator, meaning that he cannot do anything for the sake of the Creator. Then, the person feels that although he is observing *Torah and Mitzvot*, he is still regarded as a sinner because he sees that he is not working for the sake of the Creator. Therefore, first, a person must say, "Our Father, our King, we have sinned before You." Even though he is observing *Torah and Mitzvot*, he feels that he has sinned by not doing anything for the sake of the Creator.

Afterward, he says wholeheartedly, "Our Father, our King, we have no other king but You." In other words, only the Creator can help make Him our king, so we can work because we are serving the King, and this is our reward, that we have the privilege of serving the King.

29. RABASH, Article No. 1 (1991), "What Is, 'We Have No Other King but You,' in the Work?"

If the Creator does not give him this power, to feel that "we have a great King," he has no strength to work for the sake of the Creator, for the body claims, "What will you get from bestowing upon the Creator?" In other words, as long as the will to receive dominates, a person is powerless. Sometimes he doubts the beginning, meaning says that now he sees that he has worked in vain and did not gain anything by his labor. Now he really sees that all his work was to no avail.

Therefore, when the Creator helps him and gives him the desire to bestow, and he feels that he has a great King, only the Creator can give this. This is the meaning of what is written, “Our Father, our King, we have no other king but You.” Namely, “Only You can make us feel that we have a great King and it is worthwhile to work for Him, to bring Him contentment.”

## Gate of Tears

30. RABASH, Article No. 3 (1989), “What Is the Difference between the Gate of Tears and the Rest of the Gates?”

“When the gates of prayer were locked, the gates of tears were not locked.” That is, when were the gates of tears not locked? It is when a person has been to all the gates and saw that they were all locked before him. In that state, the wailing and the tears burst from his heart, when he sees that all the gates were locked and he has no hope of approaching the Creator. These tears cause the gates of tears not to be locked.

But mere tears, before a person sees that all the gates were locked, these tears cannot be accepted at the gate of tears. For this reason, before him, the gate of tears is locked, since he still does not have a real desire for the Creator to bring him closer. Rather, he thinks that he can approach the *Kedusha* by himself, as well. As a result, his prayer is incomplete, so he really needs the Creator to help him.

31. Baal HaSulam, Shamati, Article No. 18,  
“My Soul Shall Weep in Secret – 1”

When concealment overpowers a person and he comes to a state where the work becomes tasteless, and he cannot picture or feel any love and fear, and he cannot do anything in *Kedusha* [holiness], his

only counsel is to cry to the Creator to have mercy on him and remove the screen from his eyes and heart.

32. RABASH, Article No. 3 (1989), “What Is the Difference between the Gate of Tears and the Rest of the Gates?”

when a person knows that he is wicked, as in “the wicked in their lives are called ‘dead,’” when he has come to realize that the fact that he is placed under the control of the will to receive separates him from the Life of Lives, he knocks about this and wants to repent. That is, he wants to be given help from above so he can emerge from self-love and be able to love the Creator with all his heart. Thus, he feels that he is wicked, since where he should love the Creator, he loves himself.

It follows that his knocks, we understand that he does what he can to make the Creator bring him closer and take him out of the control of his own evil. This is called “real tears.” This is the meaning of what we explained, “Open a gate for us, when a gate is locked.” That is, since he sees that all the gates are closed, he begins to knock.

33. RABASH, Article No. 2 (1991), “What Is, ‘Return, O Israel, Unto the Lord Your God,’ in the Work?”

A person prays to the Creator and says, “You must help me because I am worse than everyone, since I feel that the will to receive controls my heart, and this is why nothing of *Kedusha* can enter my heart. I want no luxuries, only to be able to do something for the sake of the Creator, and I am utterly incapable of this, so only You can save me.”

By this we should interpret what is written (Psalms 34), “The Lord is near to the brokenhearted.” That is, those who ask the Creator to help them so their heart will not be broken and will be whole, this can happen only if a person has been rewarded with the desire to bestow. For this reason, he asks the Creator to give him the desire to bestow, since he sees that he lacks nothing in the world but the

ability to work for the sake of the Creator. It follows that he is asking only the nearness of the Creator, and there is a rule, “measure for measure.” Hence, the Creator brings him closer. This is the meaning of the words, “The Lord is near to the brokenhearted.”

34. Baal HaSulam, Shamati, Article No. 18,  
“My Soul Shall Weep in Secret – 1”

Crying is a very important matter. 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 gates at all? He said that it is like a person who asks his friend for some necessary object. This object touches his heart, and he asks and begs him in every manner of prayer and plea. Yet, his friend pays no attention to all this. And when he sees that there is no longer reason for prayers and pleas then he raises his voice in weeping.

It is said about this: “All the gates were locked except for the gates of tears.” That is, when were the gates of tears not locked? Precisely when all the gates were locked. It is then that there is room for the gates of tears, and then we see that they were not locked.

35. RABASH, Letter No. 14

“The gates of tears were not locked.” *Shaarei* [gates] comes from the words, *Se'arot* [“hair,” or “storms”], which is overcoming. “Tears” comes from the word “tearing,” meaning that there is a mixture with other desires, and only in the middle of the desires there is a brief moment of a desire to overcome toward love and fear of heaven. “... not locked,” but rather that moment joins into a great amount. When the amount is full, the person begins to feel the spiritual clothing.

This is the meaning of the importance of tears, meaning that even if he is in the lowest state and has base desires, but still has the strength to overcome, meaning that from the point in his heart he yearns and craves the Creator, then that force is very important.

## The Closing Prayer

36. RABASH, Article No. 3 (1991), “What Is, ‘The Wicked Will Prepare and the Righteous Will Wear,’ in the Work?”

Is written (in the concluding prayer), “And You desire the repentance of the wicked, and You have no wish for their death. ‘I do not want the death of the wicked, but rather that the wicked turn back from his way and live.’” This means that when a person does good deeds, meaning wants to achieve *Dvekut* with the Creator, he is shown from above the evil within him, and he reaches the degree of wicked. At that time, a person wants to escape the campaign and says that this work is not for him, since he sees the truth each time, that by nature, the will to receive cannot agree that the person will cast it out and take instead the desire to bestow.

And who revealed to him this state, that he is wicked? It was the Creator who revealed it to him. The question is, Why did the Creator reveal it to him? Is it in order for him to die wicked? But the Creator does not want the death of the wicked. Thus, why did He reveal to him that he is wicked? It is only in order for him to repent, as it is written, “that the wicked turn back from his way and live.”

# Sukkot



## Sechach [Thatch]

1. RABASH, Article No. 284, "I Have a Minor Mitzva [commandment], Whose Name Is Sukkah"

*Sukkah* comes from the word *Sechach* [thatch], which covers the mind, since faith is considered specifically above reason.

2. RABASH, Letter No. 36

The thatch is the shadow of faith, called "faith above reason." This is opposite to reason, for reason brings him into waste, to barn, and to winery.

That is, from the perspective of reason, the way the corporeal eyes see it, there is room for waste of barn and winery. This in itself makes a shadow, and he sits under it. That is, he makes for himself a seat out of all those lowest and worst things, and through the waste observes the *Mitzva* (commandment) of *Sukkah*.

Most importantly, he derives joy from this *Mitzva* because faith above reason is called "joy of *Mitzva*." It follows that all the quandaries and questions that exist in reality are corrected in the *Sukkah*, for without them it is impossible to make a thatch.

3. RABASH, Letter No. 36

The thatch, called "shade," is made specifically from the waste of barn and winery. This is the meaning of what we say in the prayer inside the *Sukkah*, "And to take refuge from rain and torrent." It means that faith saves a person from all the harm doers, since harm doers are alien thoughts and alien views, and faith is built specifically on waste. Only in this way is there refuge from rain and torrent; otherwise, one follows the trends of the world.

#### 4. RABASH, Letter No. 36

The torrent is something that sustains the earth, since people who are still are nourished only by reason, and only reason sustains them. Where reason does not reach, they cannot hold out, and this reason keeps these people still.

But one who wishes to be as the vegetative must not accept this reason as support, since that torrent is unsuitable for one who wishes to walk on the path of truth. And if a person fails and takes support from that reason, he will immediately suffer a descent and a fall to the bottom of hell.

However, the still can keep them and do not suffer any falls. This is why they always seek reason, to support their work. In order not to fail in this reason, which is called “torrent,” there is power in the above-mentioned thatch, as we say, “to take refuge from rain and torrent.”

#### 5. RABASH, Letter No. 12b

A *Sukkah* means thatch, which is the waste of barn and winery. A thatch is called “shade,” and shade is called “concealment of the face.” In order not to have the bread of shame, we have room for work, meaning that we can engage in Torah and *Mitzvot* although we feel no flavor or vitality. Naturally, afterwards we can receive the vitality and not blemish the gift, meaning that the gift will not be blemished due to the shame that is present in the receiver.

#### 6. RABASH, Letter No. 36

*Sukkah* is the “shadow of faith,” and with respect to the judgment, its shade must be bigger than its sun.

It is also known that the sun implies knowing, and the moon implies faith. It is as our sages said, “Israel count by the moon, and the nations of the world count by the sun.” That is, each time we see

the sun, and that it is more than the shade, we must cover more so that the shade will be more than the sun.

7. RABASH, Letter No. 36

And if one is rewarded and does not add shade on his own, there is mercy on him from above and the sun is covered for him. But then a person becomes angry because he understands otherwise. According to the person's reason, if he has sun, he wishes to have more sun, but "My thoughts are not your thoughts," and he is given more shade.

And if a person overcomes the shade, he is given "a sun," and then he must add shade. If he does not add, he is given shade from above, and so forth until he is rewarded with eternal *Dvekut* (adhesion).

8. RABASH, Letter No. 36

We must exert excessively to receive the shade and say it is a holy shade, that all this shade came from above and not from the *Sitra Achra*, that it was given so he would be able to assume faith. At that time it is called "shadow of faith" and it is holy, as in, "The ways of the Lord are straight, the righteous walk in them and the wicked will fail in it."

9. Baal HaSulam, Shamati, Article No. 97,  
"Waste of Barn and Winery"

*Sukkot* is considered gladness, considered "rejoicing *Gevurot*," which is repentance from love, when sins become for him as merits.

## The Walls of the Sukkah [Hut]

10. RABASH, Article No. 892, “An Article for Sukkot”

The *Sukkah* is made of four walls and a thatch, but the place of the *Sukkah* is ready, for one can build one’s sukkah on the ground, which is the substance, and on this substance we make a form, the form of a *Sukkah*.

We should understand the meaning of walls and the thatch, which is waste of barn and vineyard.

It is known that there are four sides, and above and below. These are called *HGT* and *Malchut*, and *Netzah* above and *Hod* below. [...] Below is discerned as the ground, which is man. If he does a *Kosher* [proper] *Sukkah*, he is regarded as *Hod*, called “the beauty of the *Sukkah*.” But if not, the *Hod* [beauty] becomes *Daveh* [pain-stricken, same letters as *Hod*].

In other words, nothing should be implied concerning the place of the earth. Rather, what one extends and aims in all five *Behinot* [discernments/qualities], in this way it will appear in the earth, which is the quality of man, who extends from the root of *Malchut*, called “she has nothing of her own.” In other words, she has nothing of herself except what she is given. Thus, it depends on the form of the *Sukkah*.

## Sukkah Is Temporary Residence

11. Baal HaSulam, Shamati, Article no. 96, “What Is Waste of Barn and Winery, in the Work?”

*Sukkot* is temporary residence. This means that one who has already been awarded permanent residence and has nothing more to do, as

with the matter of the first to count the iniquities, the advice is to leave for temporary residence, as when he was on his way to the house of God, before he arrived at the permanent residence. At that time, he constantly needed to reach the Creator's palace, and he had guests, when his work was in the form of "a passing visitor."

And now he can extend from the past work, when he was always thankful and praising the Creator for the Creator always bringing him closer, and from this he had gladness. Now, on *Sukkot*, he can extend the gladness he had then. This is the meaning of temporary residence. This is why they said, "Leave the permanent residence and dwell in temporary residence."

#### 12. Baal HaSulam, Letter No. 51

The commandment, "Go out of the permanent housing and sit in temporary housing." That is, know that it is only temporary housing, and "the outcast one will not be cast out from Him." It is as was said, "Even if the whole world tells you that you are righteous, be wicked in your own eyes." This is also the meaning of the words, "And you will be only glad."

This is why the festival of harvest [*Sukkot*] is called "the time of our joy," to tell you that one should sit in the shade of a *Sukkah* in great joy, just as in the king's house, the kingdom's most eminent. "Sit" is as "dwell," without any difference whatsoever.

And yet, he should know that he is sitting in the shade of a *Sukkah*, meaning the waste of barn and winery. However, "Under His shade I delighted to sit," since he hears His word, "Go out of the permanent housing and sit in temporary housing," and both are words of the living God. Then his exit delights him as much as his entry.

#### 13. Baal HaSulam, Letter No. 51

The meaning of the *Mitzva* [commandment], "Sit," as in "dwell," meaning as King David asked, "that I may dwell in the house of the

Lord all the days of my life, to behold the pleasantness of the Lord.” The “House of the Lord” is the *Shechina* [Divinity], [...] When they are granted the most, then You are to him like a home, constant and eternal.

The Creator wished to say to His servants, “Go out of the permanent housing and sit in temporary housing,” meaning only under His shade. This is the meaning of a “light *Mitzva* [commandment],” the *Mitzva* of the *Sukkah* [hut], where a person sits under the shade of the waste of barn and winery, which is the actual shade of the Creator. Although they contradict one another—for in corporeal eyes and in corporeal hands we see and feel that the shade comes from the waste, in truth it is the Creator Himself. However, from the perspective of the receiver, it is necessary that those two opposite forms will be depicted in him.

## The Four Species

### 14. RABASH, Article No. 893, “The Fruit of a Citrus Tree”

The fruit of a citrus tree. These four kinds, some of them have taste and smell, like the citron, which corresponds to the righteous, in whom there is the spirit of Torah and the taste of good deeds.

The tree on which the palm branch grows has a taste, but no smell. This corresponds to the intermediate in Israel, in whom there is the taste of *Mitzvot* [commandments] but not the spirit of Torah. The myrtle has a smell but no taste. It corresponds to those who have the spirit of Torah but no *Mitzvot*. The willow has neither taste nor smell. This corresponds to the uneducated people, in whom there is neither the spirit of Torah nor the taste of *Mitzvot*. We gather the four together, implying that the Creator does not reconcile with Israel until they are all one bundle.

15. Baal HaSulam, Shamati, Article No. 85, “What Is the Fruit of a Citrus Tree, in the Work?”

It is written, “And you shall take you on the first day the fruit of a citrus tree, branches of palm-trees, and boughs of thick trees, and willows of the brook”. [...]

*Kapot* [pans] mean *Kefia* [coercion], when one assumes the kingdom of heaven coercively. This means that even when reason disagrees, he goes above reason. This is called “coercive mating.” *Tmarim* [palm trees] comes from the word *Morah* [fear], which is fear (by way of “and God has made it that He will be feared”). Because of this, it is called *Lulav* [palm branch]. This means that before one is rewarded, he has two hearts. And this is called *Lo Lev* [no heart], meaning that the heart is not devoted solely to the Creator. When he is rewarded with the *Lo* [“no” or “to Him”], meaning a heart that is for the Creator, this is the *Lulav*. Also, one should say, “When will my deeds come to be as the deeds of my fathers?” Through it, one is rewarded with being a branch of the holy fathers, and this is the meaning of “boughs of thick trees,” which are the three myrtles.

Yet, at the same time, one should be in the form of “willows of the brook,” tasteless and scentless. And one should delight in this work, even though he feels no flavor or fragrance in this work. And then this work is called “the letters of Your unified name,” by which we are rewarded with complete unification with the Creator.

16. Baal HaSulam, Shamati, Article No. 19, “What Is ‘The Creator Hates the Bodies,’ in the Work?”

We see about the citron that the adornment is in it precisely before it is suitable for eating. However, when it is suitable for eating, there is no adornment in it anymore.

This comes to tell us about the work of the first to count the iniquities. This means that precisely when one works in the form of “And you shall take for you,” meaning the work during the acceptance

of the burden of the kingdom of heaven, when the body resists this work, then there is room for the joy of adornment.

This means that during this work the adornment is apparent. This means that if he has gladness from this work, it is because he considers this work as adornment, and not as disgrace.

17. RABASH, Article No. 22 (1991), “What Is ‘A Lily Among the Thorns,’ in the Work?”

The willows in the *Lulav* [palm branch used festively on *Sukkot*] imply that the work should be done in the manner of willows. Although the willows have neither taste nor smell, as Baal HaSulam said of what is written (in *Hoshaana*), “To entertain You with the willows of the brook.” That is, even if he feels no flavor in the work, and it is like the willows of the brook, devoid of taste or smell, during the work, they should be to man as great entertainments. This is called “unconditional surrender,” and this is the meaning of what is written, “rejoice before Him,” meaning be happy as though they have great attainments. This is the meaning of entertainment before the Creator, and thus we should believe.

## Ushpizin (Guests)

18. RABASH, Article No. 624, Ushpizin

Baal HaSulam interpreted the matter of *Ushpizin* [*Sukkot* guests], that it is a matter that is introduced in *The Zohar*, a way by which to pass, for the light of *Hochma* cannot shine in it consistently.

This is the meaning of “luck,” that “Sons, life, and nourishment depend on luck,” as written in *The Study of the Ten Sefirot* (Part 13). This comes from the words, “Water will pour out from his buckets.” Pouring means that it is only dripping, meaning it illuminates intermittently, whereas a stream means illuminating ceaselessly.



For this reason, the guests love that he will have a spacious place. But when they come and the place is narrow, they cannot enter. This means that the light of *Hochma* cannot shine unless by clothing of *Hassadim*, and *Hassadim* is called “wide,” as explained in *The Study of the Ten Sefirot*. The light of *Hochma* is called *Ushpizin*; therefore, if he has no *Hassadim*, it cannot clothe.

19. Zohar for All, VaYechi [Jacob Lived], “Four Species”, Item 227

All of those four species are the guests. They are the seven *Sefirot HGT NHYM* that the holy people invited on this day, as we pray during the days of *Sukkot* prior to the meal and say, “Come, you high guests.” They must be found because he invited them and one prays the prayer to the King in them. And he attains them through the four species, which imply to these *Sefirot*.

## **Abraham Ushpizin - Sefirat Hesed**

1. Zohar for All, Introduction of The Book of Zohar, “Torah and Prayer”, Item 184

Abraham is the root of *Hesed* in the souls of Israel, since he is the one who corrected the holy Divinity into a receptacle for the light of *Hesed*. She received the *Hassadim* for all the souls of Israel in their fullest. Had it remained so, all of Israel would have been adhered to the Creator permanently, and the holy Divinity would be the house of *Malchut*, filled with every delight and pleasure, and not a single person would wish to part from her for even a minute.

However, Abraham’s entire correction consisted of making a complete receptacle for the light of *Hassadim*, without any possibility of a flaw. In other words, he elevated the holy Divinity into bestowal and contentment upon our Maker, and to not receive anything for our own delight, for this is the quality and the receptacle of the light of

*Hesed*. It is written about it, “Anyone who says ‘What is mine is yours and what is yours is yours—a Hassid [from the word *Hesed*],’ for he does not demand anything for his own pleasure.

2. Baal HaSulam, Article No. 179, “Three Lines”

Abraham is called “the patriarch of faith,” meaning *Hassadim*. Then he will know that anyone who wants to come near Him must first assume the discernment of “right,” meaning faith.

3. RABASH, Article No. 316, “Adam HaRishon – 2”

Abraham went on the right, the correction of the quality of *Hesed* [mercy], meaning that he wants *Hassadim* [pl. of *Hesed*]. For this reason, from the quality of *Hassadim*, he extends *Dvekut* [adhesion] with the Life of Lives.

4. Zohar for All, Introduction of The Book of Zohar, “Rejoicing in Holidays and Not Giving to the Poor”, Item 177

Who in the world is greater for us than Abraham, who does mercy with all the people?

5. Zohar for All, VaEtchanan, “The Four Portions of the Tefillin,” Item 47

“And you will love.” One who loves the King does great mercy. He does mercy with all. Greater mercy is called “true mercy,” when he wants no reward for his actions but works because of the love for the King, whom he loves very much. For this reason, mercy depends on the love for the King. This is why Abraham is called “the one who loves Me,” as because he loved Him very much, he increased mercy in the world.

6. RABASH, Article No. 4 (1986), “Concerning Hesed [Mercy]”

We need to explain what is said about *BeHibaraam*, meaning that through them they will fulfill the purpose of creation, and without them it is impossible to achieve the purpose of creation in full. This is why interpreting that Be Avraham [in Abraham] is Hesed means that by engaging in the quality of Hesed they can achieve the quality of bestowal, after which they will be able to receive the pleasure, and that reception will be regarded as bestowal.

7. RABASH, Article No. 4 (1986), “Concerning Hesed [Mercy]”

And since it is impossible to be awarded complete faith before one is rewarded with equivalence of form, as said in the previous articles and presented in the “Introduction of the Book of Zohar” (p 138), hence there are those corrections, as written above concerning *BeHibaraam*: 1) through the quality of Hesed they will achieve equivalence of form, which is regarded as Abraham; 2) he says that he is Hey, meaning the Shechina. That is, Malchut received into her the quality of Rachamim by which they will come into bestowal, and then the purpose of creation to do good to His creations will come true.

8. Zohar for All, Introduction to the book of Zohar, “Rejoicing in Holidays and Not Giving to the Poor”, Item 178

Abraham, who excelled primarily in hospitality and graciousness, and all his life stood at crossroads to invite guests inside.

9. RABASH, Article No. 5 (1987), “What Is the Advantage in the Work More than in the Reward?”

The Creator showed Abraham the love by coming to him by making the covenant between them, as it is written, “And made the covenant with him.” Likewise, by complaining to the Creator, Abraham showed his love for Him, that he wanted to serve Him not in order to

receive reward, and that this is why Abraham longed for work called “hospitality.”

10. RABASH, Article No. 357, “Abraham Begot Isaac”

Abraham was called “a man of Hesed,” dedicating his strength to do Hesed [mercy/grace] to people. Isaac is called “the pillar of the work,” dedicating his soul to the altar. Jacob was called “the pillar of the Torah,” as it is written, “Let truth be given to Jacob.” The Torah is called “Torah of truth,” and as it is written, “a complete man, dwelling in tents,” and RASHI interpreted, “The tent of Shem and the tent of Ever, and engaging in the Torah.” Every person should achieve these three pillars. Previously, these three pillars were revealed one at a time through our patriarchs, each of whom revealed one pillar. After those three pillars were revealed, we have the power to also walk by the same ways that our fathers had paved for us.

11. Zohar for All, Ki Tissa [When You Take],  
“Now Let Me Alone,” Item 54

Abraham loved Isaac; Isaac loved Abraham; and they were embraced. And they were both gripped Jacob with love and brotherhood and were giving their spirits in one another. The friends should be like them and not blemish them, for if love is lacking in them they will blemish their value above, that is, Abraham, Isaac, and Jacob, which are *HGT*.

12. Maimonides, Mishneh Torah, Shoftim,  
“Rules of Grieving,” Chapter 14

“Love your neighbor as yourself.” All the things you want others to do for you, do them to your brothers ... This is the law that Abraham Our Father established and the way of mercy in which he behaved, giving food and drinks to passersby and accompanying them.

13. Maharal of Prague, The Book of the Mighty  
Deeds of the Lord, Chapter 6

Nowhere was there almsgiving and making peace between people as it was in Abraham, for he was the father of many nations and he unites and makes peace among all creations.

14. Shem MiShmuel, Chayei Sarah, Tav-Reish-Ayin-Dalet [1914]

Abraham's main work was to extend *Hassadim* [mercies] from above downward. By this he patched all the people in the world, and he would convert the men. Sarah's main work from below upward was to extend the yearning of the lower ones to the upper ones. This is the meaning of her converting the women. The equal side about them was that they connected the upper ones and the lower ones together, and they were both rewarded with the Cave of Machpelah, which is the place of connection.

15. Rabbi Moshe Chaim Ephraim, Degel Machaneh Ephraim, Metzora  
Abraham was a man of mercy and imparted mercy upon all the people of the world.

16. Babylonian Talmud, Masechet Beitza, 32b

Anyone who is merciful toward people, it is known that he is from the descendants of Abraham Our Father, and anyone who is not merciful toward people, it is known that he is not from the descendants of Abraham.

17. Rabbi Chaim of Chernobitch, Beer Mayim Chaim

All his days, he sought to do true mercies, to be merciful with all the people in the world, to give them food and drink, and afterwards he labored and toiled to teach them the way of the Creator, so they, too would know their Creator.

## 18. Sefer Avodat HaKodesh, Part 1, Chapter 27

The great love is to connect in the unique name and unite with it in true faith. This is the faithful work, and it was the work of Abraham Our Father, the first created being to work out of love. This is why his quality was the quality of *Hesed* [mercy], which is the meaning of the love in the words, “And you will love mercy.” This is the first quality in building. Since he worked from love, he was connected in the quality of love, since his soul cascaded through there and came.

For this reason, he worked from love. With his love, he instructed that if his soul comes and is present in a body, it does not part from the place of its connection, and always aspires to return to it. This is why his actions and all his works aimed toward mercy and love. And since he was connected to love, Abraham is called “the one who loves Me.” It is the nature of love that the true lover will take in his hand the craft of his loved one and will engage in his work and always work in it, incessantly.

## **Ushpizin Isaac - Sefirat Gevura**

### 1. RABASH, Article No. 316, “Adam HaRishon – 2”

Abraham went on the right, the correction of the quality of *Hesed* [mercy], meaning that he wants *Hassadim* [pl. of *Hesed*]. For this reason, from the quality of *Hassadim*, he extends *Dvekut* [adhesion] with the Life of Lives.

However, Isaac went on the left line, called *Gevura*, to work in *Hitgabrut* [overcoming] the vessels of reception so as to work in order to bestow.

And because he was working on the left, to see his situation within reason, he sees the faults and the state of separation, since in the state of the left, a person is in a state of deficiency while the Creator is called “whole,” and “The cursed does not cling to the Blessed.”

For this reason, Isaac had to be included with Abraham. This is why it was written, “Abraham begot Isaac.” Although everyone knows this, but it teaches us that in the quality of Isaac, who is “left,” there is also the quality of “right,” which is *Hesed*, and from there it receives life. Jacob is the middle line, so he certainly contains *Hassadim*.

2. Baal HaSulam, Shamati, Article No. 97,  
“Waste of Barn and Winery”

*Sukkot* is considered gladness, considered “rejoicing *Gevurot*,” which is repentance from love, when sins become for him as merits. Then, even the barn and winery are admitted into *Kedusha* [holiness]. This is the meaning of *Sukkot*'s primary discernment being Isaac.

3. RABASH, Article No. 16 (1988), “What Is the Foundation  
on which *Kedusha* [Holiness] Is Built?”

This is called “The herdsmen of Isaac,” who wish to serve the Creator with Isaac’s dedication but the body does not agree to it. But when they know that they should serve like Isaac, they are content with it and bless the Creator for it.

4. RABASH, Letter No. 14

And one is rewarded with everything only by overcoming, called “strength,” and each and every strength that a person elicits joins into a great amount. That is, even if a person overcomes once and gets an alien thought, and says, “But I already know from experience that soon I will not have this desire for the work, so what will I get now if I overcome it a little?” At that time, he must reply that many pennies join into a great amount, meaning to the general account, whether to the root of his soul or to the public.

5. RABASH, Article No. 354, "Abraham Gave All that He Had"

And Abraham gave all that he had to Isaac." Rabbi Yehuda said, "This is *Gevura* [strength/judgment]." Rabbi Nehemiah says, "This is a blessing."

We should understand the following:

1) How can it be said that one gives *Gevura* to another? This is not something that can be passed on from hand to hand.

2) What is the dispute that one says specifically *Gevura* and the other says "blessing"? In what are they disputed?

We should interpret that both meant the same thing, and both are the words of the living God. That is, he passed on to him that he will walk in the way of *Gevura*, as it is written, "And he swore by the fear of Isaac his father." That is, through the quality of *Gevura*, this is the meaning of "all that he had," that Abraham gave him the way by which to walk. And that which he had to complete, by this he was rewarded with the blessing, meaning "and the Lord blessed him."

In other words, through reinforcement in Torah and work, he was rewarded with repentance from love, when sins became as merits. It follows that his work created a full fruit.

6. RABASH, Article No. 356, "A Son Makes the Father Worthy"

The sons come to correct what the parents did not manage to complete. Therefore, when Abraham completed only the quality of *Hesed* [mercy/grace], afterward Isaac was born in order to complete what was missing. Then, when Isaac completed only the quality of *Gevura*, Jacob was born, who is the quality of *Tifferet*, and completed the middle line.

7. RABASH, Article No. 355, "He Who Has No Sons"

One who has no sons is regarded as dead, meaning that he has no place of lack on which to need to extend new life. For this reason, he gave him the *Gevura*, where by always overcoming in the *Torah and*



*Mitzvot* [commandments], he will extend the complete wholeness, for man's ways is that he corrects his actions through repentance.

There is repentance from love, and there is repentance from fear, and there are all inclusive righteous, who have been rewarded with repentance from love even with respect to their own selves. However, for the sake of the general public, they did not correct the repentance from love.

This was the quality of Isaac, as it is written, "And Isaac sowed in that land and found in that year one hundred gates," meaning the full and complete measure.

8. Zohar for All, Tzav [Command], "The Four Species and Hoshana Rabbah" [Great Supplication, 7th day of Sukkot], Item 116

On the first day of the month, on *Rosh Hashanah*, there was the beginning of *Din* through the world, and Isaac, the left line, rose to the throne of justice to judge the world. On *Hoshana Rabbah*, Isaac returned to evoking *Dinim* and to concluding the *Dinim*, and to dig the wells of water—meaning to spill *Gevurot* for the Assembly of Israel, *Malchut*, the well—to evoke the water, illumination of *Hochma*, since the water in *Gevurot* descend to the world, for illumination of *Hochma* is drawn out to the world only with *Dinim*.

9. RABASH, Article No. 357, "Abraham Begot Isaac"

"The world stands on three things: on the Torah, on work, and on doing *Hassadim* [mercies]." Abraham was called "a man of *Hesed*," dedicating his strength to do *Hesed* [mercy/grace] to people. Isaac is called "the pillar of the work," dedicating his soul to the altar. Jacob was called "the pillar of the Torah," as it is written, "Let truth be given to Jacob." The Torah is called "Torah of truth," and as it is written, "a complete man, dwelling in tents," and RASHI interpreted, "The tent of Shem and the tent of Ever, and engaging in the Torah."

Every person should achieve these three pillars. Previously, these three pillars were revealed one at a time through our patriarchs, each of whom revealed one pillar. After those three pillars were revealed, we have the power to also walk by the same ways that our fathers had paved for us.

For this reason, we are called by the name “a nation of *Segula* [virtue/power/cure],” for we have the *Segula* from the inheritance of our fathers to keep the three pillars by which there is existence to the world, meaning that by them the world will exist and achieve the goal for which it was created.

#### 10. Maor VaShemesh, “Intimations of the Second Day of Sukkot”

The quality of Isaac Our Father was the quality of *Gevura* and judgment.

#### 11. Maor VaShemesh, “Intimations of the First Day of Sukkot”

It is known that the *Sukkah* [festive hut of the Feast of Tabernacles] implies the clouds of glory, which correspond to the seven holy fathers: Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David. Each of them extended the light of His Godliness into the lower worlds by adhering to the seven qualities, Abraham to the quality of *Hesed*, Isaac to the quality of *Gevura*, etc., which are the seven upper days. By observing the commandment of *Sukkah*, we extend the five *Hassadim* so they become included in the righteous, who gives to the assembly of Israel and all the *Gevurot* are sweetened.

## **Ushpizin Jacob - Sefirat Tifferet**

### 1. RABASH, Article No. 378, “Jacob Lived in the Land Where His Father Dwelled”

Jacob is regarded as the middle line, whose role is to correct the left line, called “Isaac’s fear.” But as for the right line, it is not within Jacob’s qualities to correct. It is explained in the Sulam [Ladder commentary on The Zohar] that the middle line leans toward Hesed [mercy], so we have nothing to add to the right line. But Isaac is the quality of judgment, so Jacob comes and places himself in the left line in order to correct it with the quality of mercy.

### 2. RABASH, Article No. 494, “There Is Fear Only in a Place of Wholeness”

Jacob is called “the quality of mercy,” and mercy indicates wholeness. That is, through the departure of the GAR of Hochma, he will now receive wholeness, meaning Hochma that is clothed in *Hassadim*. This is called “wholeness,” where there is no lack of Hassadim or Hochma. This is the middle line, which consists of Hochma and Hassadim. This is why Jacob is called “terrible,” meaning fear, and he is also called “mercy” and “wholeness,” for there is no lack here.

### 3. RABASH, Article No. 7 (1986), “The Importance of a Prayer of Many”

The Zohar interprets about that, “Because Jacob consisted of three lines,” since Jacob is called “the middle line,” which includes the right and the left. This is why the Creator wanted his prayer, for it is in utter completeness, comprising all three lines, like the prayer of many.

4. RABASH, Article No. 689, “The Matter of Father and Son”

It is known from holy books that the sons come to correct what the parents did not complete. Hence, when Abraham completed the quality of Hesed [mercy/grace], Isaac was born in order to complete the two other lines. When Isaac completed only the line of Gevura, Jacob came and completed the quality of Tifferet, which is the middle line. Likewise, all the generations complete what the earlier generations did not.

5. RABASH, Article No. 378, “Jacob Lived in  
the Land Where His Father Dwelled”

The quality of Jacob is Tifferet, which is from the Chazeh and above, regarded as the next world.

6. RABASH, Article No. 19 (1990), “Why Is the Torah  
Called ‘Middle Line’ in the Work? - 2”

“What does it mean that he says that the Torah was given on the third, which is Tifferet, which is the meaning of “A whole man,” Jacob, who is Tifferet, and whole means wholeness? We asked, “What is wholeness, that Jacob is called ‘A whole man?’” The answer is that the Torah is the middle line and Jacob is the middle line, comprising right and left, hence there is wholeness. In other words, there is a mingling of Hochma and Hassadim. In the work, this means that a person should consist of both actions—called Hassadim—and of Hochma, since it is forbidden for his Hochma to be more than his deeds.

7. RABASH, Article 7 No. (1986), “The  
Importance of a Prayer of Many”

Jacob consisted of all three lines; this is why the Creator wanted his prayer, for it was in utter completeness—of all three lines, like a

prayer of many. This is why it is written, ‘Then Jacob was very much afraid and distressed,’ since the Creator made it this way for him, so he would pray because He craved his prayer.” We see in the words of The Zohar that it interprets a prayer of many as a single person, saying that Jacob consisted of all three lines.

8. RABASH, Article No. 9 (1991), “What Is, ‘The Smell of His Garments,’ in the Work?”

Since Jacob was rewarded with wholeness, meaning that from all the descents he achieved wholeness, so that the help from above could come, since all the bad has been revealed in him. It follows that the descents, which are the betrayals, are called “sins.” When the light appears through them, we now see that the sins have become as merits, that were it not for the descents, we would not be able to achieve wholeness.

9. RABASH, Article No. 434, “How Good Are Your Tents, Jacob – 2”

When he achieves wholeness, he should immediately try to find a deficiency, and then he shifts to the state of “How good are your tents, Jacob,” which is the tent of Torah. At that time, he is in the degree of “Jacob,” which is Katnut. When he completes the filling through the Torah, he shifts to wholeness, which is regarded as a tabernacle, and so forth until he achieves complete wholeness. The beginning of the exit is from the exodus from Egypt. The exodus begins not necessarily when he has departed, but even if he merely wants to emerge from Egypt, or even if he wants to emerge but cannot, and he has the strength to pray to the Creator to deliver him from Egypt, then he already begins to walk on the path of truth.

10. RABASH, Article No. 18 (1991), “What It Means that We Should Raise the Right Hand over the Left Hand, in the Work”

“How good are your tents, Jacob.” It means that one should see and try to appreciate and thank the Creator when he is inside the “tent of Yod-Akev,” meaning in a state of “heels,” which is the end of Kedusha, and say, “How good.” In other words, he does not have sufficient intellect to value this state and say that it is a good state, and thank the Creator. Afterward, by appreciating the “tent of Yod-Akev,” he will be rewarded with the “dwellings of Yashar-El [Israel],” where Israel is already regarded as Rosh [head]. It follows that through the degree of Yod-Akev, he will be rewarded with Gadlut [greatness] and the Rosh of the degree, called “Your dwellings, Israel.”

11. Baal HaSulam, Shamati, Article No. 5 (1945),  
“Lishma Is an Awakening from Above, and Why  
Do We Need an Awakening from Below?”

When one comes and says that he exerted extensively in observing Torah and *Mitzvot*, the Creator tells him, “You did not call Me, Jacob.” In other words, it is not My baggage that you took. Rather, this baggage belongs to someone else. Since you say that you had much effort in Torah and *Mitzvot*, you must have had a different landlord for whom you worked; so go to him to pay you. This is the meaning of “for you labored about Me, Israel.” This means that he who works for the Creator has no labor, but on the contrary, pleasure and elation.

12. Baal HaSulam, “The Nation”

The name, “Israel,” stems from our father, Jacob, who, as is written, is named as an expression of power and honor: “Your name will no longer be called Jacob, but Israel; for you have striven with God and with men and you have prevailed” (Genesis 32:29). It is after him that we are called “Israel.”

13. Baal HaSulam, “You Have Made Me in Behind and Before”

Abraham the Patriarch became a Merkava for the quality of love, and Isaac the Patriarch to the quality of fear. These two qualities are opposites, for one who loves is not afraid and always trusts his loved one, and love will cover all crimes. Conversely, one who fears does not trust, for if he trusted, he would not be afraid at all. But Jacob the Patriarch, the senior from among the Patriarchs, became a Merkava for the quality of mercy, meaning these two opposites in one subject—love and fear together—which is the essence of this quality.

14. Baal HaSulam, Shamati, Article No. 87, “Shabbat Shekalim”

At the end of Shabbat, he said an interpretation about what The Zohar says about the verse, “For the Lord has chosen Jacob for Himself.” Who chose whom? And The Zohar replies, “The Lord chose Jacob” (Beresheet 161b). And he said that the question of The Zohar is if the Creator chose Jacob. It follows that Jacob did not do anything, but all was under private Providence. And if Jacob did choose, it means that Jacob is the doer, meaning a matter of reward and punishment. And he replied that in the beginning, one should begin on the path of reward and punishment. When he completes that phase of reward and punishment, he is rewarded with seeing that everything is under private Providence, that “He alone does and will do all the deeds.” However, before one completes one’s work in reward and punishment it is impossible to understand private Providence.

15. Baal HaSulam, Shamati, Article No. 33, “The  
Lots on Yom Kippur and with Haman”

All the *Dinim* and contradictions came only to show the exaltedness of the Creator. Hence, with Jacob, who was a smooth man, without Se’arot, it was impossible to disclose the exaltedness of the Creator, since he had no cause or need to extend them. For this reason, Jacob could not receive the blessings from Isaac, as he had no *Kelim*

[vessels], and there is no light without a *Kli* [vessel]. This is why Rebecca advised him to take Esau's clothes. And this is the meaning of "and his hand had hold on Esau's heel." This means that although he did not have any hair, he took it from Esau. This is what Isaac saw and said, "The hands are the hands of Esau, but the voice is the voice of Jacob." In other words, Isaac liked the correction that Jacob did and by that his *Kelim* for the blessings were made.

16. Baal HaSulam, Shamati, Article No. 125,  
"He Who Delights the Shabbat"

"Anyone who delights the Shabbat [Sabbath] is given an unbounded domain, as it is said, 'Then shall you delight yourself in the Lord, and I will make you to ride upon the high places of the earth, and I will feed you with the heritage of Jacob your father,' etc. Unlike Abraham, about whom it is written, 'Arise, walk through the land in the length of it,' etc. And not as Isaac, as it is written, 'for unto you and unto your seed I will give all these lands,' but as Jacob, about whom it is written, 'and you shall spread abroad to the west, and to the east, and to the north, and to the south.'"

17. RABASH, Article No. 771, "Walking"

It is known that as long as one is alive, he is regarded as "walking," where through his engagement in Torah and *Mitzvot* [commandments] he "walks" each day from degree to degree. After his death, he is called "standing," since "The dead are free," etc. But Jacob is called "walking" even after his death, since Israel's whole engagement in Torah and *Mitzvot* in every generation succeeds for them because he bequeathed them the qualities. This is the meaning of the words, "Jacob did not die." From the side of Tifferet, Jacob's death is complete.



18. Zohar for All, Emor, “Eighth of the Assembly,” Item 289

That day, Jacob, *Tifferet*, is the host, and all the other guests—Abraham, Isaac, Moses, Aaron, Joseph, and David—rejoice with him. This is why it is written, “Happy are you, Israel, who is like you?” and it is written, “And He said unto me, ‘You are My servant, Israel, and in you I take pride.’”

## **Ushpizin Moses - Sefirat Netzah**

1. RABASH, Article No. 604, “Why He Waited  
until the War Against Amalek”

Moses is called “the faithful shepherd,” the shepherd of faith, since Moses is called “Torah,” as it is written, “Remember the Torah [law] of My servant Moses.” Hence, when they are adhered to Moses, they take strength for faith.

2. RABASH, Article No. 711, “There Has Never  
Risen a Prophet Like Moses”

Moses is the quality of *Netzah*, and also the quality of *Daat*. However, we always consider his own degree and not what he contains. That is, even if he has all the qualities, still, whichever quality he uses, the Torah (says) about this that with respect to prophecy, he was the greatest.

3. RABASH, Article No. 9 (1987), “One’s Greatness Depends  
on the Measure of One’s Faith in the Future”

It is known that Moses is called “the faithful shepherd.” Baal HaSulam interpreted that Moses was providing Israel with faith, and faith is called *Malchut* [kingship]. In other words, he instilled fear of heaven, called “kingdom of heaven,” into the people of Israel. This is why

Moses is called “the faithful shepherd,” after the faith. It is written about it, “And they believed in the Lord and in his servant, Moses,” meaning for Moses instilling in them faith in the Creator.

4. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

It known that *The Zohar* calls Moses “the loyal shepherd.” Baal HaSulam interpreted that he was nourishing the people of Israel with faith. He said that man does not lack any power in order to be able to observe Torah and *Mitzvot* [commandments/good deeds] in full, but only faith. To the extent that he has faith, to that extent he can exert in the work.

5. RABASH, Article No. 25 (1987), “What Is Heaviness of the Head in the Work?”

“I am of heavy mouth and heavy tongue,” said about Moses. Moses is called “the faithful shepherd,” since Moses is called “faith,” and with faith there is no mouth or tongue, for mouth and tongue mean that he explains the matters with mind and reason, while Moses is faith above reason.

6. Baal HaSulam, Shamati, Article No. 52, “A Transgression Does Not Quench a Mitzva”

When one overcomes one’s own mind, what he wishes to understand, and takes everything with faith above reason, this is called the greatest lowliness in the human attribute. You find that to the extent that one has a demand to know more, yet takes it in faith above reason, you find that he is in greater lowliness.

Now we can understand what they interpreted about the verse (Numbers 12:3), “And the man Moses was very meek,” humble and patient. It means that he tolerated the lowliness in the highest possible measure.

7. RABASH, Article No. 159, “The Need and Importance of Teaching Faith”

A person cannot tolerate faith above reason, since by nature, a person appreciates what he grasps in the mind when reason obligates him.

Conversely, going against reason is despicable because such work is called “gullible,” as our sages said about the verse, “Who is gullible? Let him come here.” This is Moses, pertaining to faith, since Moses is called “the faithful shepherd,” who has faith and planted the faith in the whole of Israel.

8. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

Moses was tantamount to the whole of Israel.” We learn from this that “the people’s shepherd is really the whole people,” for the faith in man is the whole of man. That is, if he has the quality of Moses, which is called “faith,” then the whole people are righteous. This is why he says, “If he is rewarded, the whole people are righteous,” for “rewarded” means that his shepherd is faith, called Moses.

9. RABASH, Article No. 17, “Concerning the Shechina [Divinity]”

Our sages said, “Moses is tantamount to 600,000” (Song of Songs 1), meaning that Moses was rewarded with the revelation of Godliness that was ready to be revealed to the whole of Israel. This is the meaning of the words, “The *Shechina* speaks from Moses’ throat,” meaning that Moses was rewarded with the general revelation called *Shechina*.

10. RABASH, Article No. 199, “Oral Torah”

“Moses His servant” is called “faith in the sages.” Everything that the sages say is called “And they believed in the Lord and in His servant, Moses,” meaning that they believed that Moses received the

Torah from the Creator and that the expansion of Moses is in every generation. Hence, faith in the sages extends over the continuation of “His servant Moses.” This is called “oral Torah,” and every teacher gives to the public what he had received from his teacher.

11. Baal HaSulam, Shamati, Article No. 33, “The  
Lots on Yom Kippur and with Haman”

Is written about Moses, “And Moses hid his face.” This means that he saw all the contradictions and held them through exertion by the power of faith above reason.

It is as our sages said, “In return for ‘and Moses hid his face for he was afraid to look,’ he was rewarded with ‘and the image of the Lord does he behold.’”

12. Baal HaSulam, Shamati, Article No. 38,  
“The Fear of God Is His Treasure”

In His treasury, the Creator has only the treasure of fear of heaven (*Berachot* 33).

Yet, we should interpret what is fear: It is the *Kli*, and the treasure is made of this *Kli*, and all the important things are placed in it. He said that fear is as it is written about Moses: Our sages said (*Berachot*, p 7), “The reward for ‘And Moses hid his face for he was afraid to look,’ he was rewarded with ‘the image of the Lord does he behold.’”

Fear refers to one’s fear of the great pleasure that is there, that he will not be able to receive it in order to bestow. The reward for this, for having had fear, is that thus he had made for himself a *Kli* in which to receive the upper abundance. This is man’s work, and besides that, we attribute everything to the Creator.

13. Baal HaSulam, Shamati, Article No. 53, “The Matter of Limitation”

When Israel came to receive the Torah, Moses led them to the bottom of the mountain, as it is written, “And they stood at the bottom of the mountain.”

(A mountain [Hebrew: *Har*] means thoughts [Hebrew: *Hirhurim*]). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then, when they agreed to such a state, to walk in it without any wavering or motion, and remain in that state as if they had the greatest *Gadlut*, and to be happy about it, this is the meaning of “Serve the Lord with gladness,” since during the *Gadlut*, it cannot be said that 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 they feel *Katnut*. And this is a lot of work.

This is called “the main part of the degree,” which is discerned as *Katnut*. This discernment must be permanent, and the *Gadlut* is only an addition. Also, one should yearn for the main part, not for the additions.

14. RABASH, Article No. 691, “The Torah Was Given in Secret”

“Let it be given to the upper ones and let them not be given to Moses.” The Torah should be given when one is ascended. “And let them not be given to Moses,” as Moses is called “the faithful shepherd,” and the hands of Moses are regarded as “faith.” At that time, Satan slanders and says that the Torah cannot be received when one is unworthy of it. So the advice is that Moses has the ability to receive, meaning in the quality of faith, for then he is above reason, and there, there are no questions, since all the questions are only within reason.

15. Baal HaSulam, “The Teaching of Kabbalah and Its Essence”

What was the purpose for which the Creator created this lot? Indeed, it is to elevate him to a higher and more important degree, to feel

his Creator like the human sensation, which is already given to him. And as one knows and feels one's friend's wishes, so he will learn the ways of the Creator, as it is written about Moses, "And the Lord spoke to Moses face to face, as a man speaks to his friend."

Any person can be as Moses. Undoubtedly, anyone who examines the evolution of the creation before us will see and understand the great pleasure of the Operator, whose operation evolves until it acquires that wondrous sensation of being able to converse and deal with one's Creator as one speaks to one's friend

16. Baal HaSulam, Shamati, Article No. 121,  
"She Is Like Merchant-Ships"

One should dedicate everything to the Creator, that is, that even the exits stem from Him. When he is rewarded, he sees that both the exits and the entries were all from Him. This forces him to be humble, since he sees that the Creator does everything, the exits as well as the entries.

This is the meaning of what is said about Moses, that he was humble and patient—that one must tolerate the lowliness, meaning that in each degree one should keep the lowliness. The minute he leaves the lowliness, he immediately loses all the degrees of Moses he had already achieved.

This is the meaning of patience. Lowliness exists in everyone, but not every person feels that lowliness is a good thing. It turns out that we do not want to suffer. However, Moses tolerated the humbleness, which is why he was called "humble," since the lowliness made him glad.

17. Baal HaSulam, Letter No. 10

"And Moses answered and said, 'But they will not believe me' ... for they will say, 'The Lord did not appear to you.'" Interpretation: Because the mouth of *Kedusha* was in exile, as in, "for I am slow of

speech and slow of tongue,” Moses, the faithful shepherd, argued before the Creator, “But they will not believe me.” Even if I tie Israel to me and bring down some bestowal for them, the *Klipa* of Pharaoh sucks it out and robs it from them. And although they are attached to me, they will still not listen to me. That is, while the *Klipa* of Pharaoh has dominion, and a mouth and speech in the exile, still, if they believed in the faithful shepherd properly, the children of Israel would be able to listen to Moses, who is above the mouth and speech. If they strengthened themselves in that, they would certainly be saved from the *Klipa* of Pharaoh.

18. RABASH, Article No. 17, (1991), “What Is, ‘For I Have Hardened His Heart,’ in the work?”

When one feels his own lowliness, he must believe that it came to him from the *Kedusha* [holiness]. This is similar to what is written about Moses (Exodus 2:11-12), “He went out to his brethren and saw their suffering, and he saw an Egyptian man striking a Hebrew man, one of his brethren, and he saw that there was no one.”

In the work, we should interpret that precisely when a person has the quality of Moses, called “Torah,” he can see how an Egyptian man, meaning the will to receive for himself, he says that it is called “a man,” and with this force, called “Torah,” he sees that it strikes the Hebrew man. That is, for the Hebrew, a “man” is one who does not do what a beast does, meaning that a man is one who does not use the desires of beasts, as it is written, “and he saw that there was no one,” meaning that “a man” will never emerge from him by itself. This is so because that person has the quality of Moses, who is the quality of “faithful shepherd” (who shepherds the faith for the whole of Israel), and that force awakens a person to see the truth, that he will never achieve the quality of “man” by himself. This is the meaning of the verse, “and he saw that there was no one.” This causes him to ask the Creator to give him faith in the Creator, by which he will achieve *Dvekut* with the Creator.

19. RABASH, Article No. 35 (1986), "The Fifteenth of Av"

Baal HaSulam said about the verse that the Creator said to Moses (Exodus, 4:2): "And the Lord said to him: 'What is that in your hand?' And he said, 'A staff.' And He said, 'Throw it on the ground,' and it became a serpent, and Moses fled from it." He said that Moses' hands are called "faith." It is regarded as "of little importance," since man craves only knowledge. Where he sees that there is no knowledge that he wants to obtain, he cannot attain the matter. He argues that he has already exerted in this work so we can do everything for the Creator but he did not move one bit. Thus, the body tells him, "Give up on this and do not think that you will ever be able to attain it. So get off this path." At that time the Creator tells him, "Throw it on the ground," meaning this is what you should do before the people of Israel.

20. RABASH, Article No. 923, "And he said, 'When  
You Deliver the Hebrew Women'"

If his aim is to come to aim for the sake of the Creator and not for his own benefit, from this he can be rewarded with "the savior of Israel," called "the quality of Moses," as our sages said, "The expansion of Moses in each and every generation."

If he is rewarded with the quality of Moses, called "the savior of Israel," who will deliver them from Egypt, we must see beforehand so as to prevent him from reaching a state where he emerges from the exile in Egypt.

However, how can they know that he is going for the aim to bestow? After all, he is still in Egypt, which is working for self-benefit and not in order to bestow. However, now he wants to be rewarded with it, and for this, he gave them as a sign: "A male, his face is downward; a female, her face is upward."

21. RABASH, Article No. 924, "And God Spoke to Moses"

And God spoke to Moses and said to him, 'I am the Lord.'"



We should understand what this statement means to us. It seems to refer to Moses' question that was said at the end of the portion, *Shemot* [Exodus 5:23], where it is written, "Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, and You did not save Your people at all."

Moses' question was that when he told them they had to work *Lishma* [for Her sake], everyone thought that their work would be more intense and with greater force, but the truth was to the contrary—they weakened in the work.

As a result, they cried out to Moses, "What good did you do for us when you promised that we would emerge from the exile in Egypt, meaning that our mind was in exile and that by the way you are giving us, to work *Lishma*, we will be freed from the enslavement of the body, called 'Pharaoh'? In truth, we haven't any motivation! Thus, our mind is that we cannot receive your sublime goal."

To this came the answer, "And God spoke to Moses." God is nature. As far as nature is concerned, you are correct that you haven't the fuel to continue your work. "And said to him, 'I am the Lord.'" The Creator is the quality of mercy, and by His mercy they can extend forces and fuel above nature and above reason, and on this they can no longer argue because all the arguments that a person can make are only where reason affirms it. But above reason, anything might happen, except we must increase the faith that the Creator can help above nature.

In fact, it is impossible to receive something above nature before one decides that this cannot happen within nature. Only after one despairs from nature can he ask for help from above, to be given help above nature.

## 22. RABASH, Article No. 877, "Three Prayers – 2"

Before Moses came to the people of Israel as a messenger of the Creator, that He wanted to lead them out of Egypt, the people of Israel engaged in work of the Creator but were enslaved to Pharaoh king of

Egypt. Pharaoh king of Egypt is the will to receive that is found in the created beings, which cannot do anything if not for its own benefit. This is the ruler in all created beings and it afflicts all those who want to emerge from its dominion, meaning to work for the sake of others.

Moses came to the people of Israel and told them that the Creator wants to deliver them from under the governance of Pharaoh, to lead each and every one of the people of Israel from under Pharaoh's control, which is found within each and every one.

Accordingly, each one understands that Moses' mission is that we must begin the work *Lishma* [for Her sake], so it makes sense that now, if we begin to walk on the path of truth, meaning for the sake of the Creator, where each one has the aim to bestow while doing the work of the Creator, now each one will begin to work harder and with great enthusiasm, and the passion will be so intense that it will be difficult for him to retire for a minute to think about corporeal needs, too, which are utterly necessary, since now he is working only for the sake of the Creator. And although he has not begun this work, to feel that he is working for the sake of the Creator, since he wants to walk on the path of truth, the body will certainly agree to make more concessions for him than it did while he was not working on the path of truth, meaning *Lishma*.

But the reality is opposite. Precisely when we want to walk on the way of *Lishma*, the body begins to resist. At that time, it begins with all its arguments, meaning the argument of Pharaoh king of Egypt, which is the argument, "Who is the Lord that I should obey His voice?" and the argument of the wicked, who says, "What is this work for you?" At that time, the work becomes heavy, and each time he needs more reinforcement.

Ushpizin Aaron - Sefirat Hod

1. RABASH, Article No. 474, "And the Canaanite, King of Arad, Heard" Come and see, Aaron was the right arm of the body, which is *Tifferet*. For this reason, it is written, "Walking at the right side of Moses, the

arm of his glory [*Tifferet*]. Who is he? It is Aaron, who is the right arm of *Tifferet*" (*The Zohar*).

It is known that Aaron is called "the queen's best man." In order to take upon themselves the burden of the kingdom of heaven, they needed the quality of Aaron, called *Hesed* [grace/mercy], as in "because he desires mercy." This means that whatever situation one is in, he is content because the acceptance of the burden of *Malchut* is from the side of *Hesed* and not from the side of *Hochma* [wisdom], but above reason.

### 2. RABASH, Article No. 1 (1986), "Moses Went"

We need to know that the right arm is regarded as *Hesed* [mercy], which is the vessel of bestowal. That is, he wants only to do mercy and bestow. By his power, Aaron drew this power to the people of Israel. Because of it no one could fight against the people of Israel, since it is the conduct of the body that it comes to a person and makes him see that if he listens to it, it will give him many pleasures. But if the body hears that his only desire is to bestow, he sees that it hasn't the strength to speak with him.

They received the power of bestowal from Aaron the priest, which is the quality of *Hesed*, and were adhered to him. Therefore, they were under his governance. Hence, when Aaron died, he lost the power of bestowal and the war of self-reception began, for the body could now find a place to argue with him.

### 3. RABASH, Article No. 1 (1986), "Moses Went"

The whole exertion begins when a person wants to go above reason and needs to receive that power from above. This comes to them through the quality of Aaron, but now he himself must draw that force, meaning ask of the Creator to help him.

At that time he begins to discern between two things: 1) one who waits for the Creator to help him receive this power, and stands and

waits for it, and 2) one who hasn't the patience to wait for the Creator to help him, but rather begins to work and then yells for help from the Creator and says, "For the waters are threatening my life." And because he has already come to a clear understanding that only the Creator can help him he receives the help.

#### 4. Baal HaSulam, Ohr HaBahir, 17

Aaron is from the word *Hirhur* [contemplation/reflection]. He precedes Moses and causes him. He is an awakening from below that precedes the awakening from above called Moses. For this reason, Moses is called "the king's best man," and Aaron is called "the queen's best man." However, both are equal in prophecy "For the lips of a *Cohen* [priest] preserve knowledge... for he is an angel of the Lord of hosts." Therefore, Aaron and his sons offer all the offerings in the world because of peace, and in his hand is the triple blessing.

#### 5. RABASH, Article No. 743, "The Journeys of the Children of Israel"

A person himself cannot feel it. This is what it means that every person needs a teacher to guide him. A person must believe that everything that the teacher tells him is "according to the word of the Lord." Otherwise, the person will not agree to leave his place and take upon himself the jiggles of the road.

And the order of exits and journeys is precisely through Moses and Aaron, since Moses is called "the King's best man," and Aaron is the queen's best man. Aaron fixes the candles, meaning the correction of the qualities, so they are able and worthy of receiving the abundance. This is regarded as preparing the assembly of Israel. Moses is considered the drawing of the light of Torah, which is the meaning of being the King's best man, meaning extension of the abundance into the corrected *Kelim* [vessels].

6. Zohar for All, VaEra [And I Appeared], “Take Your Rod,” Item 117

In order to surrender those who come from the left side because Aaron comes from the right, since he is a priest, and the left surrenders to the right.

7. RABASH, Article No. 18 (1991), “What It Means that We Should Raise the Right Hand over the Left Hand, in the Work”

It is written about Aaron, “‘And Aaron raised his hands’ with a missing *Yod* [in Hebrew], which means one hand, it is because we must raise the right over the left.” We asked what this teaches us in the work. According to the above, we should interpret that the fact that a person should walk on the left, he should be careful that the right is always higher than the left. That is, while he is walking on the left and looks at the depiction of the work, whether or not it is complete, he should see that he can immediately return to the right, meaning that the right will always be of higher importance, and that he needs the left only in order to help the right, meaning to have room to always be in wholeness and on the path of truth. That is, he should be happy with his share, and this is called the “detaining force.

8. Zohar for All, Truma [Donation], “Moses, Aaron, and Samuel,” Item 404

Aaron was rewarded with higher prophecy than all other priests. He was rewarded with the high priesthood, above all, for he was a great priest.

9. Baal HaSulam, Shamati, Article No. 59, “Concerning the Staff and the Serpent”

Moses said, “But they will not believe me.” It means that they will not want to take upon themselves the path of working in faith above reason.

Then the Creator told him, “What is it in your hand?” “A staff.” “Cast it on the ground,” and then, promptly, “it became a serpent.” It means that there is no intermediary state between the staff and the serpent. It is rather to know if one is in *Kedusha* or in the *Sitra Achra*.

It turns out that in any case, they do not have any other choice but to assume the discernment of faith above reason, called “a staff.” This staff should be in the hand; the staff should not be thrown. This is the meaning of the verse, “The staff of Aaron budded.”

It means that all the budding he had in serving the Creator was based specifically on Aaron’s staff. This means that He wanted to give us a sign to know if we are walking on the path of truth, or not. He gave us as a sign to know only the basis of the work, meaning what basis one is working on. If one’s basis is the staff, it is *Kedusha*, and if the basis is within reason, this is not the way to achieve *Kedusha*.

10. RABASH, Article No. 907, “When He Let  
His Hand Down, Amalek Prevailed”

“Moses’ hands were heavy,” meaning it was heavy and hard for Israel to maintain the importance of Moses’ hands. This means that they felt heaviness in faith, that the burden of faith was a burden and a toil for them.

“They took a stone and placed it under him.” *Even* [stone] comes from the word *Havanah* [understanding]. This means that they took all the understandings and concepts and placed them under Moses, meaning under faith. That is, faith, which is called “Moses,” rode over the mind, called “understanding” and “stone.”

Aaron and Hur supported his hands, meaning the faith, helping Israel raise Moses’ hands. In other words, they gave strength to the people of Israel to exalt faith. This is the meaning of “His hands were faith until the sun set.” In other words, they took upon themselves the faith up to the measure of the annulment of all the power of the intellect, called “sun.”

11. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

If his work is based on earthliness, he can always be fine. But if the basis for the work is on the discernment of bestowal and above reason, he needs perpetual efforts so as not to fall into his root of reception and within reason.

One must not be distracted for a minute, or he will fall into his root of earthliness, called “dust,” as it is written, “for dust you are, and to dust shall you return.” And that was after the sin of the tree of knowledge.

One examines if one is advancing in *Kedusha* or to the contrary, since another god is sterile and does not bear fruit. *The Zohar* gives us that sign, that specifically on the basis of faith, called “a staff,” is one imparted fruitfulness and multiplication in the Torah. This is the meaning of “the staff of Aaron budded”: The budding and growing come specifically through the staff.

12. RABASH, Article No. 14 (1986), “What Is the Need  
to Borrow Kelim [Vessels] from the Egyptians?”

When Moses and Aaron came to the sons of Israel, as it is written (Exodus, 4:29), “And Moses and Aaron went and gathered all the elders of the sons of Israel, and Aaron said all the words that the Creator had said to Moses, and performed the tokens before the eyes of the people, and the people believed and heard.”

We see from this that as soon as Moses and Aaron came to the sons of Israel they accepted all the words that the Creator had said to Moses with faith above reason. And everything that the Egyptians made them understand with all the questions and doubts about the faith of Israel did not count at all because they went above reason. For this reason, the fact that the whole time they were in exile could not impact them at all now.

13. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

Concerning the borrowing of the *Kelim* from the Egyptians, when the Creator asked Moses to ask Israel to borrow *Kelim* from the Egyptians. We asked, “Why did the Creator have to ask Israel for such a thing? Why would the people of Israel not want to borrow these *Kelim*?” The answer is that when Moses and Aaron came as the Creator’s emissaries to bring the people of Israel out from the exile, it is written, “And the people heard and believed,” meaning with faith above reason. They did not need anything or had any desire for high degrees. They were content with being able to engage in Torah and *Mitzvot* without any disturbances from the Egyptians.

14. RABASH, Letter No. 72

How can it be said that before Moses and Aaron came to the people of Israel as messengers of the Creator, they were not so deep in gates of impurity, but only after Moses and Aaron came and they saw all the signs and tokens that were in Egypt did they fall so deep into the gates of impurity? The thing is that everything depends on the sensation. One cannot feel the true reality itself, as our sages said, “one does not see one’s own faults,” and “one learns Torah only where one’s heart desires.” Therefore, he cannot see the truth as it truly is. Rather, being able to see the truth is help from above.

Therefore, before Moses and Aaron came, they did not see the truth. But afterwards, when they saw all the signs, they were awarded seeing the truth as it is. That is, they saw that they were at the lowest degree, at the forty-nine gates of impurity.

And then they were rewarded with redemption. That is, after they felt the bitterness, they were able to make a real prayer over their situation. It follows that the *Maror*, too, is help from the Creator, meaning by Moses and Aaron, and the signs and tokens that the Creator had shown them.



15. RABASH, Article No. 417, "And Aaron Did So"

According to the way of Baal HaSulam, it follows that the most important is to emerge from self-benefit, meaning that a person can perform acts of devotion also on the basis of self-benefit.

Hence, when he saw that he was relinquishing self-benefit through an act of *Tzedakah*, he knew that all his dedication was on the basis of the intention to bestow. This is why he said, "of your share will be my share," etc. This refers not only to the act of charity, but also to the act of sitting and engaging in Torah, and gathering assemblies out in the open, since everything was on the basis of the intention to bestow.

This is the meaning of "It teaches that Aaron did not change," since the making of the Menorah is a high degree, and the pleasure is immense, and the greater the pleasure, the harder it is to work in order to bestow. This is the meaning of not changing, and that everything was on the basis of "just as the Lord had commanded Moses."

16. Zohar for All, Tzav [Command], "This Is the Anointing of Aaron," Item 162

"This is the anointing of Aaron and the anointing of his sons." "This," the *Malchut*, is the anointing of Aaron. Aaron was anointed from *Hochma* and brought from the upper anointing oil from above, which is *Hochma*, extending it below, to *Malchut*. Through Aaron, *Malchut* was anointed from the holy ointment, to be blessed. This is why it is written, "This is the anointing of Aaron and the anointing of his sons."

17. Zohar for All, Emor, "Manna from the Well, Clouds of Glory," Item 260

Clouds of glory are thanks to Aaron, who is a *Merkava* [chariot/structure] for *Hesed*, as it is written, "You, O Lord, are seen eye to eye, and Your cloud stands over them." It is also written, "The cloud of incense will cover." As there are seven clouds in the incense,

here, too, in the words, “and Your cloud stands over them,” they are also seven clouds because there were seven clouds tied together in the incense, and Aaron is the head of all seven clouds. The seven clouds are *HGT NYHM*, and Aaron is a *Merkava* for *Hesed*. He is the first *Sefira* among them and he is tied in it to the six other clouds—*Gevura*, *Tifferet*, *NYHM*—each day. For this reason, the clouds are regarded thanks to Aaron, since he is *Hesed*, the head of the clouds and includes them.

## Ushpizin Joseph - Sefirat Yesod

1. Zohar for All, New Zohar, VaYeshev, “The Selling of Joseph,” Item 13

Righteous Joseph is regarded as the seventh *Sefira* [sing. of *Sefirot*], as in the *Sefirot* of *ZA*. As He created this in the upper world, so He created this in the lower world, six true righteous—Abraham, Isaac, Jacob, David, Moses, and Aaron—and one, the seventh, is Joseph.

2. Zohar for All, New Zohar, VaYeshev, “The Selling of Joseph,” Items 22-24

The world is nourished by the righteous Joseph, as it is written, “And Joseph was selling to all the people of the land.” What was he selling? At first, he sold from the upper world, as it is written, “The eyes of all look to You,” and then he sells to the lower world. Joseph is called “everything,” as it is written, “And Joseph provided.” This is why he is called by everyone “righteous Joseph” and “the upper *Yesod* [foundation],” since he provides for the world since nourishment extends from him to *Malchut*, and from *Malchut* to all the worlds. *Kol* [all] comes from the word *Kalkalah* [provision], as it is written, “From there is the Shepherd, the Stone of Israel,” for *Malchut*, called

“the stone of Israel,” receives the food from Joseph, *Yesod*. This is why he is called “all.”

3. Baal HaSulam, Shamati, Article No. 102,” And  
You Shall Take You the Fruit of a Citrus Tree”

I heard on *Ushpizin de Yosef* [Sukkot]

In the verse, “And you shall take you... the fruit of a citrus tree,” meaning a righteous, called a “fruit bearing tree,” this is the whole difference between Kedusha [holiness] and the Sitra Achra [other side], that “another god is sterile and does not bear fruit.” Conversely, a righteous is called *Hadar* [citrus/adornment] because he bears fruit; he *Dar* [lives] in his tree from year to year. This is why it is written about Joseph, “he was the one who *Mashbir* [sold] to all the people of the land,” for he *Shover* [breaks/feeds] them with the fruits that he had, while they had no fruits. By this, each one felt his state, whether he was from the good side or to the contrary.

4. RABASH, Article No. 378, “Jacob Lived in  
the Land Where His Father Dwelled”

The revealing is mainly from the *Chazeh* and below, the quality of *NHY*, and the most important is the middle line, called *Yesod*, which is the quality of Joseph. This is why it was said, “Israel loved Joseph.”

There is a middle line above, called *Tifferet*, which decides between *Hesed* and *Gevura*, and a middle line from the *Chazeh* and below, called *Yesod*, which decides between *Netzah* and *Hod*. The work is mainly to submit the left line, for specifically the middle line subdues it.

5. RABASH, Article No. 675, “The Quality of Joseph”

“This world” is called Malchut, which is a vessel of reception. The “next world” is called Bina, which is a vessel of bestowal. Thus, it is not enough that they engage in vessels of bestowal in order to bestow,

they also want to be rewarded with reception in order to bestow. This is called “Joseph’s anger jumped on him,” who is the middle line, the Sefirot NHY, called NHY of the *Kelim* and GAR of the lights. He was angry because he has still not been rewarded with the revealed NHY, called Yesod, which is the quality of Joseph.

6. RABASH, Article No. 501, “The Quality of Truth – 1”

Joseph’s form is Yesod, a covenant, for he is regarded as righteous, Yesod.

7. Zohar for All, New Zohar, VaYeshev, “The Selling of Joseph,” Item 15

It is written, “Joseph is a fruitful branch, a fruitful branch by a spring,” for among all the organs of the body, there is none who bears fruit but this righteous, the *Yesod* [foundation] of the world. This is why he is called Joseph, which is *Yesod*, who bears fruit, from the words, “Be fruitful and multiply.”

8. RABASH, Article No. 3 (1984), “Love of Friends – 1”

“And a certain man found him, and behold, he was wandering in the field. And the man asked him, saying, ‘What are you seeking?’ And he said, ‘I seek my brothers. Tell me, I pray you, where they are feeding the flock?’” (Genesis, 37). A man “wandering in the field” refers to a place from which the crop of the field to sustain the world should spring. And the works of the field are plowing, sowing, and reaping. It is said about that: “They that sow in tears shall reap in joy,” and this is called “a field which the Lord has blessed.”

Baal HaTurim explained that a person wandering in the field refers to one who strays from the path of reason, who does not know the real way, which leads to the place he should reach, as in “an ass wandering in the field.” And he comes to a state where he thinks that he will never achieve the goal he should achieve. “And the man

asked him, saying, ‘What are you seeking?’” meaning, “How can I help you?” “And he said: ‘I seek my brethren.’” By being together with my brothers, that is, by being in a group where there is love of friends, I will be able to mount the trail that leads to the house of God.

This trail is called “a path of bestowal,” and this way is against our nature. To be able to achieve it, there is no other way but love of friends, by which everyone can help his friend. “And the man said: ‘They are departed hence.’” And Rashi interpreted that they had departed themselves from the brotherhood, meaning they do not want to bond with you. This, in the end, caused Israel’s exile in Egypt. And to be redeemed from Egypt, we must take it upon ourselves to enter a group that wants to be in love of friends, and by that we will be rewarded with exodus from Egypt and the reception of the Torah.

#### 9. RABASH, Article No. 703, “Miketz” [After]

And yet, we see that Joseph was in the pit twice—1) by his brothers, as it is written, “And they threw him in the pit,” 2) by the chief cook, as it is written, “and they hurriedly brought him out of the pit.” We should say that a pit means prison, that it is a person being under the control of the evil inclination, when one is incarcerated by it and cannot emerge from its authority. By observing the *Mitzva* [commandment] of honoring the father, Joseph saw through the illumination of the *Mitzva* that he was in prison, since during the darkness it is impossible to see the truth. But that was only through his brothers, who are Israelis. That is, he saw that he was walking in the path of the Creator, but the reason that makes him work is the environment, that he is in an Israeli environment.

It follows that he was incarcerated by the environment, meaning had to engage in Torah and work because of the environment. When a person is rewarded with greater light, he sees the truth, that he is not in the prison of Israel, but he is truly in the hands of the *Klipa*. The fact that he was called “righteous” because of the deed, at that time he saw that it was Potiphar who placed him in prison and saw that it

was a real *Klipa*. At that time, there is room for prayer that the Creator will deliver him from prison. The more one sees that he needs the Creator's help not for luxuries but for necessities, the more genuine is the prayer. Therefore, it is accepted above and the Creator delivers a person from imprisonment and is rewarded with being among the recipients of the face of the *Shechina* [Divinity].

10. Baal HaSulam, Letter No. 10

The exile and enslavement in Egypt begin with the words, "And a new king arose over Egypt, who did not know Joseph." That is, a new ruling appeared in the minds of each and every one, a newly made ruling, since they fell from their previous degree. We have said that "an exiled disciple, his rav [teacher] is exiled with him." Thus, clearly, they did not know Joseph. In other words, they attained him only to the extent that they valued him in their hearts. Therefore, they depicted the image of Joseph as they themselves were. Because of it, they did not know Joseph and the enslavement began. Otherwise, the righteous would certainly protect them and exile or enslavement would not be depicted to them at all.

11. Baal HaSulam, Shamati, Article No. 33, "The Lots on Yom Kippur and with Haman"

However, with Elisha, it was in the form of the morning of Joseph, as it is written, "As soon as the morning was light, the men were sent away, they and their asses."

It means that one has already been rewarded the light that rests over these contradictions, since through the contradictions, called criticism, when wanting to overpower them, it is by drawing light on them. It is as it is written, "He who comes to purify is aided." Because he already drew the light on all the criticism, and he has nothing more to add, since all the criticism has been completed in him, then the criticism and the contradictions in him end by themselves. This

follows the rule that no act is in vain, since there is no operator without a purpose. Indeed, we must know that what appears to one as things that contradict the guidance of “The Good Who Does Good” is only to compel one to draw the upper light on the contradictions, when wanting to prevail over the contradictions. Otherwise, one cannot prevail. This is called “the exaltedness of the Creator,” which one extends when having the contradictions, called Dinim [judgments]. This means that the contradictions can be annulled if one wants to overcome them, only if he extends the exaltedness of the Creator. You find that these Dinim cause the drawing of the exaltedness of the Creator.

12. RABASH, Article No. 646, “The Generations of Jacob Joseph “  
When he saw all the champions, Jacob wondered how he could conquer them. They explained that one spark will emerge from Joseph, since Joseph is the quality of “righteous,” called “a giver.” When he takes to himself the quality of bestowal, he has a way to prevent them from entering because they will be burned immediately by the intention to bestow. But if he lets them in, he will not be able to overcome them.

13. RABASH, Article No. 646, “The Generations of Jacob Joseph”  
The house of Joseph a flame,” for a flame is not something permanent, but a bursting flame in ups and downs. Therefore, whenever the questions of Esau arrive, he immediately increases and inflames by the power of the desire to bestow, and does not let those champions into his heart. Then, from all the many flames, a constant fire will be made, which is the quality of Jacob.

That is, by flaming time after time in ascents and descents, he is rewarded with a permanent fire.

14. RABASH, Article No. 8 (1987), “The Difference between Mercy and Truth and Untrue Mercy”

Jacob commanded his son Joseph: 1) Deal true mercy. This is so because the beginning of the work is that we must achieve *Lishma*, which is called “bestowing in order to bestow,” and we demand no reward for the work. This is the meaning of what RASHI interprets, that the mercy we do with the dead is that he expects no reward; they only do mercy, meaning acts of bestowing in order to bestow without expecting a reward.

15. RABASH, Article No. 505, “True Mercy”

“And he called his son, Joseph, and said to him, ... ‘Do with me mercy and truth.’” RASHI interpreted that true mercy means that he does not expect a payment in return. He asked why he called only Joseph. He replied that it was because he had the ability. “

16. RABASH, Letter No. 27

Jacob, who is the quality of truth, commanded before his death, meaning gave a will to Joseph to do true mercy, meaning that by that he will be awarded the quality of truth, meaning that he will be entirely to bestow. This was so to all of his sons, but he commanded specifically Joseph, meaning that after his death Joseph will not get even for the selling of Joseph by his brothers.

And although Joseph sees that his brothers blemished by selling, he must still engage only with the quality of truth, meaning to bestow, and correcting the flaw is for the Creator alone.



17. Baal HaSulam, Shamati, Article No. 183,  
“The Discernment of Messiah”

There is a discernment of Messiah Son of Joseph, and Messiah Son of David. Both must unite, and then there will be true wholeness in them.

18. Baal HaSulam, Shamati, Article No. 102, “And  
You Shall Take You the Fruit of a Citrus Tree”

The ARI being Messiah Son of Joseph, which is why he could reveal such wisdom, since he had permission from the revealed world.

19. RABASH, Article No. 365, “And Judah Approached Him – 1”

Joseph is redemption, as in “Joseph could not withhold himself,” and revealed to him the *Mochin*. This is the meaning of “No man stood with him when Joseph made himself known to his brothers.” When the Creator reveals Himself, “No man stood.” That is, at that time a person annuls his being and begins to walk on the path of truth.

## **Ushpizin David - Sefirat Malchut**

### **David Is the Discernment of Malchut**

1. RABASH, Article No. 10 (1990), “What Does It Mean that Our Sages Said, ‘King David Did Not Have a Life,’ in the Work?”

King David is *Malchut*, on whom there was a *Tzimtzum*, and David is regarded as “the whole of *Malchut*,” which requires correction, that the whole of the will to receive that there is in the vessels of reception should be corrected, for this reason, he needed to be included with

*Kelim* [vessels] in which there are vessels of bestowal. By this, the general *Malchut* will also be corrected.

This is called “the end of correction,” meaning that the Messiah King is called “the end of correction.” This means that the general *Malchut* will be corrected to work in order to bestow.

2. RABASH, Article No. 13 (1991), “What ‘You Have Given the Strong to the Hands of the Weak’ Means in the Work?”

It is known that David is considered *Malchut*, meaning the kingdom of heaven. That is, the creatures should take upon themselves the burden of the kingdom of heaven with the aim not to receive reward, but because “He is great and ruling,” and not for self-benefit.

But the whole world resists this and hates doing everything for the Creator and not for self-benefit. Therefore, *Kedusha* is entirely to bestow, meaning to benefit the Creator, as it is written, “You shall be holy for I the Lord am holy.” Thus, as the Creator only bestows upon the creatures, the creatures should bestow upon the Creator, for this is called “equivalence of form,” which is considered *Dvekut* with the Creator.

3. RABASH, Article No. 45 (1990), “What Is, ‘The Concealed Things Belong to the Lord Our God,’ in the work?”

David is called *Malchut*, which is the kingdom of heaven. *Malchut* of *Kedusha* is the desire to bestow, and its opposite is the desire to receive for oneself, which is called *Sitra Achra* [other side]. This is the opposite of *Kedusha* and is the enemy of *Kedusha*, as it is written, “The wicked watches the righteous and seeks to put him to death.” That is, the will to receive wants to kill the desire to bestow.

David, who is the *Merkava* [chariot/structure] for *Malchut* of *Kedusha*, prayed that his enemy, the will to receive—who wants to kill the desire to bestow, which is *Kedusha*—that the Creator will

hurry His salvation so that the will to receive, meaning the enemy, will not be able to govern him.

This is the meaning of “The God of my mercy will meet me,” meaning that the Creator will deal mercy with me first.

4. RABASH, Article No. 10 (1990), “What Does It Mean that Our Sages Said, ‘King David Did Not Have a Life,’ in the Work?”

Since man is born as a will to receive for himself, in this manner there is no life. It follows that the quality of King David, which is the point in the heart, has no life. In other words, the light of life cannot shine there.

For this reason, “the association of the quality of mercy with judgment” took place, as it is written that *Malchut*, which is the quality of judgment, will receive life from the quality of the “right,” which is bestowal, when it is associated with the quality of King David. Hence, the quality of Abraham, Jacob, and Joseph, who are the quality of *Hesed* and mercy, was placed in the quality of King David, and not from Isaac, who is the quality of the “left,” which is vessels of reception.

5. RABASH, Article No. 316, “Adam HaRishon – 2”

David, whose quality is *Malchut*, Messiah—on which there were the *Tzimtzum* [restriction] and concealment—cannot receive any light on her own quality. Instead, she must receive from *Zeir Anpin*, her husband, which means that she was built from *Malchut* of *Zeir Anpin*, regarded as “the vacant space.” Hence, she received from them, meaning from Abraham, Jacob, and Joseph, who are above *Malchut*. Therefore, she received illumination from them.

6. Zohar for All, Shlach Lecha, “The Tzitzit,” Item 342

David’s violin hung above David’s bed. The violin is *Malchut*. It is David’s violin which plays by itself to the upper, holy King.

## **David Walked in the Ways of the Torah**

7. RABASH, Article No. 30 (1990), “What It Means that ‘Law and Ordinance’ Is the Name of the Creator in the Work”

David walked in the ways of the Torah,” meaning that through the Torah, he corrected himself and was rewarded with vessels of bestowal. In these vessels, the abundance is poured from above and a person is rewarded with The Good Who Does Good, meaning that then he attains the real name of the Creator—The Good Who Does Good—because he received the good by correcting himself through the ways of the Torah. This is the meaning of “And David made Him a name,” meaning that David was rewarded with attaining the name of the Creator, called The Good Who Does Good.

8. Baal HaSulam, Shamati, Article No. 140, “How I Love Your Torah”  
“O how I love Your Torah! I speak of it throughout the day.” He said that even though King David had already been awarded perfection, he still craved the Torah, because the Torah is greater and more important than any perfection in the world.

9. Zohar for All, New Zohar, VaYetze, “Behold, A Ladder Was Set on the Ground,” Items 58-59

Just as the Tower of David is a strong tower, those who engage in Torah need strengthening and a strong building. The Tower of David, just as David was greater in Torah than all his contemporaries, those who engage in Torah must grow in Torah and not idle away from it. Just as David engaged in Torah day and night, one should engage in Torah day and night. And while they engage in it and grow in it, the neck is built like the Tower of David, a big and strong building.

10. Zohar for All, VaYigash [Then Judah  
Approached], “Sixty Breaths,” Item 48

“O Lord, the God of my salvation, I have cried out by day and in the night before You.” At midnight, King David would rise and engage in Torah, in songs and praises for the joy of the King and the mistress. This is the joy of faith in the land, since this is the merit of faith, Divinity, which is seen in the land.

11. RABASH, Article No. 590, “Those Who Walk to the Land of Israel”  
David said, “I awaken the dawn [also means “black” in Hebrew], and the dawn does not awaken me,” since he invokes the departure, and the departure does not awaken him to the trial.

12. RABASH, Letter No. 77

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

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

13. RABASH, Article No. 10 (1991), “What Does ‘The King Stands  
on His Field When the Crop Is Ripe’ Mean in the Work?”

Baal HaSulam said about what our sages said of David, who said, “I awaken the dawn, and the dawn does not awaken me.” That is, King David did not wait for the dawn, which is called “black,” which is darkness, meaning that the darkness awakens him. Instead, he awakens the darkness. He prays to the Creator to illuminate His face

for him and thus he gains time from having the preparation for the darkness, and then it is easier to correct it.

14. RABASH, Article No. 16 (1988), “What Is the Foundation on which Kedusha [Holiness] Is Built?”

King David said that he does not accept the *Shahar* [dawn]—from the word *Shahor* [black], and darkness, which comes to him—and he awakens from the blackness. Rather, ‘I awaken the dawn,’ meaning when he feels that he is fine, he himself awakens the blackness.”

## **Prayer of David**

15. RABASH, Article No. 877, “Three Prayers - 2”

First the prayer of the poor is accepted, meaning that first he must be rewarded with the kingdom of heaven, called “poor and meager.” This is the first discernment—that a person must enter in the work. Afterward comes the next degree, which is a prayer for David, meaning that his kingdom of heaven will not cease. Then comes the third degree, which is a prayer for Moses, which is the Torah.

16. RABASH, Article No. 30 (1985), “Three Prayers”

One should receive strength from above to have a second nature, which is the desire to bestow. Subsequently, he can ask for another degree, which is David, meaning the kingdom of heaven. It follows that the prayer of the poor delays all the other prayers, meaning that before the poor receive his wish, one cannot acquire higher degrees. This is why it is written, “A prayer for the poor when he is weak [also “wraps”].”

Then comes the second prayer, which is the prayer for David, being the kingdom of heaven, when he asks to have faith, to feel the Operator who operates with His guidance over the entire world. This

is so because now he can already perceive the Creator as doing good, as written in the *Sulam*, since he already has vessels of bestowal. Thus, he can already see how He is doing good.

17. Zohar for All, Pekudei [Accounts], “At Times He Praises Himself, At Times He Lowers,” Item 235

David is *Malchut*. At times he is poor, at times he is richer than all. This is why he would say, “I am young and despised.” And this is why, “I have not forgotten Your precepts.” Similarly, one should be despised in one’s own eyes and lower himself in everything, to be a *Kli* that the Creator wants.

18. Zohar for All, Pekudei [Accounts], “At Times He Praises Himself, At Times He Lowers,” Item 233

King David always lowered himself before the Creator, for anyone who lowers himself before the Creator, the Creator raises him above all. This is why the Creator desired David in this world and in the next world. [...] David is a king in this world, and David will be a king for the next world. This is why it was said, “The stone which the builders loathed became the cornerstone.”

19. Pri Tzadik, “The Festival of Sukkot,” Item 28

The *Ushpiz* [guest of honor] King David always had a great outcry in his heart because it always seemed to him like he is still standing outside.

20. RABASH, Article No. 20 (1988), “What Is the Reward in the Work of Bestowal?”

It is written (Psalms 121), “I will lift up my eyes to the mountains; from where shall my help come? My help is from the Lord, Maker of heaven and earth.” We should understand David’s question, “From where shall my help come?” and afterward his finding that “My help

is from the Lord.” But every believing Jew says that a person has no other place to receive help but the Creator.

21. Baal HaSulam, Ohr HaBahir, “The Four Senses”

Know that the Creator does not accept one’s half-hearted prayer, since there is no “some” in spirituality. Rather, as soon as one completes all of one’s prayers, the Creator answers him. This is the meaning of “The prayers of David the son of Yishai are ended,” meaning that the Creator has already answered all his wishes and he has nothing more to ask or pray for. This is the meaning of “For You hear the prayer of every mouth,” meaning that only after the mouth has revealed to Him all his prayers, the Creator hears at once.

22. RABASH, Article No. 15 (1985), “And  
Hezekiah Turned His Face to the Wall”

King David said (Psalms, 115), “Not to us, O Lord, not to us, but to Your name give glory, for Your mercy, for Your truth. Why should the nations say, ‘Where is their God?’ and our God is in the heavens; He does whatever He pleases.”

According to the above, we should interpret that we ask of the Creator to help us come out of exile. This is the meaning of saying, “Not to us,” meaning to our will to receive. That is, we want our thoughts and desires and deeds not to be for our will to receive, which is regarded as the importance being only for the nations of the world.

Rather, “To Your name give glory,” so that the *Shechina* will not be in exile and regarded as dust, but that the glory of heaven will be revealed.

23. RABASH, Article No. 45 (1991), “What Does It Mean that  
a Judge Must Judge Absolutely Truthfully, in the Work?”

It is written (Psalms 78), “He chose David His servant and took him from the sheepfolds, from the care of the sheep with suckling lambs



He brought him up to shepherd Jacob His people, and Israel His inheritance.” We should interpret why He chose David His servant; what merits did he have over others? He says about this, “and took him from the sheepfolds.” We should interpret “sheepfolds” as food. That is, what was his food? He says, sheep. Sheep, explained Baal HaSulam, means “exits.”

That is, when a person feels that he has emerged from the work of the Creator, that he is in descent, he should not be alarmed by this. On the contrary, this gives him room to pray to the Creator to deliver him from the control of the bad and bring him closer to Him. For this reason, each exit that he had gave him fuel and what to pray for. Conversely, when a person is always in ascent, he has no need to advance. This is the meaning of the words “and took him from the sheepfolds.”

## **King David Is the Collective Soul of the Whole of Israel**

24. Baal HaSulam, Letter No. 19

King David is the collective soul of the whole of Israel. Hence, he always longed, yearned, and craved true *Dvekut* [adhesion] with Him.

25. Baal HaSulam, “600,000 Souls”

Anyone who cleanses and purifies his soul to be worthy of extending the revelation of *Malchut* in the world will truly be called King David. This is the meaning of “David, King of Israel, is indeed alive” (*Rosh Hashanah* 25), for he has not died at all. His *Kli* is within each and every soul from Israel.

26. Baal HaSulam, Shamati, Article No. 102, “And You Shall Take You the Fruit of a Citrus Tree”

David said, “I am peace,” meaning I attain everyone and I love everyone, “But when I speak, they are for war.”

27. RABASH, Article No. 19 (1991), “What Is, ‘Rise Up, O Lord, and Let Your Enemies Be Scattered,’ in the Work?”

Is written (Psalms 34), “I sought the Lord and He answered me.” The RADAK interpreted “I sought,” since while in their hands, he sought the Creator in his heart and begged before Him in his heart to save him from them.

In the work, we should interpret that David saw that when he was in their hands, under the rule of thoughts and desires of the will to receive, his heart sought the Creator. That is, although he saw that they controlled him, his heart demanded of the Creator to save him from them. In other words, even though on the outside they governed him, within the heart he protested their governance and begged the Creator to save him from them. In his heart, he demanded and begged the Creator to save him from them and did not give up because they controlled him on the outside. This is as our sages said (*Berachot* 10), “Even if a sharp sword is placed on his neck, he should not deny himself mercy.” Thus, the descents, too, cause the filling of the lack.

28. Zohar for All, Shemot [Exodus], “Moses Was Pasturing”

“A Psalm of David. The Lord is my shepherd; I shall not want.” “The Lord is my shepherd,” my shepherd. As the shepherd leads the flock to a good grazing site, a lush grazing site in a place of springs, and straightens their walk with righteousness and justice, so does the Creator, as it is written, “He makes me lie down in green pastures; He leads me beside the still waters, He restores my soul.”

## **The Merciful One Will Raise for Us the Fallen Hut of David**

29. RABASH, Article No. 19 (1991), “What Is, ‘Rise Up, O Lord, and Let Your Enemies Be Scattered,’ in the Work?”

“Rise up, O Lord, and let Your enemies be scattered.” We pray that the Creator will “rise up,” the way we pray and say, “The Merciful One will raise for us the fallen hut of David,” where the “hut of David” is *Malchut*, which is the *Shechina* in the dust. We ask the Creator to raise her from her falling and that she will rise, meaning upright.

30. RABASH, Article No. 19 (1988), “What Are Silver, Gold, Israel, Rest of Nations, in the Work?”

We should understand why the *Shechina* is in sorrow and the Creator does not raise her from the dust. Instead, we must ask the Creator to raise her, and without our prayer He will not raise her, as it is written (in the Blessing for the Food), “The Merciful One will establish for us the fallen tabernacle of David.” That is, He needs us to ask.

31. RABASH, Article No. 397, “Take from Among You a Contribution to the Lord”

It is written, “The Merciful one will *raise* for us the fallen hut of David.” This is called “raising the *Shechina* from the dust.” Concerning a fall in corporeality, we see that sometimes it becomes known that the gold fell in the world, meaning lost its value and it is not as valuable as it should be.

It is likewise with spirituality. If spirituality does not have the value it is supposed to have, we do not pay for it the required payment. And since one is demanded to work with devotion, if a person does not have the real value, to make it worthwhile to pay the price of devotion, this is considered that the *Shechina* is in the dust.

It is about this that we pray, “The Merciful one will raise for us the fallen hut of David,” meaning that the Creator will give us the feeling of the exaltedness of the holy work.

32. RABASH, Article No. 36 (1989), “What Is ‘For It Is Your Wisdom and Understanding in the Eyes of the Nations,’ in the Work?”

We pray—that the Lord will raise the Shechina from the dust, as it is written, “The Merciful One, He will raise for us David’s fallen hut.” The reason why she is in lowliness is the concealment that the Creator has made, so there would be room for choice, meaning so we will be able to work in order to bestow, called “Dvekut [adhesion] with the Creator.” This is why we were given this work in the form of concealment of the face.

Hence, the heart of our work is to make for ourselves vessels of bestowal through the preparation we make during the work at the time of concealment. We have vessels of reception from the Creator, and on these *Kelim* [vessels], there was a correction not to use them because they cause separation as they are in oppositeness of form from the Creator. Hence, we were given Torah and *Mitzvot* by which we will be able to obtain the vessels of bestowal.

33. RABASH, Article No. 32 (1989), “What Does It Mean that Oil Is Called ‘Good Deeds’ in the Work?”

Since there is a natural law that the small annuls before the great as a candle before a torch, a person cannot work for the sake of the Creator because the King is not important in his eyes. This is called “Shechina in the dust.”

It follows that he asks of the Creator to raise the Shechina from the dust. In other words, the Shechina is called “kingdom of heaven,” and its value is the same as that of dust. It is as we say in the blessing for the food, “The Merciful One will raise for us the fallen hut of David,” where the “hut of David” means the kingdom of heaven, which is

lying in the dust. We ask the Creator to raise the kingdom so that we can see its importance, and not as it appears to us, that it is lying in the dust, which is why we cannot annul the evil in us.

Conversely, if the glory of heaven were revealed, the body would annul like a candle before a torch.

## **Selected Psalms**

34. Psalm 1: 1-6

Blessed is the man  
who walks not in the counsel of the wicked,  
nor stands in the way of sinners,  
nor sits in the seat of scoffers;  
but his delight is in the law of the Lord,  
and on his law he meditates day and night.  
He is like a tree  
planted by streams of water  
that yields its fruit in its season,  
and its leaf does not wither.  
In all that he does, he prospers.  
The wicked are not so,  
but are like chaff that the wind drives away.  
Therefore the wicked will not stand in the judgment,  
nor sinners in the congregation of the righteous;  
for the Lord knows the way of the righteous,  
but the way of the wicked will perish.

35. Psalm 121: 1-8

I lift up my eyes to the hills.  
From where does my help come?

My help comes from the Lord,  
who made heaven and earth.  
He will not let your foot be moved;  
he who keeps you will not slumber.  
Behold, he who keeps Israel  
will neither slumber nor sleep.  
The Lord is your keeper;  
the Lord is your shade on your right hand.  
The sun shall not strike you by day,  
nor the moon by night.  
The Lord will keep you from all evil;  
he will keep your life.  
The Lord will keep  
your going out and your coming in  
from this time forth and forevermore.

36. Psalm 23: 1-6

The Lord is my shepherd; I shall not want.

He makes me lie down in green pastures.  
He leads me beside still waters.  
He restores my soul.  
He leads me in paths of righteousness  
for his name's sake.  
Even though I walk through the valley of the shadow of death,  
I will fear no evil,  
for you are with me;  
your rod and your staff,  
they comfort me.  
You prepare a table before me  
in the presence of my enemies;  
you anoint my head with oil;

my cup overflows.  
Surely goodness and mercy shall follow me  
all the days of my life,  
and I shall dwell in the house of the Lord  
forever.

37. Psalm 27: 1-14

The Lord is my light and my salvation;  
whom shall I fear?  
The Lord is the stronghold of my life;  
of whom shall I be afraid?  
When evildoers assail me  
to eat up my flesh,  
my adversaries and foes,  
it is they who stumble and fall.  
Though an army encamp against me,  
my heart shall not fear;  
though war arise against me,  
yet I will be confident.  
One thing have I asked of the Lord,  
that will I seek after:  
that I may dwell in the house of the Lord  
all the days of my life,  
to gaze upon the beauty of the Lord  
and to inquire in his temple.  
For he will hide me in his shelter  
in the day of trouble;  
he will conceal me under the cover of his tent;  
he will lift me high upon a rock.  
And now my head shall be lifted up  
above my enemies all around me,

and I will offer in his tent  
sacrifices with shouts of joy;  
I will sing and make melody to the Lord.  
Hear, O Lord, when I cry aloud;  
be gracious to me and answer me!  
You have said, "Seek my face."  
My heart says to you,  
"Your face, Lord, do I seek."  
Hide not your face from me.  
Turn not your servant away in anger,  
O you who have been my help.  
Cast me not off; forsake me not,  
O God of my salvation!  
For my father and my mother have forsaken me,  
but the Lord will take me in.  
Teach me your way, O Lord,  
and lead me on a level path  
because of my enemies.  
Give me not up to the will of my adversaries;  
for false witnesses have risen against me,  
and they breathe out violence.  
I believe that I shall look upon the goodness of the Lord  
in the land of the living!  
Wait for the Lord;  
be strong, and let your heart take courage;  
wait for the Lord!

38. Psalm 139: 1-24

O Lord, you have searched me and known me!  
You know when I sit down and when I rise up;  
you discern my thoughts from afar.



You search out my path and my lying down  
and are acquainted with all my ways.  
Even before a word is on my tongue,  
behold, O Lord, you know it altogether.  
You hem me in, behind and before,  
and lay your hand upon me.  
Such knowledge is too wonderful for me;  
it is high; I cannot attain it.  
Where shall I go from your Spirit?  
Or where shall I flee from your presence?  
If I ascend to heaven, you are there!  
If I make my bed in Sheol, you are there!  
If I take the wings of the morning  
and dwell in the uttermost parts of the sea,  
even there your hand shall lead me,  
and your right hand shall hold me.  
If I say, "Surely the darkness shall cover me,  
and the light about me be night,"  
even the darkness is not dark to you;  
the night is bright as the day,  
for darkness is as light with you.  
For you formed my inward parts;  
you knitted me together in my mother's womb.  
I praise you, for I am fearfully and wonderfully made.  
Wonderful are your works;  
my soul knows it very well.  
My frame was not hidden from you,  
when I was being made in secret,  
intricately woven in the depths of the earth.  
Your eyes saw my unformed substance;  
in your book were written, every one of them,  
the days that were formed for me,  
when as yet there was none of them.

How precious to me are your thoughts, O God!  
How vast is the sum of them!  
If I would count them, they are more than the sand.  
I awake, and I am still with you.  
Oh that you would slay the wicked, O God!  
O men of blood, depart from me!  
They speak against you with malicious intent;  
your enemies take your name in vain.  
Do I not hate those who hate you, O Lord?  
And do I not loathe those who rise up against you?  
I hate them with complete hatred;  
I count them my enemies.  
Search me, O God, and know my heart!  
Try me and know my thoughts!  
And see if there be any grievous way in me,  
and lead me in the way everlasting!

# Hanukkah

## Concerning Hanukkah

1. RABASH, Article No. 9 (1986), “Concerning the Hanukkah Candle”

Hanukkah, [...] is the work of correction of creation, which is to obtain the vessels of bestowal, with which we can then achieve the purpose of creation. We can call this “spirituality” because we do not want to do anything for ourselves, but only for the Creator.

2. RABASH, Article No. 9 (1986), “Concerning the Hanukkah Candle”

Hanu [parked] Koh [here/thus far], meaning that they parked here. This means that Chaf-Hey [Koh/25th] of Kislev [the date when Hanukkah begins] was not the end of the war, but only a pause. It is like an army that wants to start a new, major assault, so it lets the soldiers rest and regain their strength so they can continue the war.

3. RABASH, Letter No. 26

The matter with Hanukah. This is the meaning of *Hanu* (parked), where the parking was not because of wholeness, meaning an illuminating mirror. Rather, the parking was *Ko* (here/thus far), meaning incomplete, which is a mirror that does not illuminate. In other words, the war of the inclination is still not over, but we have to come to the real completeness. This is the meaning of *Hanu-Ko*, parking as in *Ko*, meaning receiving the upper bestowal so they would have more strength to go forward in the war of the inclination.

4. RABASH, Article No. 9 (1986), “Concerning the Hanukkah Candle”

Hanukkah is still not the completion of the goal, but only the correction of creation. It completes the vessels of bestowal, meaning acts of bestowal, and this is why it is forbidden to use the light of Hanukkah, since using is an act of reception, and the miracle was only on acts

of giving—that they can do them and aim to bestow, which is called *Lishma*.

5. RABASH, Article No. 12 (1991), “These Candles Are Sacred”

On Hanukkah, the redemption was only on spirituality, since the decree was only on spirituality, as it is written (“About the Miracles”), “When the wicked kingdom of Greece arose over Your people, Israel, to make them forget Your law and remove them from the rules of Your will, You with Your great mercies stood by them in their time of trouble.”

It follows that the redemption was only about spirituality, and in the work, “spirituality” is called “vessels of bestowal,” called “light of *Hassadim* that dresses in vessels of bestowal.” But here, when we are rewarded with vessels of bestowal, it is only half the work, half a war. That is, a person must be rewarded with the vessels of reception also entering the *Kedusha* [holiness], meaning to use them with the aim to bestow.

Once the vessels of reception have also entered the *Kedusha*, this is considered that he has *Kelim* to receive, as well. At that time, this degree is called “sweetening of the *Gevurot*.” In other words, before he obtained the vessels of reception that work in order to bestow, he could not use the light that was revealed over vessels of bestowal.

## Greeks Have Gathered Around Me, Then in the Days of the Hasmoneans

6. RABASH, Article No. 7 (1987), “The Miracle of Hanukkah”

The matter of the Greeks is that we must go only within reason in both mind and heart. Naturally, when Israel wanted to go above reason and not consider what the outer mind necessitates, they could not.

This is called *the war against the Greeks*. This is when the real work begins, namely that the people of Israel wanted to mount the track that leads to *Dvekut* [adhesion] with the Creator. This path is called “faith above reason.” The Greeks wanted to control the body so it will not relinquish anything unless the reason agrees to it.

7. RABASH, Article No. 12 (1991), “These Candles Are Sacred”

We say (in the song *Mighty Rock of My Salvation*), “Greeks have gathered over me, then in the days of the Hasmoneans, and broke the walls of my towers.” “Greeks” are those people who go within reason, who cannot do anything if it is against reason. At that time, there was the governance of the Greeks, meaning this dominion governed over the people of Israel.

This authority is called “the wicked kingship of Greece,” whose role was to make them “forget Your Torah and move them from the laws of Your will.” That is, the governance is to go specifically within reason. This is what causes the breaching of the wall that guards the tower.

8. RABASH, Article No. 9 (1986), “Concerning the Hanukkah Candle”

“Spirituality” means using vessels of bestowal. The domination of the Greeks is expressed in forbidding anything that has to do with vessels of bestowal because there was control over the work of Torah and *Mitzvot* there, as well.

This was on the outside. It is far more so in the thought—they would govern the thought so they would be unable to aim anything for the Creator. Rather, they wanted the people of Israel to be immersed in self-love, by which they will be separated from the Creator. All the thoughts of the *Sitra Achra* [Other Side] are only about removing them from the Creator, and remoteness and separation come only by disparity of form, known as “self-love.”

9. RABASH, Article No. 897, "What Is Hanukkah"

"Greeks" refers to a philosophy, when one wants to understand everything with the external mind. "Then in the days of the Hasmoneans" means that specifically when there are Hasmoneans, meaning servants of the Creator, we see that the Greeks have control.

10. RABASH, Article No. 77, "Greeks Have Gathered Around Me"

"Greeks have gathered around me, then in the days of the Hasmoneans."

The Greeks are the *Klipa* [shell/peel] opposite from the *Kedusha* [holiness]. *Kedusha* is the quality of faith above reason, and the Greeks go explicitly within reason. The Greeks come specifically in the days of the Hasmoneans, meaning right when one wants to walk on the path of *Kedusha*. Before this, there is no room for the Greeks because "God has made them one opposite the other." This is the meaning of "Anyone who is greater than his friend, his inclination is greater than him" (*Sukkah* 52).

11. RABASH, Article No. 11 (1989), "What Are the Forces Required in the Work?"

Precisely when a person wants to draw near the *Kedusha*, which is done through faith above reason, the "views of the Greeks" appear in a person. This is a *Klipa* [singular of *Klipot*] against faith. At that time we see that before he began the work of bestowal, the Greeks were not revealed in the person, and he thought that he had sufficient faith in the Creator and had the strength to observe Torah and *Mitzvot*, and all that he needed was to do more Torah and *Mitzvot*.

But when one wants to be a Hasmonean, meaning that only *Kedusha* will govern the world, the "Greeks," which is the *Klipa* opposite faith, appears more vigorously every time and wants specifically to break "the walls of my towers." Faith is the "wall," and all the greatness depends on the measure of faith that a person has in the Creator.

## And Broke the Walls of My Towers

### 12. RABASH, Article No. 12 (1991), “These Candles Are Sacred”

Is written, “Greeks have gathered over me ... and broke the walls of my towers.” This means that a person should guard this wall, called “faith in the Creator above reason.” In other words, a person must not wait until he understands that it is worthwhile to learn and to pray, etc. Rather, he should not consider what the reason advises him. Instead, he should follow the way that the Torah obligates a person. This is how one must behave. Only in this way, called “unconditional surrender,” can one be rewarded with the reason of *Kedusha*.

And the most important is the prayer. That is, one must pray to the Creator to help him go above reason, meaning that the work should be with gladness, as though he has already been rewarded with the reason of *Kedusha*, and what joy he would feel then. Likewise, he should ask the Creator to give him this power, so he can go above the reason of the body.

In other words, although the body does not agree to this work in order to bestow, he asks the Creator to be able to work with gladness, as is suitable for one who serves a great King. He does not ask the Creator to show the greatness of the Creator, and then he will work gladly. Rather, he wants the Creator to give him joy in the work of above reason, that it will be as important to a person as if he already has reason.

### 13. RABASH, Letter No. 43

We say in the song, “Mighty Rock of My Salvation”: “Greeks have gathered around me ... and have broken the walls of my towers and defiled all the oils.” *Homat* (walls of) has the letters of *Hotam* (seal) and *Tehum* (area/zone). “My towers” is the tower full of good abundance (*Midrash Rabah*, Chapter 8). The “wall” concerns keeping foreigners from entering the city and robbing its good.



It is likewise here—in order to avoid entrance of foreign thoughts and uninvited desires, we must make a wall by which we keep from the outer ones. This wall is called “faith,” for only by faith can one be saved from all the above. This is called “zone,” for thus far the outer ones can approach, but when they see that the person did not go outside the wall they return to their place.

This is so because faith is specifically above reason, and the domination of the *Sitra Achra* is specifically within the reason of the outer mind. Thus, it has no connection or contact with the person.

14. RABASH, Article No. 12 (1991), “These Candles Are Sacred”

A “tower” means that within man, there is a certain measure of greatness of the Creator. This “wall” is called “faith above reason,” and specifically by faith above reason one can come to feel the greatness of the Creator, as well as depict to himself the greatness of the Creator.

When a person feels the greatness of the Creator, he is “like a candle before a torch,” annulled before Him. But the Greeks, meaning dominion of within reason, which did not let them go above reason, is regarded as “breaking the walls of my towers.” In other words, the faith above reason, which is a wall. Within this wall we can build towers, meaning obtain the greatness of the Creator, which is called “a tower.” That is, specifically through faith above reason we are rewarded with the “reason of *Kedusha*.”

15. RABASH, Letter No. 68

The holy ARI says that *Homat* [wall] comes from the word *Tehum* [area/zone], meaning that the people of Israel have a limit to what is permitted to think. That is, one must believe that the Creator leads the world with benevolent guidance, even though we do not understand it.

When a person has that boundary, he has a wall his enemies cannot penetrate. This is a keeping from foreign thoughts. This is why faith is called a “wall.” The Greeks broke that wall, and a miracle occurred and the Creator helped them, as it was mentioned, “Were it not for the help of the Creator, he would not have prevailed over it.

16. RABASH, Letter No. 43

“Broken the walls of my towers,” namely the wall around the tower full of good abundance, by which we are rewarded with open providence, that the Creator leads the world benevolently.

Through the abovementioned breach they have “defiled all the oils,” meaning that they were denied all the vitality and clarity they were granted through faith, for *Tuma’a* (impurity) comes from *Timtum* (dumbness) and *Situm* (blocking). Finally, a miracle happened and the Creator helped them, and they were rewarded with the revealed light once more, called “light of the face.”

The Hanukkah Candle

17. RABASH, Letter No. 43

It is known that the candles cannot burn until three conditions are met 1) the candle, which is the vessel in which the oil is placed; 2) the oil; 3) the wick (a woven cord (in a candle or oil lamp) that draws fuel up into the flame). When those three are brought together we can enjoy their light.

We should interpret the three above discernments in the work and ethics. The *Kli* (vessel) where the oil and wick are placed is the body, called a “candle.”

In the labor in Torah and *Mitzvot*, one feels contrast in His providence, concerning things that are not revealed to him, namely that the guidance of the world is in benevolence. According to man’s view, the Creator should have guided the world differently, meaning

that His goodness would be revealed to all. Thus, it contradicts man's reason. This is called a *Petillah* (wick), from the word *Petaltol* (winding) and from the word *Pesulah* (flawed), since it is flawed to think such thoughts.

The clarity and awakening that bring one to crave Torah and work, and to feel the sweetness and pleasantness in Torah and work, are called "oil."

If one of them is missing, it is impossible to enjoy their light.

#### 18. RABASH, Letter No. 43

When the body consists of labor and clarity, one is rewarded with attaining the light of the Creator, which emerges specifically through the two of them. And just as there is nothing to illuminate once the oil and wick have burned out, and it becomes dark, once the labor and clarity are over he has no light and it becomes dark for him once more.

If he wishes to obtain more light, he must try to find more labor, called "wick," and more clarity, called "oil," since the light has nothing through which to seep and hold. The reason for this is that there is a rule: "The reward is according to the effort."

The clarity, called "oil," comes mainly through faith, which is one's prevailing over the evil inclination that brings one to exertions and contradictions to the external intellect. This is called "tests" in the work of the Creator.

After prevailing over it, one is rewarded with receiving the light of the Creator that illuminates to man's soul, and then there is no more room for contradictions. This is called the "light of Hanukah." That is, he is rewarded with open providence, that His guidance is benevolent to His creations.

19. RABASH, Article No. 5, “The Meaning of Sins Becoming as Merits”

This is similar to a flame that is tied to the wick. The foreign thought is considered the wick, which wants to install a flaw in his work. That is, the foreign thought makes him think that from the perspective of the mind and reason, he has nothing to do in His work. And when he gets the foreign thought, he says that he does not want to make any excuses, but everything that the reason says is correct except he is walking on the path of faith, which is above reason.

It follows that the flame of faith is tied to the wick of the foreign thought. Thus, only now can he observe the *Mitzva* of faith properly. It follows that the questions have become to him as merits, since otherwise he would not be able to accept any merits from faith.

This is called “rejoicing in suffering.” Although he suffers from the foreign thoughts that afflict him and cause him to slander and gossip and speak badly about His work, he is nonetheless happy about it for only now, at such a time, he can observe in a manner of faith above reason. This is called “the joy of *Mitzva*.”

The Miracle of Hanukkah

20. RABASH, Letter No. 68

What is a miracle at all? It is known that something natural is not regarded as a miracle, but what is above nature, this is considered a miracle. Natural means something that man can do alone. This is called natural. But what man cannot do is already regarded as above nature.

21. RABASH, Letter No. 68

Hanukkah was a spiritual miracle, and in spirituality we must ask “What?” or we do not feel the miracle. This is why they said, “What is Hanukkah?” so that each one will ask about the miracle of spirituality,

meaning so as to first know the meaning of spiritual exile, and then be able to be granted spiritual redemption.

And because of it we should divulge it publicly, to make everyone interested. Otherwise, we do not feel the exile or the redemption.

22. RABASH, Article No. 7 (1987), “The Miracle of Hanukkah”

The miracle that happens to a person, that he can decide for the side of *Kedusha*, is not a matter of intellect. Rather, it is something that the body deems redundant, which is the labor. The body loathes it and regards the whole matter of labor as redundant. But *precisely from this redundancy, meaning what a person leaves and does not want or crave, from here comes to him the miracle remaining in Kedusha.*

This is the meaning of “From the one remnant of the jars, a miracle was made for the roses.” A jar is as it is written, that Rabbi Meir purified the vermin with one hundred and fifty flavors. It means that in every thing there are views both ways. With what can we scrutinize? It is with what remains, meaning with what the body deems redundant, what it regards as nothing. This is faith above reason, and only by this can we be saved from falling into the trap of the *Klipot*.

23. RABASH, Article No. 12 (1990), “Why Is the Torah Called ‘Middle Line’ in the Work? – 1”

The miracle of Hanukkah was on the “right,” called “the correction of creation,” that they had wholeness. This is called that the miracle was over spirituality, since the vessels of bestowal, called “spirituality,” from the perspective of the *Kelim* [vessels], and these *Kelim* pertain to the good inclination.

Conversely, the vessels of reception are attributed to corporeality, meaning to the evil inclination, as we explained, “And you shall love the Lord your God with all you heart,” meaning with both your inclinations. That is, with the good inclination, which is vessels of bestowal, we should work for the sake of the Creator. But also with

the vessels of reception, which belong to the evil inclination. They, too, must be used for the sake of the Creator, meaning to receive in order to bestow.

24. RABASH, Article No. 11 (1990), “What Placing the Hanukkah Candle on the Left Means in the Work”

“A miracle” implies something that a person cannot obtain. That is, it is impossible for one to obtain it unless through a miracle from above. Only in this way is it called “a miracle.”

For this reason, when a person comes to a state where he already has recognition of evil, that it is impossible for him to emerge from the domination of the nations of the world in him, that Israel in him is in exile under them, and he sees no way that he can emerge from their power, when the Creator helps them and brings them out from the authority of the nations of the world and turns it around so that the people of Israel governs them, this is called “a miracle.”

25. RABASH, Article No. 7 (1987), “The Miracle of Hanukkah”

“Why did they make the days of Hanukkah eight?” After all, they had oil for one night, and the miracle was that it burned seven more days. Therefore, according to the miracle, they should have set it only for seven days.”

They explained that since there remained on the first night from the oil that was needed for the first night, so the miracle on the first night was that not all the oil burned, but rather some of the oil burned and the rest remained seven more days.

This means that their finding the oil jar that was sealed with the seal of the High Priest is not regarded as a miracle, although it was a miracle that the Greeks did not see the oil jar. Instead, he regards a miracle as that which was unnatural, and that which was done above nature is regarded as a miracle, since the oil jar was in the world but they did not see it.

This is not so with the oil. Of the measure required for lighting during one night, only a small part of the oil burned. That small part, which was blessed, burned longer. This was unnatural. That is, it is not according to nature to burn longer than predicted. It follows that what was left of the first night, the fact that not all the oil burned, this is called “a miracle,” since this did not exist in the world.

26. RABASH, Article No. 11 (1989), “What Are the Forces Required in the Work?”

When the Creator made a miracle for them, meaning helped them, everyone saw that all the work did nothing for them, meaning that all the work was in vain, since they could not conquer them, as it is written (in “For the Miracles”), “You delivered mighty into the hands of the weak, and many into the hands of the few.”

That is, naturally, there was no way for them to win because they were weak and few there. Thus, they saw within reason that the Creator helped them. This comes to teach us that when the Creator helps, it cannot be said that He can help specifically a mighty man, and cannot help a weak person.

Now we can see what great forces and good qualities must be in a person so the Creator will help him approach Him. In the work, we should interpret “You delivered mighty into the hands of the weak,” meaning the strong thoughts and the strong desires of the Greeks in a person into the hands of the “Israel” in a person, who are weak in thoughts and are not skillful. They do not have the strong desire and the ability to overcome the desires of the nations of the world in a person. And yet, You delivered these mighty ones into the hands of the weak. This is called a “miracle” because it is not natural that a person will be able to overcome them.

## The Jar of Oil

### 27. RABASH, Article No. 7 (1987), “The Miracle of Hanukkah”

The meaning of the jar of oil that they found, which was sealed by the seal of the High Priest. A *Kohen* [priest] is called *Hesed* [mercy/grace]. “High” means *Hesed* that became *Hochma*, meaning abundance of *Hassadim*, called “Priest.” The priest is the quality of *Hesed*, and *Hesed* indicates faith above reason. This is the meaning of Abraham, the quality of *Hesed*, being the father of faith.

The Greeks cannot see faith because they see only through reason, and not above reason. Therefore, when they walked above reason, the Greeks could not govern them. This is the meaning of the Greeks not seeing the oil jar.

And concerning the miracle that it burned eight days, it is an indication that it illuminated the *Hassadim* in *Bina*. From *Bina* to *Malchut* there are eight *Sefirot*, but *Hochma* of *Hochma* did not illuminate. This is why they established it as eight days, since it illuminated only in eight, as it is written, “Sons of *Bina* [understanding], eight days, established song and chanting.”

### 28. RABASH, Article No. 32 (1989), What Does It Mean that Oil Is Called ‘Good Deeds’ in the Work?”

“Oil” means good deeds, [...] called “above reason.” Hence, the wick is quenched for lack of oil. This is the meaning of what we asked, “What does it mean that oil is called “good deeds”?”

The answer is that good deeds are like the oil in the wick. When the oil runs out, the light stops. Likewise, when the good deeds stop, the light departs and descends once more to the place of lowliness.

Baal HaSulam said that when he comes into a state of ascent, meaning that he feels that it is worthwhile to work in order to do everything in order to bring contentment to his Maker, he should not say, “Now I have a basis on which to build the kingdom of heaven,



since now I no longer need to go above reason.” Rather, he should say, “Now I see that I must go specifically above reason, and the evidence of this is that specifically by going above reason, the Creator brings me closer and loves me.”

How does he know that the Creator loves him? Baal HaSulam said a rule about this: If a person has love for the Creator, he should know that it is because the Creator loves him, as it is written, “The Lord is your shade.” “Therefore, from here on I take upon myself to go only above reason, for in this way I see that the Creator brings me closer.”

“Rock of My Salvation, to Praise you is a Delight”

29. RABASH, Article No. 13 (1985), “Mighty Rock of My Salvation”

We begin with the present, as it says, “To praise You is a delight,” meaning we thank and praise You for the good we have received from You. It is as our sages said, “One should always praise the Creator and then pray” (*Berachot* [Blessings], 32).

The reason is that one who believes that the Creator is merciful and gracious, and that He desires to do good to the creations, has room for prayer. This is why we must first establish the praise of the Creator, meaning a person himself should establish praise of the Creator. This does not mean that the Creator should see that the person is praising Him, since the Creator doesn’t need people. Rather, the person himself should see the praise of the Creator, and then he can ask Him to help him, since His conduct is to do good to His creations.

30. RABASH, Article No. 13 (1985), “Mighty Rock of My Salvation”

After he said, “To praise You is a delight” comes the prayer, and we say, “Restore my House of Prayer.”

What is “My House of Prayer”? It means, as it is written, “Even them will I bring to My holy mountain, and make them joyful in My house of prayer.” “My holy mountain.” *Har* [mountain] comes from

the word *Hirhurim* [thoughts/contemplations], meaning that He will bring them thoughts of *Kedusha* [holiness]—that all their thoughts will be only of *Kedusha*.

31. RABASH, Article No. 13 (1985), “Mighty Rock of My Salvation”

“And make them joyful in My house of prayer” is man’s heart, so there will be a place for the presence of the *Shechina* [Divinity] there. The *Shechina* is called “prayer,” as it is known that *Malchut* is called “prayer,” as it is written, “But I am all prayer.”

After “Restore my House of Prayer” comes “And there we will bring a thanksgiving offering.” It follows that first there is praise, then there is prayer, and then praise once more, like the order of the prayer, which concludes with praise and thanksgiving.

32. RABASH, Article No. 13 (1985), “Mighty Rock of My Salvation”

What can one do if he wants to begin with praise but his heart is closed, and he feels that he is full of faults and cannot open his mouth and sing and praise? The advice is to go above reason and say that everything is “covered *Hassadim* [mercies].” In other words, he should say that everything is *Hesed* [grace/mercy], but it is covered from him because he is not yet qualified to see the delight and pleasure that the Creator has prepared for His creations.

And after he establishes the praise of the Creator—meaning that he believes above reason that everything is good and gracious—he should pray that the Creator will mend his heart to become “My House of Prayer,” meaning that the mercies of the Creator will appear there. This is called “revealed *Hassadim*.”

And then, “There we will bring a thanksgiving offering,” meaning that he will give thanks for having been privileged with offering the *vessels of reception*. This is called, “There we will bring a thanksgiving offering” for having been rewarded with sacrificing his will to receive.

In return for it came the will to bestow, which is called “the place of the Temple.”

### The Miracle of Hanukkah and the Miracle of Purim

#### 33. RABASH, Article No. 895, “The Meaning of Hanukkah”

“We have no permission to use them, but only to see them” regarding Hanukkah candles. Using is with vessels of reception, and here the miracle was that they served the Creator with vessels of bestowal.

There is a difference between Hanukkah and Purim: The miracle of Hanukkah is on vessels of bestowal, whereas on Purim, the miracle was on vessels of reception. For this reason, there are feast and joy there, while on Hanukkah it is only to see them and not to use.

#### 34. RABASH, Article No. 12 (1991), “These Candles Are Sacred”

Baal HaSulam said about what is written, “These candles are sacred and we have no permission to use them, but only to see them,” that we must know the difference between the miracle of Hanukkah and the miracle of Purim. On Hanukkah, the decree pertained only to spirituality, that the people of Israel were prevented from observing the *Mitzvot* [commandments/good deeds]. The miracle was that when they prevailed over the Hasmoneans, they could observe the *Mitzvot*. Since spirituality has no *Kelim* [vessels], since *Kelim* are called specifically “vessels of reception,” which is called “creation existence from absence,” which is the will to receive, this is why the intimation comes, “These candles are sacred and we have no permission to use them.”

This is not so with the miracle of Purim. Then the decree was over the bodies, too, as it is written, “To destroy, to kill, and to annihilate” (Esther 3:13). It follows that the miracle was on the bodies. “Bodies” are called “vessels of reception.” Hence, on Purim, it is written, “Joy, feast, and a good day,” where a feast pertains to the body. On

Hanukkah, we were given the miracle, “no permission to use them, but only to see them.”

35. RABASH, Article No. 897, “What Is Hanukkah”

The miracle of Hanukkah was only with the good inclination. This is why it is merely called “parking,” since the work has not been completed, meaning that there are still more corrections on the evil inclination, which is called “body.” This was only the miracle of Purim.

This is the meaning of “observed and received,” thus far by force, since the evil inclination has not agreed to the work because it was still not corrected, and now that the miracle was in the redemption of the bodies, “with all your heart—with both your inclinations” comes true. This is why it is called “willingly.”

Hence, on Hanukkah, there is recognition of the miracle only in praise and gratitude, which is only the needs of the soul, while on Purim, we recognize the miracle in feast and merriment, which touches through to the body.

**Tu B'Shvat**

1. RABASH, Letter No. 46

It is known that *Rosh Hashanah* (beginning of the year) is a time of judgment, when the world is sentenced favorably or unfavorably. *Rosh* (head/beginning) means “root,” and the branches emerge from the root. The branches always extend according to the essence of the root. Thus, a root of figs will not produce branches of dates, and so forth. As the root and beginning that a person establishes for himself in the beginning, so he continues his procession of life. Also, the judgment that a person is judged in the beginning of the year means that the person judges himself, and he is the arbiter and executor, for man is the arbiter, the litigant, and the knowledgeable one, and witness. It is as our sages said, “There is judgment below, there is no judgment above.”

2. RABASH, Letter No. 29

For this reason, the 15th of *Shevat* is called “the beginning of the year” (*Rosh Hashanah*), when a person has already calculated whether to continue in the work or to the contrary, for by now he knows from which discernment he can draw life—from matters of self-reception or matters of bestowing contentment upon his maker.

3. RABASH, Article No. 901, “Rosh Hashanah for the Trees”

*Rosh Hashanah* [New Year’s Eve] for the trees. Man is called “the tree of the field,” and *Rosh Hashanah* is the time of sentencing—for judgment or for mercy. Hence, the month of *Shevat* is the fifth of the winter months, which is regarded as *Hod*, when *Daveh* [affliction] becomes *Hod* [glory/majesty].

This means that when we are rewarded with walking in the quality of *Hesed*, he extends from the *Sefira* of *Hesed* to *Hod*, and all the blessing is in the quality of *Hesed* [mercy/kindness], as it is written, “For I said, a world of *Hesed* shall be built,” where through the blessing we are rewarded with fruits. It is as Baal HaSulam wrote,

that this is why on the 15th of *Shevat* we bless on the fruits, since this is the whole distinction between *Kedusha* [holiness] and *Klipa* [shell/peel], for “Another God is sterile and does not bear fruit.”

The success in the work to be rewarded with fruits is only through *Hesed*, since when we work with the quality of bestowal, called *Hesed*, we are rewarded with *Dvekut* [adhesion] with the Creator, and when we are rewarded with *Dvekut*, we are rewarded with everything. Hence, on the 15th of *Shevat*, called *Rosh Hashanah* for the trees, we must strengthen ourselves with the quality of *Hesed*, for by this we will be rewarded with fruits called “A fruit bearing tree.”

#### 4. RABASH, Letter No. 29

It is written, “For man is the tree of the field.” That is, all the works applied to trees in order to make them fit for bearing fruit apply also to man. Until a person is ready to bear fruit, he must endure all the works applied to trees. The fruits are man’s final goal, and once, at a 15th of *Shevat* meal, Baal HaSulam explained why there is the matter of eating fruits. He said that it is because this is the whole difference between *Kedusha* (holiness) and *Sitra Achra* (other side), as it is written in *The Zohar*: “Another god is infertile and does not bear fruit,” as he interprets in the *Sulam*. That is, their source runs dry and they wither until they are completely shut. But those who advance in *Kedusha* are rewarded with blessing in their works, “Which yields its fruit in its season and its leaf does not wither” (“Introduction to the Book of Zohar,” item 23).

#### 5. RABASH, Letter No. 55

Rabbi Yohanan asks, “Is man the tree of the field?” That is, what similarity is there between man and the tree of the field? What do we learn by the comparison in text between man and the tree of the field? He brings evidence to that from the verse, “You may eat from it but do not cut it down,” etc., referring to a wise disciple. If he is decent,

meaning learning *Lishma*, which means that he is learning things that will lead him to yielding fruits, it means that this learning will make him bear fruit, meaning *Mitzvot* and good deeds. He will learn this because by that he will be rewarded with the potion of life. This is the meaning of, "You may eat from it but do not cut it down." If not, if you see that the learning you are learning does not bring you to do *Mitzvot* and good deeds, called fruits, then know that it belongs to the *Sitra Achra* and not to the *Kedusha* (holiness).

This is the reason for the custom to eat fruits on the fifteenth of *Shevat*, to imply that we are going by the way of holiness, and we have fruits.

#### 6. RABASH, Letter No. 29

Thus, one must give oneself an account each day, renew his work in overcoming, and forget the past. Instead, he should be very confident that from this day forth he will succeed in achieving permanent and eternal *Dvekut* (adhesion).



# Purim

## The Light of Purim

1. RABASH, Article No. 21 (1991), “What Does It Mean that We Read the Portion, Zachor [Remember], Before Purim, in the Work?”

That light, which was in the days of Purim, can shine only at the end of correction and not before. This light is called “the light of the purpose of creation.” That is, it is light of Hochma that is clothed in vessels of reception, meaning he wants to receive the delight and pleasure that is there, which comes from the purpose of creation. This light of the purpose of creation, called light of Hochma, cannot shine without clothing, and it dresses in the light of the correction of creation, called light of Hassadim. Before the end of correction, this light of Hochma, called Gadlut of Hochma, cannot shine together with the light of Hassadim.

At that time, there was a miracle because of the fasting and the outcries, which extended light of Hassadim, and then light of Hochma could dress within the light of Hassadim, and this is considered that there was a miracle when the light shone before the end of correction, since by nature, that light can shine only at the end of correction, which is called “in the future.” The miracle was that it illuminated before the end of correction. This is why our sages said, “All the occasions will be cancelled except for the scroll of Esther, since the light of Purim is the light that will shine in the future.

2. RABASH, Article No. 21 (1991), “What Does It Mean that We Read the Portion, Zachor [Remember], Before Purim, in the Work?”

The preparation for Purim is [...] the feeling of the evil of Haman, who wants to destroy and to kill and annihilate all the Jews, from youth to old, infants and women, in one day.

Therefore, one must pay attention to the Haman in his heart, how he wants to destroy anything related to Kedusha [holiness], meaning

anything that can yield something that is regarded as Kedusha. Regardless of the measure of the matter, even if it is the smallest, he wants to destroy it. He regrets that he hasn't the power to overcome the sensation of evil of Haman, who wants to destroy all the Jews.

We should interpret that "all the Jews" means anything that has some relation to "for the sake of the Creator," this he wants to destroy. This is called "recognition of evil," which is a *Kli* and a lack. Afterward, we can receive a filling for it, called "light," which comes to fill the lack that is in the *Kli*. Hence, afterward, Israel were rewarded with "and it was turned to the contrary, so that the Jews governed their enemies," and they were rewarded with receiving the Torah.

## The Way of Mordechai

### 3. Midrash Rabbah, Esther, 6:2

"There was a Jewish man in Shushan, the capital." Why was his name "Jewish," since he was a Benjamite? It is because he unified the name of the Creator before all the people in the world. And because he unified the name of the Creator, he was called Yehudi [Jewish] - Yechidi [unique]. Some say he was equal to Abraham in his generation. As Abraham had given himself into the furnace and He brought him back, and he showed the people the greatness of the Creator, similarly, Mordechai, in his days, people acknowledged the greatness of the Creator, as it is written, "And many among the peoples of the land became Jews." He unified the name of the Creator and sanctified it; therefore, he was called Yehudi [Jewish], as it is written, "A Jewish man," do not pronounce it Yehudi [Jewish] but Yechidi [unique].

4. RABASH, Article No. 11 (1987), “Purim, and the Commandment: Until He Does Not Know”

The way of Righteous Mordechai is to work only in order to bestow upon the Creator, which is called “bestowing.” By this we can later come to the degree of wholeness, when he comes to a degree where he can already say to the Creator, “I want You to give me delight and pleasure because I want to observe Your desire: to give to the creatures delight and pleasure. Now I am ready to receive the delight and pleasure because I know that I do not want this due to self-love, but in order to bestow.”

Now, with the aim to bestow, reception of the King’s gift is in wholeness. That is, there is no shame there because the reception is because of his desire to assist the Creator, for the purpose of creation to be revealed, so everyone will know that the purpose of creation is to do good to His creations.

## The Way of Haman

5. RABASH, Article No. 11 (1987), “Purim, and the Commandment: Until He Does Not Know”

Haman’s way is not to look at the correction of the Tzimtzum that was placed on the vessels of reception. Rather, he says, “Since the Creator created the world in order to do good to His creations, and we see that in our nature there is a desire to receive delight and pleasure, then why did the Creator create this desire if not to use it? Did He instead create in us a desire and craving to receive pleasure and said not to use it but be tormented by it?”

It therefore follows that this is the opposite way.

6. RABASH, Article No. 11 (1987), “Purim, and the Commandment: Until He Does Not Know”

Haman claimed that since the king, meaning the Creator, created the will to receive, He must want us to receive and enjoy. And all the king’s servants kneeled, meaning surrendered to Haman’s view because he argued that this will to receive—which Mordechai says not to use—is incorrect because the Creator did not create it in vain, but rather to be used. And Mordechai says “No,” as it is written, “And Mordechai did not kneel and did not bow.” This is the meaning of what is written, “And the king’s servants, who are at the king’s gate, said to Mordechai: ‘Why are you defying the king’s commandment?’”

Baal HaSulam said about this that it means that the king’s servants said to Mordechai: “Haman is telling us that his going in his way and not in Mordechai’s way is because this is the path of truth.” This is the meaning of their asking Mordechai, “Why are you defying the king’s commandment?” meaning the Creator, for Haman said that so the king had commanded him, meaning the King of Kings.

This means that since the will to receive and to crave for self-love is the King of all Kings, He has created this force in the creatures. This is why the whole world supports Haman’s view and mind.

## **The Lights of Haman in the Vessels of Mordechai**

7. Baal HaSulam, Shamati, Article No. 137,  
“Zelophehad Was Gathering Wood”

Mordecai was from the quality of the tree of life, not wanting to extend anything below since he had no deficiencies. Hence, He had to increase the quality of Haman, so he would draw the lights below.

Afterward, when he disclosed his deficiency, Mordecai would receive them in the form of reception in order to bestow.

8. RABASH, Article No. 913, “His Law He Contemplate”

When one cannot see the true face of one’s evil, meaning the form of Haman, he cannot pray to the Creator to help him be saved from the bad.

Only when one sees the greatness of Haman, that he wants to kill and destroy all the Jews, etc., meaning that Haman wants to destroy everything that has any relation to Judaism, that he does not let him do anything in Kedusha [holiness], then he can make an honest prayer, and then the words “the Creator helps him” come true. Hence, then the words “fasting and crying out” become pertinent, when they are praying to the Creator to be saved from this evil Haman.

9. RABASH, Article No. 913, “His Law He Contemplate”

When the Creator helps him, the Creator asks Haman, “What should be done with the man whom the king wishes to honor?” At that time, Haman thinks, “Whom does the king wish to honor more than me?” meaning that all the bad extends from the will to receive (as it is written in the introduction to the *Sulam* [Ladder] commentary to *The Zohar*), which is the Haman in a person, who claims that the Creator’s wish is to do good to His creations, meaning that all the pleasures belong to the will to receive.

But the Creator said, “Do so to Mordechai the Jew.” If He asked the good inclination, called “Mordechai the Jew,” if he wanted anything, he would answer that all he wants is to bestow upon the Creator and he does not need anything. For this reason, He asked Haman, who wants to receive all the pleasures that exist in reality, and then the Creator said that all the pleasures should be given to Mordechai, meaning that the person will receive all the pleasures only in order to bestow contentment upon his Maker.

This, Baal HaSulam said, is “lights of Haman in vessels of Mordechai.” This means that all the pleasures should be received only with the intention for the sake of the Creator.

10. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

Baal HaSulam interpreted regarding Haman and Mordechai. He said that we see that when Ahasuerus wanted to glorify Mordechai, as it is written (Esther 6:3), “And the king said, ‘What honor or dignity has been bestowed on Mordechai for this?’ ... and the king said to him, ‘What is to be done for the man whom the king desires to honor?’ ... Haman said to the king ... let them bring royal apparel.”

Accordingly, he asked, “How can such a thing be? If the King wants to honor Mordechai, he asks Haman ‘What is to be done for the man whom the king desires to honor?’” He answers that this implies to the order of imparting abundance upon the lower ones. The Creator certainly wants to give honor and greatness to the righteous, which is Mordechai the righteous. But should He ask the righteous, “What do you want Me to give you?” the righteous will say that he does not want to receive anything. On the contrary, all he wants is to bestow upon the King.

This is why he had to ask the Haman in him, who understands that it is good to receive, and then he said, “And do so to Mordechai the Jew,” meaning that he will receive the honor and greatness not in the *Kelim* of Haman, which are called “receiving in order to receive,” but in receiving in order to bestow.

11. Baal HaSulam, Shamati, Article No. 37, “An Article for Purim”

The dispute between Mordecai and Haman. Mordecai’s argument was that what we now see, that the Creator reveals the authority of Hochma is not so they would receive the Hochma, but in order to improve the Hassadim, meaning that now they will be able to show

that their reception of the Hassadim is voluntary. That is, they have room to receive Hochma, since now is the time of the control of the left, which shines Hochma, yet they choose Hassadim. It follows that now they show—by receiving the Hassadim—that the right rules over the left.

[...] And Haman claimed the opposite, that the Creator's current disclosure of the left line, which is Hochma, is in order to use the Hochma. Otherwise, it would mean that the Creator did something needlessly, meaning that He did something and there is no one to enjoy it. Hence, we should not regard what Mordecai says, but everyone should listen to him and use the disclosure of Hochma that now appeared.

12. Baal HaSulam, Shamati, Article No. 229, "Haman Pocket"

Concerning the eating of the Haman *Tashim*, meaning Haman's Pockets,<sup>1</sup> he said that since "man must be intoxicated on Purim until he cannot tell between the evil Haman and the blessed Mordecai," we eat Haman Pockets, so we remember that Haman did not give us more than pockets, called *Kelim* [vessels], and not the interior. This means that it is only possible to receive Haman's *Kelim*, and not the lights, called "internality," since the big vessels of reception are in Haman's domain, and this is what we must take away from him.

However, it is impossible to extend lights with the *Kelim* of Haman. This occurs specifically through the *Kelim* of Mordecai, which are vessels of bestowal. But there was a *Tzimtzum* [restriction] on the vessels of reception. This is explained in the verse: "And Haman said in his heart, 'Whom would the king delight to honor more than me?'"

This is called "a real will to receive." This is why he said "Let royal apparel be brought which the king uses to wear, and the horse that the king rides upon," etc.



## Until He Does Not Know

### 13. RABASH, Article No. 910, “Until He Does Not Know”

“Until he does not know”: There are three discernments:

1) Not knowing the distinction between cursed and blessed, meaning that knowing that the will to receive is called Haman and the desire to bestow is called “righteous Mordechai” has not been established. Rather, even when he works in order to receive, he considers it as being righteous.

2) The awareness that reception is called Haman and bestowal is called “righteous” has been established in him.

3) At the end of correction, called “very,” when *SAM* becomes a holy angel, meaning that reception has been corrected with the aim to bestow, there will be no distinction between reception and bestowal since all of the reception has been admitted into the aim to bestow. This is the meaning of “One must be intoxicated,” since all the occasions will be canceled except for Purim, since it pertains to the end of correction.

This is why we should imply the end of correction, where intoxication implies sweetening, when all the bad has been sweetened, while in the not knowing of the first kind there is still no sweetening.

### 14. Baal HaSulam, Shamati, Article No. 37, “An Article for Purim”

In the matter of him not knowing, [...] although lights of *Hochma* illuminated, it is impossible to receive without the light of *Hassadim*, as this induces separation. However, a miracle was made where by fasting and crying they extended the light of *Hassadim*, and then they could receive the light of *Hochma*.

However, there is no such thing before the end of correction. But since this discernment is from the discernment of the end of correction, at which time it will already be corrected, as it is written in *The Zohar*:

“*SAM* is destined to be a holy angel.” It follows, that then there will be no difference between Haman and Mordecai, for Haman, too, will be corrected. This is the meaning of “on *Purim*, one must intoxicate until one cannot tell the cursed Haman from the blessed Mordecai.”

## Megillat Ester [Book of Esther]

15. RABASH, Article No. 391, “The Creator Did Not Try Job”

Baal HaSulam said that the meaning of the *Megillah* [Purim scroll/book of Esther] means that then was a time of *Hitgalut* [revealing]. Haman said about this that we must walk in the manner of knowing. This is the meaning of “and do not do the king’s laws.” Conversely, Mordechai argued that the revelation comes only in order to withstand the test and to take upon themselves the concealment,

16. Baal HaSulam, Article No. 37, “An Article for Purim”

The meaning of *Megillat Ester* [the scroll of Ester]. There seems to be a contradiction in terms here, since *Megillah* [scroll] means that it is *Galui* [revealed] to all, while *Ester* means that there is *Hastara* [concealment]. However, we should interpret that the whole disclosure is in order to give room to choose concealment.

17. RABASH, Article No. 911, “The Meal of a Wicked One”

The meaning of the *Megillah* [scroll] of Ester: They are two opposites, where during the concealment, there is coercion, and during the disclosure, it is a time of goodwill.

## There Is a Certain People

18. Baal HaSulam, Article No. 144, “There Is a Certain People”

“There is a certain people scattered abroad and dispersed among the peoples.” Haman said that in his view, we will succeed in destroying the Jews because they are separated from one another; hence, our power against them will certainly prevail, as it causes separation between man and the Creator. And the Creator will not help them anyway, since they are separated from Him. This is why Mordecai went to correct that flaw, as it is explained in the verse, “the Jews gathered,” etc., “to gather and to stand up for their lives.” This means that they saved themselves by uniting.

## When Adar Begins, We Increase Joy

19. RABASH, Article No. 19 (1986), “Concerning Joy”

Our sages said, “From the beginning of *Adar* we increase joy.” We asked, “Why increase joy?” That is, joy is a result of some reason, so what is the reason that could evoke the reason to bring us joy?

According to the above, it pertains to increasing advancement on the right line, called “wholeness.” When a person is in a state of wholeness, it is called “equivalence.” That is, the whole, which is the man, is now adhered to the Whole, as it is written, “The blessed adhere to the blessed, and the cursed does not adhere to the blessed.” Therefore, if one is in a state of criticism, called “left line,” he is in a state of “cursed,” and then he is separated from the Whole. For this reason at that time he can feel only darkness and not light, for only light brings joy.

20. RABASH, Article No. 19 (1986), “Concerning Joy”

When the lower ones engage in joy, in the same manner they extend light of joy downward, as it is written (Esther, 9:21), “And Mordecai wrote, to oblige them on those days when the Jews rid themselves of their enemies, and it was a month which was turned for them from sorrow into gladness and from mourning into a holiday, that they should make them days of feasting and rejoicing,” by which they will extend the light of the end of correction that illuminated then.

We should discern concerning the extension of the joy. We said that the reason for this is that at that time a person thanks the Creator for bringing him closer. It follows that when he gives thanks, he engages in bestowal because he thanks and praises the Creator for giving him a thought and desire to have some contact with spirituality.

## The End of Correction

21. Zohar for All, Beresheet [Genesis], “Pure Marble Stones,” Item 255

At the end of correction, when SAM is revoked, it will appear to all that SAM had never lived, but that unity was always ruling, as it is written, “There is none else besides Him.”

22. RABASH, Article No. 386, “This Is the Day that the Lord Has Made”

“This is the day which the Lord has made; we will rejoice and be glad in it.” “This is the day” means that “this” is called “day,” and not something else. What is it when the Lord “makes”? It is that each one will attain that “we will rejoice and be glad in it.” “In it” means in the Creator, in *Dvekut* [adhesion] with the Creator, which is called “equivalence of form,” which is that each and every one will understand that there is no greater joy than to bestow contentment

upon one's Maker. This is what we hope for. When the general public achieves this degree, it will be called "the end of correction."

# Passover

# Going Down to Egypt

## Abraham's Question: By What Will I Know that I Will Inherit It?

### 1. Baal HaSulam, "Inheritance of the Land"

The souls cannot receive the good reward for which He created the world and the souls if they do not have a *Kli* [vessel] ready to receive. And the only way one can obtain that *Kli* is through labor and toil to observe the *Mitzvot* [commandments] through the pressure and the wars that one fights with the evil inclination, and the numerous preventions and troubles. The affliction and labor in Torah and *Mitzvot* provide a *Kli* for the soul so it may be fit to receive all the delight and pleasure for which He created all creations.

### 2. Baal HaSulam, "Inheritance of the Land"

Inheriting the land requires much preparation, since the *Segula* [merit/power/cure] of Torah and *Mitzvot* depend entirely on this, as through it one is rewarded with all the abundance and benefit that the Creator has contemplated with regard to all the souls of Israel before He created them. This is also why Abraham the patriarch was perplexed and did not understand from where they would take such great vessels of reception as to be rewarded with the holiness of the land. Finally, the Creator told him that laboring in Torah and *Mitzvot* in the exile in Egypt will provide them with these great vessels and they will be fit for the holy land.

3. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

“And He said to him, ‘I am the Lord who brought you out of Ur of the Chaldeans to give you this land to inherit it.’ And he said, ‘Lord God, by what will I know that I will inherit it?’ And He said to Abram, ... ‘Know for certain that your descendants will be strangers in a land that is not theirs, and they will be enslaved and oppressed four hundred years ... and afterward they will come out with many possessions.’”

Here, too, we should understand the answer that Abraham received to the question, “By what will I know that I will inherit it?” since the Creator’s answer was to this question, as it is written, “And He said to Abram, ‘Know for certain that your descendants will be strangers in a land that is not theirs ... and afterward they will come out with many possessions.’” Thus, the question was about guarantees on the inheritance, and the answer to the guarantee was that the people of Israel will be in exile. But is exile a guarantee for inheriting the land?

Baal HaSulam explained the meaning of this question: It is known that there is no light without a *Kli* [vessel]. That is, it is impossible to receive filling if there is no lack. A lack is called a *Kli*, and when Abraham saw what the Creator wanted to give his sons, he said, “I do not see that my sons will have a need for that spiritual inheritance of the land.”

4. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

Abraham asked the Creator, “How will I know that I will inherit it,” since they haven’t the *Kelim* [vessels] or the need for the great inheritance that You are showing me that You will give to my sons; they haven’t the need.

To this, the Creator replied to him, “I will give them a need for the lights, just as I will give them the lights.” In other words, the Creator will give them both the lights and the *Kelim*. Do not think



that I bestow only the abundance. Rather, I bestow upon them both the need, which is called *Kli*, and the abundance. This is called “lack and filling.”

By the people of Israel being in exile in Egypt four hundred years, which is a complete degree of four *Behinot* [discernments], by being in exile in a land that is not theirs, meaning that the Egyptians will impart Israel with a desire for self-reception, a desire that does not belong to *Kedusha*, which is called *Eretz* [land], from the word *Ratzon* [desire], and their wanting to escape that desire, when I make them unable to come out of that governance by themselves and see that only the Creator can help them, and they will have no other choice but to ask Me for help.

5. RABASH, Article No. 41 (1990), “What Are the Light Mitzvot that a Person Tramples with His Heels, in the Work?”

Abraham’s question was that he saw what would be the inheritance of the land, which is *Malchut* that carries the upper abundance, which contains the five *Behinot* [qualities] *NRNHY* of *Kedusha* [holiness]. Also, it is known that there is no light without a *Kli* [vessel], meaning no filling without a need. Yet, Abraham saw that Israel have no need to obtain the completion of the degree. Rather, if they attain a little bit of illumination from above, they will be satisfied. Naturally, they would have no need to obtain the *NRNHY* of *Neshama* that is included in *Malchut*, which is called “the inheritance of the land.”

6. RABASH, Article No. 44 (1991), “What Is the Reason for which Israel Were Rewarded with Inheritance of the Land, in the Work?”

Abraham saw according to the rule that “There is no light without a *Kli*,” meaning that “there is no filling without a lack,” that if the Creator were to give to Israel a little bit of illumination and awakening from above, they will settle for little and will have no need for higher degrees. As a result, Abraham saw that there was no way for the

people of Israel to receive the inheritance of the land, since they have no need for it.

This was the question, “How will I know?” It is not that he did not believe what the Creator had told him. Rather, his question was that he said that he could not see them having a need for it. It is like giving something precious to a person who has no need for it. He cannot enjoy it. It follows that even if they are given the inheritance of the land, without the need, they will not be able to enjoy it. Although from the perspective of the giver, everything is fine, if the lower one has no need, what can the giver do? This is what Abraham asked.

7. RABASH, Article No. 41 (1990), “What Are the Light Mitzvot that a Person Tramples with His Heels, in the Work?”

“How,” said Abraham, “will they receive the light, when they have no *Kelim* [vessels], called ‘need’?” At that time, the Creator told him, “Know for certain that your descendants will be strangers in a land that is not theirs.” In other words, the people of Israel will be in an *Eretz* [land], meaning a *Ratzon* [desire] that does not belong to the people of Israel. They will be under the governance of the will to receive, which belongs to Pharaoh, King of Egypt.

“They will be tormented,” meaning that the people of Israel will suffer because they are unable to work in order to bestow, which would bring them *Dvekut* [adhesion] with the Creator. At that time they will need the Creator’s help, as it is written, “And their cry rose up to God from the work, and God heard their groaning, and God remembered His covenant with Abraham.”

8. RABASH, Article No. 22 (1989), “Why Are Four Questions Asked Specifically on Passover Night?”

“What do we see in the Creator’s reply to Abram’s question, ‘By what will I know...,’ that by being in a land that is not theirs, meaning in exile, Abram could be certain that they would inherit the land?”

He said that since there is no light without a *Kli* [vessel]—meaning no filling without a lack, and Abram said to the Creator that he did not see that they would need such great lights, called “the land of Israel”—the Creator told him that by being in exile and by asking the Creator to deliver them from exile, how will He deliver them? Only with great lights, since “The light in it reforms him.” Thus, then they will have the need for the great lights.

9. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

We can interpret what Abraham the Patriarch asked of the Creator: “How will I know that I will inherit it?” For how will they be able to accept the burden of faith, since it is against reason, and who can go against reason? Thus, how will they come to be granted the light of faith, since perfection depends on this alone?

The Creator answered him about this: “Know for certain, etc., that they will be in exile.” This means that He prepared a *Klipa* [shell], which is the evil inclination, an evil person, Pharaoh king of Egypt. The letters of the word Pharaoh are like the letters of the word *Oref* [back of the neck], as the ARI wrote (*Shaar HaKavanot* for *Pesach*) that Pharaoh is considered the *Oref*, the narrow in the sea. He would suck out the abundance that comes to the lower ones with his question (Exodus 5:2), “Who is the Lord that I should obey His voice?” By this very question, they are in the hands of the *Klipot* [shells].

10. RABASH, Article No. 41 (1990), “What Are the Light Mitzvot  
that a Person Tramples with His Heels, in the Work?”

When a person should work for the sake of the Creator, which is to him above reason, a person has no regard for this, since the body resists working for no reward. Therefore, when we say to the body that we must work only in order to bestow upon the Creator, the body says that this is far from the mind and it is not worth straining for such

work. Then, the person sees that he cannot overcome the body. As Baal HaSulam explained, the fact that it is not within man's power to emerge from the control of the will to receive for himself, the Creator did this on purpose, so that by this a person will acquire a need for the Creator's help, for otherwise he is lost.

Hence, when a person asks the Creator to help him, by this he receives help from above. This is the light of the Torah, which "reforms him," as said in *The Zohar*, that by this he receives *Kelim* and a need to attain the *NRNHY* of *Neshama*. This was the Creator's answer to Abram's question, "How will I know that I will inherit it?"

11. RABASH, Article No. 380, "Anyone Who Sanctifies the Seventh – 2"

A person must begin the war so as to have *Kelim* and a need for salvation and the help of the Creator, as was said, "If the Creator did not help him, he would not overcome it." It follows that He did not give man the ability to win the war on purpose, since through the war one obtains the *Kelim* and need for the abundance.

Hence, we need both: to enter the war so as to obtain *Kelim*, and the help that is required is that specifically the Creator will help him, since through the help he obtains the inheritance of the land that the Creator promised to Abraham.

## **Joseph and His Brothers - I Seek My Brothers**

12. RABASH, Article No. 3 (1984), "Love of Friends – 1"

"And a certain man found him, and behold, he was wandering in the field. And the man asked him, saying, 'What are you seeking?' And he said, 'I seek my brothers. Tell me, I pray you, where they are feeding the flock?'" (Genesis, 37).

A man "wandering in the field" refers to a place from which the crop of the field to sustain the world should spring. And the works of

the field are plowing, sowing, and reaping. It is said about that: “They that sow in tears shall reap in joy,” and this is called “a field which the Lord has blessed.”

Baal HaTurim explained that a person wandering in the field refers to one who strays from the path of reason, who does not know the real way, which leads to the place he should reach, as in “an ass wandering in the field.” And he comes to a state where he thinks that he will never achieve the goal he should achieve.

“And the man asked him, saying, ‘What are you seeking?’” meaning, “How can I help you?” “And he said: ‘I seek my brethren.’” By being together with my brothers, that is, by being in a group where there is love of friends, I will be able to mount the trail that leads to the house of God.

This trail is called “a path of bestowal,” and this way is against our nature. To be able to achieve it, there is no other way but love of friends, by which everyone can help his friend.

“And the man said: ‘They are departed hence.’” And Rashi interpreted that they had departed themselves from the brotherhood, meaning they do not want to bond with you. This, in the end, caused Israel’s exile in Egypt. And to be redeemed from Egypt, we must take it upon ourselves to enter a group that wants to be in love of friends, and by that we will be rewarded with exodus from Egypt and the reception of the Torah.

# Exile in Egypt

## Exile in Egypt

13. RABASH, Article No. 71, “The Meaning of Exile”

What is exile? It is that he is under the rule of self-love and cannot work for the sake of the Creator. When is self-love considered exile? It is only when he wants to emerge from this control because he suffers from not being able to do anything for the sake of the Creator.

14. RABASH, Article No. 15 (1991), “What Is the Blessing, ‘Who Made a Miracle for Me in This Place,’ in the Work?”

We should know that the exile he feels, that he is in exile, is measured not by the exile, but by the sensation of bad and suffering that he suffers because he is in exile. Then, when he is tormented because he is under the rule of oppressors and he must do all that they demand of him, and he has no right to do what he wants, but he must serve and carry out all that the nations of the world in his body demand, and he is powerless to betray them, to the extent of the pain he feels and his desire to escape them, to that extent he can enjoy the redemption.

15. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

As Baal HaSulam explained, the exile in Egypt was in order to obtain the *Kelim* of the Egyptians. But it was only to borrow, and later to return to them. He interpreted that this matter of the Creator saying to Abraham, “Your descendants will be strangers in a land that is not theirs,” was a guarantee of the inheritance. This meant that they would have a need to receive the abundance from the Creator, since

wanting to come out of the enslavement of the Egyptians can be only through the help of a holy soul. Then they will need the Creator's help each time, and from this they will have a need to draw higher degrees.

16. RABASH, Article No. 15 (1990), "What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?"

The ARI says that the exile in Egypt was that the view of *Kedusha* [holiness] was in exile. This means that the *Klipa* of Egypt ruled over the people of Israel. We should interpret that the people of Israel means that the whole nation wanted to work for the sake of the Creator and not for their own sake, as it is known that "Israel" means *Yashar-El* [straight to the Creator], meaning everything for the Creator.

The governance of Pharaoh is the opposite: to work only for one's own sake. For this reason, the view of *Kedusha* means that we must work for the sake of the Creator, meaning to bestow. This discernment was in exile under the rule of Pharaoh, king of Egypt, where *Mitzrayim* [Egypt] has the letters of *Metzar-Yam* [narrow sea], and it is known that "narrow" means scarce in *Hassadim* [mercies].

17. RABASH, Article No. 380, "Anyone Who Sanctifies the Seventh – 2"

When one properly sanctifies the point in the heart within him, he begins to enter the exile in Egypt. At that time, he begins to see each time how far he is from the act of bestowal. Then, *Kelim* form within him, meaning deficiencies, which the Creator will later be able to fill.

18. Baal HaSulam, Shamati, Article No. 86, "And They Built Arei Miskenot"

The benefit in the exile was the feeling that the will to receive is a sin, and this is the reason to decide that there is no other choice but to try and acquire vessels of bestowal. This is the meaning of the Creator's

answer to Abraham the Patriarch about his request for guarantees for the inheritance of the land: “Know for certain that your seed, etc., and they shall afflict them, etc.” Through the exile they would come to discover that the hairsbreadth is a sin, and then they would accept the real work in order to detach themselves from the sin.

19. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

In the state of *Lo Lishma*, a person feels that he is regarded as Israel. But when a person wants to begin the work of bestowal, meaning to have *Kelim* to receive Inner Light, when he wants to emerge from self-love, then he comes into the exile in Egypt. That is, then a person sees how he is remote from *Dvekut* [adhesion] with the Creator in equivalence of form. Instead, whether in mind or in heart, the *Klipa* [shell/peel] of Egypt governs.

In that state, he sees that he is far from being Israel. Instead, he is in a state of Jacob, a state of *Katnut* [smallness/infancy] from the words *Akev* [heel] and *Sof* [end]. In other words, he is in utter lowliness, seeing that each day, he is farther from the Creator and has no grip on *Kedusha* [holiness/sanctity].

This is called the “exile in Egypt.”

20. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

When the people of Israel were in exile in Egypt and were under the governance of Pharaoh, King of *Metzar-Yam* [Narrow Sea/Egypt], and wanted to emerge from his governance, they could not. It was still unclear to them what it means to work in order to bestow and not for one’s own sake. Although they wanted to work for the sake of the Creator, they saw that they could not. Yet, they always had excuses as



to why they cannot aim in order to bestow, and they did not feel that they were so far from the Creator.

21. RABASH, Letter No. 66

If a person is placed under this rule, like the nations of the world, then he is in exile, and then he is regarded as an idol worshipper. And then there is room for prayer that the Creator will help him out of this exile. And then it can be said: Now, meaning once he is in exile and regarded as an idol worshipper, it can be said, “Now the Creator has brought us closer to His work,” meaning, to work in the work of the Creator, and to not work for the governance of idol worshipping.

This is called the “exodus from Egypt,” when all the works are for the Creator. For this reason, we relate the commandments to the memory of the exodus from Egypt. Only then, once we have come out of the exile in Egypt, can we keep the commandments because of the Creator’s commandment and not for other reasons.

22. RABASH, Article No. 936, “The Time of Redemption”

Since man was created with a will to receive for himself. Because obtaining the real pleasures requires being rewarded with *Dvekut* [adhesion] first, called “equivalence of form,” meaning that his aim will be for the sake of the Creator, called “in order to bestow,” which is the quality of the Creator, who is called “the Giver,” this is against nature.

It follows that he is placed in exile under the rule of the king of Egypt. And since the body is called will to receive, there is no point in serving the Creator against one’s will, since there is no pleasure in something that is compulsory, only a sorrowful life.

But only such is the way of Torah, the way until we achieve Torah *Lishma* [for Her sake]. Until then, life is a sorrowful life, meaning compulsory.

23. RABASH, Article No. 41 (1990), “What Are the Light Mitzvot that a Person Tramples with His Heels, in the Work?”

One who learns Torah, since he believes in the words of our sages, who said, “The Creator said, ‘I have created the evil inclination; I have created the Torah as a spice.’” This spice is given to a person so he will feel how far he is from the Creator.

It follows that the Torah gives man the *Kli*, meaning the lack, for man to ask the Creator to deliver him from exile, called “exile in Egypt.” It is known that *Metzar-Yam* [*Mitzraim* (Egypt)] means *Tzar-Ayin* [lit. narrow-eyed, meaning “jealous”]. That is, a person has no power to bestow, but only to receive. Although he sees that it is impossible to approach the Creator before all his actions are in order to bestow, he nonetheless sees that there is no way he will be able to achieve this without His help.

24. RABASH, Article No. 13 (1989), “What Is the ‘Bread of an Evil-Eyed Man’ in the Work?”

Why is the grave prohibition of “Do not eat the bread of an evil-eyed man,” for which Israel remained in exile? It is as it says, “Had Israel not tasted the bread of the Egyptians when they went down to Egypt, they would not have been left in the exile in Egypt.” “Exile” means that the people of Israel could not work in order to bestow upon the Creator, but only in order to receive for themselves. This is called the “exile in Egypt,” when they could not emerge from their control and the will to receive for oneself dominated. This is why *The Zohar* says that if, when they descended to exile in Egypt, they had been cautious not to eat—meaning not to enjoy what the Egyptians enjoy, meaning the evil-eye, which is the will to receive for oneself—they would not have come under their control in the exile.

It follows that the gravity of the prohibition of an evil-eyed man is because his bread is entirely in order to receive, and this causes all the

separation from *Kedusha*. This is the prohibition of “Do not eat the bread of an evil-eyed man.”

25. RABASH, Article No. 22 (1989), “Why Are Four Questions Asked Specifically on Passover Night?”

One should know that these descents were given to him to learn how it is possible to appreciate the state of ascent. But during the descent, one cannot learn anything from it.

However, during the ascent he can make a true judgment and say, “Now I am in a state of faith, and this came to me from the Creator. Otherwise, I would immediately fall into a state of self-love.” If he does not make this calculation and thank the Creator for bringing him closer, he is immediately thrown. It turns out that it is impossible to obtain real pleasure from nearing the Creator unless he can appreciate it, as said above, “As the advantage of the light from the darkness.”

It follows that for the creatures to receive the delight and pleasure and feel it, those descents were all necessary. They are called “exile,” and this is called “*Shechina* [Divinity] in exile” or “*Shechina* in the dust.” Only by this will one have the *Kelim* [vessels] to feel the delight and pleasure.

26. RABASH, Article No. 71, “The Meaning of Exile”

“When Israel are in exile, the *Shechina* [Divinity] is with them.” This means that if one falls into a descent, spirituality is also descended in him. But according to the rule, “a *Mitzva* [commandment] induces a *Mitzva*,” why does he come into a descent? Answer: He is given a descent from above so as to feel that he is in exile and ask for mercy, to be delivered from exile. This is called “redemption,” and there cannot be redemption if there is no exile there, first.

27. RABASH, Letter No. 66

It is impossible to come out of the exile in Egypt before entering the exile. Only then can it be said that we are coming out of the exile.

The author of the *Haggadah* tells us about this that we need to know that in the beginning our fathers were idol worshippers, meaning that they were in exile under the rule of idol worshippers, and only then the Creator brought our fathers closer. But if they did not feel that they were placed under the rule of idol worshippers, it could not be said that the Creator had brought them closer. Only when a person is remote from the Creator can it be said that the Creator is bringing him closer, because the absence should always come before the presence, for the absence is the *Kli* [vessel] and the presence is the light that fills the absence and the darkness.

28. RABASH, Article No. 936, "The Time of Redemption"

It is impossible to emerge from exile before one is in exile. It is also known that the holy Torah is eternal and applies to each and every generation. Also, we say in the *Haggadah* [Passover story], "Every generation, one must see oneself as though he came out of Egypt."

For this reason, we must know the meaning of the exile we are in, and what it means that each generation we must emerge from this bitter exile.

29. RABASH, Article No. 15 (1991), "What Is the Blessing, 'Who Made a Miracle for Me in This Place,' in the Work?"

It is written, "Remember that you were a slave in Egypt"? And who says that being a slave is so bad? After all, there are people who want to be slaves, as was said, that the slave said, "I love my master." The thing is that exile is according to the level of suffering and pain that one feels in the exile. To that extent, it is possible to be happy about the redemption. This is like light and *Kli* [vessel], meaning that the

suffering we suffer from something is the *Kli* that can receive light if it liberates itself from the suffering.

## The Klipa of Egypt

30. RABASH, Article No. 16 (1985), “But the More They Afflicted Them”

The *Klipa* [shell] of Egypt is a general *Klipa*. It is where the sparks of *Kedusha* fell, which the people of Israel—who were in Egypt—had to correct. Thus, first there must be pain and affliction for not being able to exit their governance, as it is written, “And the children of Israel sighed because of the labor, and they cried, and their cry came up unto God because of the labor. And God heard their groaning.”

31. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

The *Klipa* [shell/peel] of Egypt was that each one could work only in order to receive in return. But without return, meaning only to bestow, he does not permit any action. This is considered that Egypt was narrowing [constraining] the quality of Israel.

32. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

our sages said, “Anyone who constrains Israel becomes a *Rosh* [head].” That is, who can control the quality of Israel? Only he who is the *Rosh*, he governs. Then he constrains the quality of Israel, not letting one work for the sake of the Creator, which is called to engage

in *Hesed* [mercy], but only in reception for oneself. This is called “the *Klipa* of Egypt.”

33. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

Before they saw the situation—that they are in the hands of the *Klipot*, and were hurting and afraid that they would remain there forever—they had no need for the Creator’s help from vessels of reception, if they do not feel the shortcoming and detriment caused by them, that this is all that obstructs them from adhering to the Creator. This is because otherwise one has a higher regard for work in the form of knowledge and reception, and faith is considered lowliness. They prefer knowledge and reception since this is what man’s exterior mind necessitates.

Hence, they were given the exile, to feel that they do not progress in nearing the Creator, and all their work sinks in the *Klipa* of Egypt. Finally, they saw that they had no other choice but to take upon themselves the work of lowliness, which is faith above reason, and yearn for bestowal. Otherwise, they feel that they are in the domain of the *Sitra Achra* [other side].

## **Hebrew Man and Egyptian Man**

34. RABASH, Article No. 17, (1991), “What Is, ‘For I Have Hardened His Heart,’ in the work?”

“He went out to his brethren and saw their suffering, and he saw an Egyptian man striking a Hebrew man, one of his brethren, and he saw that there was no one.”

In the work, we should interpret that precisely when a person has the quality of Moses, called “Torah,” he can see how an Egyptian man, meaning the will to receive for himself, he says that it is called

“a man,” and with this force, called “Torah,” he sees that it strikes the Hebrew man. That is, for the Hebrew, a “man” is one who does not do what a beast does, meaning that a man is one who does not use the desires of beasts, as it is written, “and he saw that there was no one,” meaning that “a man” will never emerge from him by itself. This is so because that person has the quality of Moses, who is the quality of “faithful shepherd” (who shepherds the faith for the whole of Israel), and that force awakens a person to see the truth, that he will never achieve the quality of “man” by himself. This is the meaning of the verse, “and he saw that there was no one.” This causes him to ask the Creator to give him faith in the Creator, by which he will achieve *Dvekut* with the Creator.

35. RABASH, Article No. 13 (1989), “What Is the  
‘Bread of an Evil-Eyed Man’ in the Work?”

The Egyptians despised the food of the Hebrews, since all the bread of the Hebrews, meaning their nourishment, was in order to bestow, and to the Egyptians, all the bread is evil-eyed, namely to receive. When they heard that the Hebrews’ bread is to bestow, and bestowal is loathsome and despicable, since when they must work in order to bestow and not receive for their own sake, they regard this work as despicable and they do not feel any taste in it.

Therefore, as soon as the Egyptians heard that we must work in order to bestow, they came to feel that they must lower themselves, meaning that all their reason, which mandates that a person should see to his own benefit and they cannot do anything that does not yield self-benefit.

Therefore, when the body is under the governance of Egypt, as soon as it hears the slightest hint that we must work in order to bestow, it immediately despises this work and claims that it is still with all its wits and will not surrender and eat the Hebrews’ bread, as for them this bread is abomination because this bread is against reason.

## Pharaoh King of Egypt

### Pharaoh

36. RABASH, Article No. 17 (1990), “What Is the Assistance that He who Comes to Purify Receives in the Work?”

Pharaoh is the evil inclination that is within man’s body.

37. RABASH, Article No. 923, “And he said, ‘When You Deliver the Hebrew Women’”

When a person begins to walk on the path of the Creator, Pharaoh king of Egypt is the king who rules over the bodies, to keep those who work in order to bestow so that the bodies will resist and they will not be able to achieve the desired wholeness, which is that all his actions will be for the sake of the Creator.

38. RABASH, Article No. 926, “Come unto Pharaoh”

Pharaoh comes from the words “*Parah* [Uncovered] the head,” meaning revealing. That is, by wanting everything within him to be revealed, or he, the king of Egypt, controls the body with the quality of Egypt, afflicting a person when he wants to do something for the sake of the Creator, so when he wants revealing, meaning that everything will be according to his intellect, that his mind will understand that it is worthwhile to do the actions, he permits man to work.

39. RABASH, Article No. 22, “What Is the Order in Blotting Out Amalek?”

Generally, Amalek is called the “evil inclination.” However, specifically, the evil inclination has many names. Our sages said (*Masechet Sukkah*, p 52), “The evil inclination has seven names: Evil,



Uncircumcised, Impure, Enemy, Obstacle, North Stone. It also has other names such as Pharaoh King of Egypt and Amalek.”

40. RABASH, Article No. 936, “The Time of Redemption”

Baal HaSulam interprets that the *Sitra Achra* [other side] and the *Klipa* [shell/peel] and the evil inclination are all but the will to receive, and this applies in both mind and heart. That is, the rule of Pharaoh king of Egypt and of Pharaoh’s servants is the rule of the will to receive over the organs, meaning that all 248 organs—when serving the will to receive—are called “slaves of Pharaoh.”

41. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

“Israel” means *Yashar-El* [straight to the Creator], meaning everything for the Creator.

The governance of Pharaoh is the opposite: to work only for one’s own sake. For this reason, the view of *Kedusha* means that we must work for the sake of the Creator, meaning to bestow. This discernment was in exile under the rule of Pharaoh, king of Egypt, where *Mitzrayim* [Egypt] has the letters of *Metzar-Yam* [narrow sea], and it is known that “narrow” means scarce in *Hassadim* [mercies]. It is like the [Hebrew] expression, “narrow eyed” [jealous].

42. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

“Know for certain, etc., that they will be in exile.” This means that He prepared a *Klipa* [shell], which is the evil inclination, an evil person, Pharaoh king of Egypt. The letters of the word Pharaoh are like the letters of the word *Oref* [back of the neck], as the ARI wrote (*Shaar HaKavanot* for *Pesach*) that Pharaoh is considered the *Oref*, the narrow in the sea. He would suck out the abundance that comes to the lower

ones with his question (Exodus 5:2), “Who is the Lord that I should obey His voice?” By this very question, they are in the hands of the *Klipot* [shells].

43. Baal HaSulam, Letter No.10

Pharaoh, with the letters *Peh-Hey Reish-Ayin* [initials of *Peh Ra* (bad mouth)]. That is, the *Malchut* in *Mochin* is called *Peh* [mouth], meaning it is a resolution and consent not to break His word, and all that comes out of His mouth will be done.

In the exile in Egypt, the ruling was that of the above-mentioned bad mouth, and they returned to evil. Thus, although they were rewarded with some upper illumination from the first nine, it could not be absorbed in the *Guf* [body] because of the bad mouth, the opposite of “*Peh* of *Kedusha* [holiness].” That is, the back of the neck was blocking the abundance that comes down from the *Rosh* [head], and sucked out all the abundance that began to come down for Israel. This is why no slave could escape Egypt, since Pharaoh put a great charm over the openings of Egypt.

44. RABASH, Article No. 20 (1985), “He who Hardens His Heart”

We find such as this in *The Zohar* (*Beshalach*, item 187): “Rabbi Yehuda said, ‘Rabbi Yitzhak said, ‘Pharaoh was wiser than all his sorcerers. ...In their entire side he did not see that Israel would have redemption... And Pharaoh did not think that there is another tie of faith that governs all the forces of the *Sitra Achra*. This is why he hardened his heart.’” It follows from the words of *The Zohar* that Pharaoh means within reason, that it seems irrational that they would be able to exit their authority, unless through faith above reason, for this power cancels all the powers in the world.

## **And a New King Arose Over Egypt**

45. Baal HaSulam, Letter No. 10

The exile and enslavement in Egypt begin with the words, “And a new king arose over Egypt, who did not know Joseph.” That is, a new ruling appeared in the minds of each and every one, a newly made ruling, since they fell from their previous degree. We have said that “an exiled disciple, his rav [teacher] is exiled with him.” Thus, clearly, they did not know Joseph. In other words, they attained him only to the extent that they valued him in their hearts. Therefore, they depicted the image of Joseph as they themselves were. Because of it, they did not know Joseph and the enslavement began. Otherwise, the righteous would certainly protect them and exile or enslavement would not be depicted to them at all.

46. RABASH, Article No. 17 (1990), “What Is the Assistance that He who Comes to Purify Receives in the Work?”

Since the evil inclination comes to a person as soon as one is born, as it is written, “Sin crouches at the door,” meaning that as soon as one is born, the evil inclination emerges along with him, whereas the good inclination comes to a person after thirteen years. Therefore, why does it say, “‘And a new king arose,’ truly new”? Instead, we should say that the foolish old king, who is the evil inclination, is not something new in a person. Rather, as soon as one is born, it is present, as it is written, “A wild ass’s colt, a man is born.”

47. RABASH, Article No. 17 (1990), “What Is the Assistance that He who Comes to Purify Receives in the Work?”

What is “And a new king arose,” since he is an old king? The answer is that each time, his decrees are renewed. That is, each time, the evil inclination is made anew, because “I have hardened his heart.” It

follows that “Anyone who is greater than his friend, his inclination is greater than him.”

48. Zohar for All, Shemot, “And a New King Arose”, Item 88

“And a new king arose over Egypt.” He rose by himself. Those who were low rose to rule, even though he was not worthy of kingship, but rose by the power of wealth. Everything is so, like Ahasuerus, who was not worthy of kingship but rose to rule by himself and rose by the power of wealth, and wished to destroy Israel. It is the same with Pharaoh here. He was not worthy of being a king but he rose to reign by himself and wished to destroy Israel from the world, as it is written, “And he said unto his people.” And when a king rises below, meaning the appointed angel, a king rises below.

## **Come unto Pharaoh**

49. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

It is written, “Come unto Pharaoh, for I have hardened his heart and the heart of his servants, that I might show these signs of Mine within him.”

A question arises, “Why did the Creator harden Pharaoh’s heart?” The text answers, “That I might show these My signs in the midst of them.” And the interpretation is, “Why has the Creator hardened man’s heart and he cannot win the war against the inclination by himself?”

The answer is, *so man will cry out to the Creator, and by that will have the Kli*. And then the Creator will be able to place the letters of Torah within him, inside the *Kli*. This is the soul that the Creator gives him as help.

This is considered, “The Torah and the Creator are one.” “My signs” refers to the letters of the Torah, as in the names of the Creator. This

is the “doing good to His creations,” which is the thought of creation to do good to His creations. This comes to a person specifically when he has a *Kli*, and this *Kli* comes through the hardening of the heart, for then there is a place where he can cry out to the Creator for help, and He helps him with a holy soul.

50. Baal HaSulam, Letter No. 14

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

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

51. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

“Come unto Pharaoh,” meaning both of us, together. In other words, a person should begin and then see that he cannot defeat it, and this is implied in Moses being afraid to approach him. And then the Creator said, “Behold, I am against you, Pharaoh,” meaning that then comes the help from the Creator. And with what? With a holy soul.

52. RABASH, Article No. 926, “Come unto Pharaoh”

“Come” and not “Go.” “Come” means “Come, the two of us together,” so that one will not think that he can submit his evil inclination by himself. Rather, as it is written, “Man’s inclination overcomes him every day. Were it not for the help of the Creator, he would not

overcome it.” Hence, one should not say that he cannot defeat his evil, for he must believe that the Creator will help him. This is the meaning of “Come.”

53. RABASH, Article No. 17 (1990), “What Is the Assistance that He who Comes to Purify Receives in the Work?”

It is written, “Come,” because Moses could not defeat Pharaoh king of Egypt by himself, but the Creator waged war against him.

54. RABASH, Article No. 17 (1990), “What Is the Assistance that He Who Comes to Purify Feels in the Work?”

The Creator said, “I and not a messenger,” so how does Moses help us here? Why is it written, “Come unto Pharaoh”? It means that a person must begin to walk on the path of the Creator and achieve the truth, meaning to be rewarded with *Dvekut* [adhesion] with the Creator. Then, if he advances in the walk, the person receives the first assistance—the sensation of the lack, to know what he is lacking. Subsequently, he grasps that he is lacking only two main things: “mind” and “heart.” And along with it, he receives suffering at not having them. In other words, he feels the need for this. At that time, if the person does not work by himself, it cannot be said that he is suffering from not having it. Only the need for something, if one labored to obtain something, can it be said that he has a need for it to the point that he is suffering from not having it. This is why it is written, “Come unto Pharaoh.”

55. RABASH, Article No. 19 (1985), “Come unto Pharaoh – 1”

Sometimes a person begins the work of bestowal and explains to the body that this is the whole purpose of the work—to receive vessels of bestowal. However, after all his arguments with the body, the body tells him, “You cannot change the nature that the Creator has created. And since creation is regarded as ‘existence from absence,’ it is only

in the form of desire to receive, so how dare you say that you can change the nature that the Creator has created?"

It was said about this, "Come unto Pharaoh," meaning we will go together. I will go with you so that I will change the nature, and all I want is that you will ask Me to help you change your nature from a desire to receive into a desire to bestow, as our sages said (*Sukkah*, 52), "Man's inclination overpowers him every day, and were it not for the Creator's help, he would not have overcome it."

56. Baal HaSulam, Letter No. 14

"Come to Pharaoh." It is the *Shechina* [Divinity] in disclosure, from the words, "and let the hair of the woman's head go loose," as it is written in *The Zohar*. The thing is that to the extent that the children of Israel thought that Egypt were enslaving them and impeding them from serving the Creator, they truly were in the exile in Egypt. Hence, the Redeemer's only work was to reveal to them that there is no other force involved here, that "I and not a messenger," for there is no other force but Him. This was indeed the light of redemption.

57. RABASH, Article No. 19 (1985), "Come unto Pharaoh - 1"

"Come unto Pharaoh." This is perplexing. Should it not have said, "Go unto Pharaoh"? *The Zohar* explains (*Bo*, item 36), "But He allowed Moses into rooms within rooms, to one high sea monster. ... When the Creator saw that Moses was afraid ... the Creator said, 'Behold, I am against you, Pharaoh King of Egypt, the great monster that lies in the midst of his rivers.' The Creator had to wage war against him, and no other, as you say, 'I the Lord,' and they explained, 'I, and no emissary.'" It follows that "Come" means both of us together.

58. RABASH, Article No. 17 (1990), “What Is the Assistance that He who Comes to Purify Receives in the Work?”

Man’s power, who must toil not in order to obtain the matter, but in order to have a strong desire to obtain the matter. It follows that man’s work is required in order to obtain the need for the Creator’s help. This is called “a complete desire.” In other words, it is not that man’s work causes the obtainment of the matter, but rather the obtainment of the lack and need for the matter, and in order to know what he is lacking. For this, he receives help from above, by seeing each time, that he is more deficient and cannot emerge from the governance of Pharaoh. This assistance is called “for I have hardened his heart.” It follows that the hardening of the heart is required in order to have a real need for a real thing.

59. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

The hardening of the heart, in the words, “For I have hardened his heart,” was to make a place for a prayer. And this prayer is not like one of flesh and blood, who wants respect, to be asked so he will be respected. Rather, the purpose of the prayer is for him to have a *Kli*, a need for the help of the Creator, for there is no light without a *Kli*. And when a person sees that he cannot help himself in any way, then he has a need for the Creator’s help.

60. RABASH, Article No. 926, “Come unto Pharaoh”

The hardening of the heart is only for man’s sake, for by this he will be rewarded with the letters of the Torah. Although during the fact, a person does not feel all that he is meant to feel, when he has completed his discernment, what he has done all that time is revealed to him at once.

Like the allegory that Baal HaSulam once gave, this is similar to a person earning nothing but zeros. Each time, he sees that he has earned only zero. After the first time, he has one zero. After the second



time, two zeros, and after the third, three zeros, until he accumulates many zeros. But at the end of his work, he earns a one. Thus, he might have one zero with the one, which is only ten, or he might have one million, or more. It follows that each time, letters of the Torah are added in him. This is the meaning of “that I may set these signs of Mine within him.”

61. RABASH, Letter No. 39

Understand people’s questions about the verse, “Come unto Pharaoh for I have hardened his heart.” Does it mean that the Creator denied him the choice by hardening his heart? According to what I have explained, it is the opposite. By the Creator hardening his heart he can make a choice once more, for when Pharaoh said, “The Lord is the righteous, and I and my people are the wicked,” it means that he has already sentenced to a scale of merit and he is entirely good and has nothing more to do. For this reason, in accord with his good, the Creator had to increase the evil inclination, as our sages said, “All who is greater than his friend, his desire is greater than him.” Therefore, when Creator hardened his heart, he could make a choice once more.

62. RABASH, Article No. 19 (1985), “Come unto Pharaoh – 1”

It was said about this, “Come unto Pharaoh,” meaning we will go together. I will go with you so that I will change the nature, and all I want is that you will ask Me to help you change your nature from a desire to receive into a desire to bestow, as our sages said (*Sukkah*, 52), “Man’s inclination overpowers him every day, and were it not for the Creator’s help, he would not have overcome it.”

However, we should understand why the Creator needs him to ask of Him. This is understandable with flesh and blood, who want the honor of being asked, so as to know that he has helped him. But how can such a thing be said about the Creator? However, the rule,

“there is no light without a *Kli*,” means that it is impossible to give to someone a filling if he has no desire. As long as there is no desire for something, if you give him, he will have no taste for it. Therefore, he will not be able to appreciate it and will not keep it from being stolen.

That is, there are people who do understand the importance of the matter and will take it from him. This is why a person should ask for the Creator’s help.

63. RABASH, Article No. 17 (1991), “What Is, ‘For I Have Hardened His Heart,’ in the work?”

When one wants to work in order to bestow, meaning achieve *Dvekut* with the Creator, he must see the truth: It is not within man’s hands, since it contradicts the nature with which he was born. Only the Creator can give him a second nature, but without a lack, there is not real flavor in the filling. Hence, the Creator gives the hardening of the heart so that the person will feel the deficiency to the fullest.

This explains why only afterward did the Creator harden his heart, meaning after he began to work for the sake of the Creator and not before. Also, why did he need the hardening of the heart? It is for another reason, that if one does not feel the real lack, one cannot receive the real filling, since there is no light without a *Kli*. It follows that the hardening of the heart was not to his detriment, to remove him from the Creator. On the contrary, the hardening of the heart was in order to bring him to *Dvekut* with the Creator.

64. RABASH, Article No. 17 (1991), “What Is, ‘For I Have Hardened His Heart,’ in the work?”

One must believe that everything he feels now, that he is farther from the Creator, comes from above. That is, it is the hardening of the heart that the Creator gives in order for one to discover the real need, meaning to feel that without the help of the Creator, a person cannot

emerge from the control of the will to receive for himself, but only the Creator Himself can help.

65. RABASH, Article No. 815, Bo [Come]

A person can always choose, since before he has performed one *Mitzva*, the authority of the bad is not greater than the authority of the good although he has many bad deeds. After he has performed one *Mitzva* and decided to the side of merit, his evil is increased, meaning the bad is empowered so as to govern to the same extent as the good. It follows that then, too, he is half and half.

By this we will understand the verse, “Come unto Pharaoh, for I have hardened his heart.” Once Pharaoh has sentenced himself to the side of merit, saying, “The Lord is righteous,” he was great. Therefore, he could no longer make a choice. For this reason, there was a need for the Creator to harden his heart, meaning increase his evil, since only in this way is there room for choice.

It follows that through the hardening of the heart, the ability to choose was not taken away from him. On the contrary, here he was given the possibility to make a choice.

66. RABASH, Article No. 19 (1985), “Come unto Pharaoh – 1”

We should pay attention to “Come unto Pharaoh” and believe through the worst possible states, and not escape the campaign, but rather always trust that the Creator can help a person and give him, whether one needs a little help or a lot of help.

In truth, one who understands that he needs the Creator to give him a lot of help, because he is worse than the rest of the people, is more suitable for his prayer to be answered, as it is written, “The Lord is near to the brokenhearted, and saves the crushed in spirit.”

## And Pharaoh Drew Near

67. Zohar for All, BeShalach [When Pharaoh Sent],  
“And Pharaoh Drew Near”, Items 65, 67

“And Pharaoh drew closer” means that he brought his whole army and vehicles closer, to make war. However, we also learn that Pharaoh drew Israel closer to repentance. This is why it is written, “And Pharaoh drew closer” and not “And Pharaoh came closer.” [...]

Israel approached the sea, and saw the sea before them growing stormy, and its waves straightening upward. They were afraid. They raised their eyes and saw Pharaoh and his army, and slings and arrows. Then it is written, “They were terrified. And the children of Israel cried out.” Who caused Israel to draw closer to their father of above? It was Pharaoh, as it is written, “And Pharaoh drew closer.”

68. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

The serpent bows its head and strikes with its tail. This means that sometimes it lets one take upon himself the burden of faith, which is above reason, which is the bowing of the head, but it strikes with its tail. The tail can be interpreted as “the end,” that it bowed its head so as to ultimately receive in order to receive. In other words, it first gave one permission to take upon himself faith so that afterward it would take everything into its own authority, for the *Klipa* [shell/peel] knows that there is no way to receive abundance except through *Kedusha* [holiness].

69. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

This is the meaning of Pharaoh bringing them near. It is explained that he deliberately brought Israel to repentance, so as to afterward

take everything from them into his own authority. This is why the ARI wrote that Pharaoh sucked all the abundance that came down to the lower ones. He sucked from the *Oref* [nape] and from the throat, which is considered the head [beginning] of the body, meaning it would take everything in its vessels of reception.

70. Baal HaSulam, Shamati, Article No. 35,  
“Concerning the Vitality of Kedusha”

If one extends some illumination and cannot sustain it permanently because his *Kelim* [vessels] are not yet clean to be fit for the light, meaning that he will receive it in vessels of bestowal like the light that comes from the Giver, the illumination must depart from him.

At that time, this illumination falls into the hands of the *Sitra Achra*. This continues several times, meaning that one extends, and then it departs from him.

Hence, the illuminations multiply in the sea of the *Sitra Achra* until the cup is full. This means that after one reveals the full measure of the effort that one can reveal, the *Sitra Achra* gives him back everything she took into her own authority. This is the meaning of “He has swallowed down riches, and he shall vomit them up again.”

71. Baal HaSulam, Shamati, Article No. 35,  
“Concerning the Vitality of Kedusha”

All that the *Sitra Achra* received into her own authority was only as a deposit, meaning that as long as she has control over man, and the matter of the control that she has is so that one will be able to scrutinize one’s vessels of reception and admit them into *Kedusha* [holiness].

In other words, had she not controlled a person, he would settle for little. Then all of one’s vessels of reception would remain separated, and he would never be able to gather all the *Kelim* that belong to the

root of his soul, admit them into *Kedusha*, and extend the light that belongs to him.

Hence, it is a correction that each time one extends something and has a descent, he must start anew, meaning new scrutinies. And what one had from the past has fallen into the *Sitra Achra*, who holds it in her authority as a deposit. Afterward, one receives from her everything that she received from him the whole time.

72. Baal HaSulam, Shamati, Article No. 204,  
“The Purpose of the Work – 2”

Since the *Sitra Achra* [other side] provides support, even afterwards, when we work and extend *Kedusha* [holiness], still, when she takes the support, we fall from the degree, and then she takes all the abundance that they extended. By this, the *Sitra Achra* has the power to control a person so he will be compelled to satisfy her wish. And he has no other choice but to raise himself to a higher degree.

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

When one comes into the 49th gate, he can no longer raise himself until the Creator comes and redeems him. And then “He has swallowed down riches, and he shall vomit them up again; God shall cast them out of his belly.”

73. Baal HaSulam, Shamati, Article No. 52, “A  
Transgression Does Not Quench a Mitzva”

Parable that he said about two friends, one of whom became a king and the other became very poor, and he had heard that his friend had become a king. So the poor man went to his friend the king and told him of his bad state.

Then the king gave him a letter to the treasury minister that for two hours he would receive as much money as he wanted. The poor man came to the treasury with a small box, went in, and filled that little box with money.

When he came out, the minister kicked the box and all the money fell on the floor. This continued 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 this whole time is yours and you will take it all. You did not have the receptacles to take enough money from the treasury; this is why that trick was played on you.

## **He Who Hardened His Heart**

74. RABASH, Article No. 20 (1985), “He who Hardens His Heart”

It is written in *The Zohar* (item 186): “Rabbi Yitzhak said, ‘We did not find anyone who hardened his heart before the Creator as Pharaoh.’ Rabbi Yosi, said, ‘But Sihon and Og also hardened their hearts.’ He replied, ‘This is not so. They hardened their hearts against Israel, but they did not harden their hearts against the Creator, as Pharaoh hardened his heart against Him, for he saw His might and did not repent.’”

75. RABASH, Article No. 20 (1985), “He who Hardens His Heart”

We can interpret the difference between Pharaoh’s argument, who hardened his heart against the Creator, and the argument of Sihon and Og, who hardened their hearts against Israel. Pharaoh said, “Who is the Lord that I should obey His voice,” meaning that all his strength was to lessen the importance of the Creator, as it was said, that he is the first obstrueter. Sihon and Og, however, hardened their hearts against Israel, meaning to lessen the importance of Israel, which corresponds to the second obstrueter.

To this, meaning to all those arguments, there is no other tactic but to walk on the path of faith above reason, disregard their arguments, and trust in the Creator that He can help everyone and there is no force that can resist the power of the Creator, so we should trust in the Creator to help.

76. RABASH, Article No. 20 (1985), “He who Hardens His Heart”

We therefore see that for an important person, a person can work without any reward. For this reason, when one comes to engage in Torah and *Mitzvot* [commandments] in order to bestow, a person can relinquish self-love for the sake of the Creator. At that time, what does the obstrucater to the work of the Creator do so that one will not be able to walk on the path of the Creator? He does one thing: He does not let a person depict the greatness and importance of the Creator. It follows that all the strength that the *Sitra Achra* [other side] has is against the Creator. He tells him, “I know you are very powerful, meaning you can overcome your lusts, unlike weak-minded and soft-hearted people. You are the strongest of the strong. However, the reason why you are not walking on the path of truth is that the goal is not so important to you, to make you annul yourself for it. With this force it obstructs him from achieving the goal.

This is what *The Zohar* says in the name of Rabbi Yitzhak: “We did not find anyone who hardened his heart before the Creator as Pharaoh.”

77. RABASH, Article No. 20 (1985), “He who Hardens His Heart”

We find such as this in *The Zohar* (*Beshalach*, item 187): “Rabbi Yehuda said, ‘Rabbi Yitzhak said, ‘Pharaoh was wiser than all his sorcerers. ...In their entire side he did not see that Israel would have redemption... And Pharaoh did not think that there is another tie of faith that governs all the forces of the *Sitra Achra*. This is why he hardened his heart.’” It follows from the words of *The Zohar* that



Pharaoh means within reason, that it seems irrational that they would be able to exit their authority, unless through faith above reason, for this power cancels all the powers in the world.

### **“Who” and “What” Questions**

78. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

When they had to take upon them the kingdom of heaven. They regretted not being able to do so because of the questions of Pharaoh, King of Egypt, who governed them with the “who” and “what” questions, which are regarded as “mind” and “heart,” meaning “Who is the Lord that I should obey His voice,” and “What is this work for you?”

79. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

When Moses came to the people of Israel and spoke to the quality of Pharaoh in each and every one, meaning to the will to receive in their hearts, and told them that he wanted that the quality of Pharaoh in them will not dominate the quality of Israel in them, but that it will allow working for the sake of the Creator and not for the sake of the body, when the Pharaoh in the nation heard what Moses had told them—to work only for the sake of the Creator—they understood what it means to bestow and not receive and were promptly weakened in the work, since the body resisted with all its might so they would not perform any act of *Kedusha*.

In other words, even the *Lo Lishma* now became difficult for them to do. Before Moses came, they had strength to work because they still did not know what “for the sake of the Creator” meant. But when Moses came and explained to them what it means to bestow and not

receive anything, the Pharaoh of each one started asking questions: 1) As it is written, Pharaoh asked, “Who is the Lord that I should obey His voice?” 2) Then came the wicked one’s question, who asked, “What is this work for you?”

80. RABASH, Article No. 572, “Two Labors”

The order of one’s work in *Torah and Mitzvot* [commandments] when he wants to work for the sake of the Creator is that one must fight and defeat the evil inclination.

That is, it is human nature to toil when there is self-benefit. But when he sees that no self-benefit will emerge from this work, he cannot work. Instead, he complains and asks, “What is this work for you?” meaning what will you gain from exerting?

When a person overcomes it and says that he wants to work against nature and bestow upon the Creator, the evil inclination comes with a different argument, asking the question of wicked Pharaoh, “Who is the Lord that I should obey His voice?” It is possible to work for the sake of others only where I know that the other receives the labor.

However, when he has two labors, 1) He must overcome and go against nature, and work not for his own benefit but for the benefit of others, for the sake of the Creator. 2) He must believe that the Creator receives his labor.

These two questions are the main ones in the argument of the wicked one.

81. RABASH, Article No. 920, “The Torah Spoke Regarding Four Sons”

When there is an evil inclination, there is a need for the Torah. Hence, if one believes in reward and punishment, he can already observe the Torah and *Mitzvot* [commandments], since he has a reward. Thus, he is not asking the wicked one’s question, “What is this work for you?” When he has no evil, he has no need for the Torah. Hence, “open for him.”

If you see that a person engages in Torah and *Mitzvot* because he believes in reward and punishment, he is closed, meaning his evil is closed, concealed. For this reason, it is impossible to correct him because one corrects only that which one sees. Hence, at that time a person is taught to work in order not to receive reward.

Then the wicked one comes and asks, “What is this work for you?” That is, “What will we have if we work for the Creator without any reward? This is against our nature! We were born with a nature of delighting ourselves and not of delighting others without anything in return.” At that time, a person needs the Torah, and then it can be said, “I have created the evil inclination; I have created the Torah as a spice.”

#### 82. RABASH, Letter No. 3

We need to know that when a person begins to observe Torah and *Mitzvot* on the line of *Lishma*, he feels that he is in trouble, called “Egypt,” meaning that the king of Egypt constantly asks, “Who is the Lord that I should obey His voice?” This is when the labors of the mind arrive, when his thoughts begin with *Zivugim de Haka* that batter his mind. At times one thinks that all these foreign thoughts are only spies who come “to see the nakedness of the land,” meaning to look through the chimneys and not more, and there is no connection between these thoughts and the work of the Creator. Other times one thinks, “We are honest, the sons of one father,” namely that all our thoughts are only to cling to the one Creator, and we are strengthened and prevail over all the thoughts of “Who is the Lord that I should obey His voice?” and “What is this work for you?” which is called the “exile in Egypt.”

83. RABASH, Article No. 22 (1989), “Why Are Four Questions Asked Specifically on Passover Night?”

A person wanting to go within reason is called “the sin of the tree of knowledge.” This sin appears in two ways, in two questions that extend from it: 1) Pharaoh’s question, who asked, “Who is the Lord that I should obey His voice?” meaning it is hard for him to believe anything that contradicts reason. And another thing extends from it, a second question, “Why should one work to benefit the Creator and not himself?” In other words, he is asking, “What will I gain by working for the sake of the Creator and not for my own sake?”

84. RABASH, Article No. 40 (1990), “What Is, ‘For You Are the Least of All the Peoples,’ in the Work?”

When they feel no flavor in the work, the wicked comes and asks the “What” question, meaning “What is this work for you?” that you want to work specifically in this contemptible work? The wicked asks, “What is this work for you?” because then they were certain that their work was completely to bestow, and the will to receive had no part in it.

85. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

Pharaoh is considered the *Oref*, the narrow in the sea. He would suck out the abundance that comes to the lower ones with his question (Exodus 5:2), “Who is the Lord that I should obey His voice?” By this very question, they are in the hands of the *Klipot* [shells].

86. RABASH, Article No. 877, “Three Prayers – 2”

Since he wants to walk on the path of truth, the body will certainly agree to make more concessions for him than it did while he was not working on the path of truth, meaning *Lishma*.

But the reality is opposite. Precisely when we want to walk on the way of *Lishma*, the body begins to resist. At that time, it begins with all its arguments, meaning the argument of Pharaoh king of Egypt, which is the argument, “Who is the Lord that I should obey His voice?” and the argument of the wicked, who says, “What is this work for you?” At that time, the work becomes heavy, and each time he needs more reinforcement.

## **Pithom and Raamses - Arei Miskenot** **[Cities of Affliction]**

### **Cities of Affliction**

87. RABASH, Article No. 41 (1990), “What Are the Light Mitzvot that a Person Tramples with His Heels, in the Work?”

This is as it is written (Exodus 1:11), “And they built for Pharaoh cities of affliction, Pithom and Rameses.” Baal HaSulam interpreted that when they wanted to work for the sake of the Creator and overcame the control of the Egyptians, this is the meaning of Rameses, meaning that they overcame the self-love, like *Ra'am* [thunder] *Sus* [horse], meaning with great power, like a horse. They thought they had already emerged from the governance of self-love, but then they came to *Pi-Tehom* [mouth of the abyss], meaning that all the buildings they had built sank and were swallowed in the abyss, and not a remnant was left of the work. This is called “Pithom.”

In other words, each time, they had work in the manner of “Pithom and Rameses,” meaning that each day they had to work anew. That is, each day they felt that as though today they began the work of holiness, and felt as though until now, they had never engaged in the work. They ask themselves, Where did the work and labor they had

done thus far vanish? But they do not know what to answer. As was said, it all sank and was swallowed in the ground.

88. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

When we do not want to accept faith, we fall from our state. We rise and fall each time until we resolve that we have no other choice but to set faith permanently. This was in order to receive faith, and this is “And they built Arei Miskenot [cities of affliction]” (for Israel), for Pharaoh.

89. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

This is the meaning of “And they built *Arei Miskenot*,” meaning that this was for Israel. In other words, all their work during the exile was taken into Pharaoh’s custody, and Israel remained poor, for *Miskena* means poor.

We should also interpret *Miskenot* from the word *Sakana* [danger], meaning that they were in great danger of remaining in that state for the rest of their lives. However, to Pharaoh, the work of Israel was Pithom and Raamses, meaning very beautiful cities.

Thus, the meaning of “And they built *Arei Miskenot*” (to Israel), and to Pharaoh, Pithom and Raamses. This is because all the work of Israel fell into the *Klipot*, and they saw no blessing in their work.

When they prevailed in their work in faith and bestowal, they did see fertility. And the moment they fell into knowing and receiving, they fell into the hands of the *Klipa* of Pharaoh. Finally, they came to a determined resolution that the work must be in faith above reason and in bestowal.

90. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

When a person begins to advance in the work of the Creator and wants all his actions to be in order to bestow, he sees that he cannot prevail. At that time one asks the Creator to help him, as our sages said, “He who comes to purify is aided,” and the holy *Zohar* asks, “How is he aided? With a holy soul.”

Indeed, everything that they overcame in the work sank in the earth, as he says about their building of Pithom and Ramesses. That is, each day they had to start their work anew because everything they built went into the abyss and they always saw themselves as though they had never begun to work because they did not remember any word of Torah that concerns work and always reflect on themselves, “Where is our work, the efforts we put into the work? Where did they go?”

91. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

It is even more difficult to understand how the *Klipa* [shell/peel] of Pharaoh could swallow all their work to the point that they did not feel that they ever engaged in serving the Creator, that their goal was to achieve wholeness, and they knew what they wanted. Suddenly, they have come to a state where they forgot everything and no *Reshimot* [recollections] remained in them from their work.

All this was deliberate. The Creator has prepared a *Klipa* for this purpose so as to constantly keep them in a state of beginning. It is known that all beginnings are tough, so they will be forced to ask the Creator to help them, as said above, that “He who comes to purify is aided,” and as the holy *Zohar* says that each time they receive a “holy soul,” which is a force from above, meaning that each time they receive additions to the soul. This accumulates into a great amount, as it is known that “What is given from Heaven is not taken back” (*Hulin* 60).

92. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

Although each illumination received from above departs for the time being, in the end, when he completes the amount of labor that one must do, as in “Everything that is in the might of your hand to do, that do,” he receives at once everything he had received one at a time. He thought that it all went to the *Klipot*, but then he receives everything back.

93. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

As our sages said (*Sotah* p 11), “Pithom and Ramses. Rav and Shmuel, one said her name was Pithom. And why was her name Ramses? For his head *Mitroses* [splinters] first.” RASHI interprets, “When they built some, it would splinter and fall. They would rebuild, and it would fall. And one said, ‘Her name is Ramses, and why was her name Pithom? It is because first is first, it was swallowed by the *Pi Tehom* [mouth of the abyss].”

We therefore see that there is no dispute between Rav and Shmuel regarding the facts, only regarding the interpretation. The fact was that everything that they built would fall. This means that every time they built *for themselves* some structure in the work, the Egyptians came, meaning the alien thoughts of the Egyptians, and ruined all their work. In other words, all the work that they did with all their efforts to overcome and to serve in the work of holiness was swallowed in the ground.

Thus, each day they had to start over.



## Hard Labor

94. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

Now we can interpret what is written (Exodus), “And the Egyptians enslaved Israel BaPerech [with hard work].” Our sages said, bePeh Rach [with a soft mouth]. We should understand the meaning of “soft mouth” in the work of the Creator.

As was said above, the Egyptians spoke with thoughts and desires that we must serve the Creator, but in order to receive. This is called a “soft mouth.” That is, the body agrees more to do the holy work with the intention to receive, and there is no need to aim to bestow.

It follows that with these words they caused Israel to have hard work while assuming the burden of the kingdom of heaven, and for this reason, everyone in Israel said that the holy work, in order to bestow, is very difficult.

95. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

For this reason, the Egyptians imparted upon them thoughts that it is better to work in order to receive, that in this way they would see that each day they are progressing in good deeds. But in the work in the form of Israel, they see for themselves that it is difficult. And the evidence of this is that they see no progress in the work.

It follows that a “soft mouth” means that they make Israel think that if they follow their way it is easier work. This is called “soft,” meaning that it is easier to advance in the holy work.

With these complaints, the Egyptians made their lives bitter with hard work, for they would always explain to Israel that the work of Israel is called “hard work” and it is not for them.

96. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

However, they all interpret hard labor as *Pericha* [friable], meaning the breaking of the body. And the reason why it was hard work to the point that they called this work, “Labor that breaks the body and the waist,” is that they replaced men’s work with women’s work, and women’s work with men’s work. This caused them the hard labor.

And yet, why did they listen to the views of the Egyptians? It is because they spoke to Israel with *Peh Rach* [a soft mouth], meaning that the thoughts of the Egyptians came to Israel with a soft mouth. That is, everything they told them to do was not to turn them away from serving the Creator, God forbid. On the contrary, they wished to *guide* them to walk in the ways of the Creator successfully, so they would not waste time in vain, meaning that they would see no progress in the work of holiness. And since they were spoken to with a soft mouth, it was hard for them to overcome these thoughts.

97. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

We should also understand the matter of hard labor in the work of holiness. We should make two discernments:

1. The act called “the revealed part,” which a person can see and where one cannot say that he is erring or deceiving himself, since it cannot be said that there is a mistake about something that is visibly apparent. This is so because with the act of *Mitzvot* and the study of Torah, he sees, and others can also see if he is carrying out actions of Torah and *Mitzvot* or not.

2. The intention. This is called “the hidden part,” since others cannot see the intention behind one’s acts. And he, too, cannot see the intention in the act, since it is possible to be mistaken about intention and to mislead oneself, for only in apparent things, called “the revealed part,” everyone can see the truth. But when it comes to intentions in the heart or thoughts in the mind, one cannot trust himself. It follows that this is hidden from himself and from others.

## Men's Work to Women's Work

98. RABASH, Article No. 13 (1986), "Come unto Pharaoh – 2"

"And women's work with men's work" means that those people do not have the power to overcome. Rather, "They are as feeble as a female," meaning that they were weak in keeping Torah and *Mitzvot* and didn't have the strength to keep and observe the *Mitzvot*, even in the revealed form, which is called "only in action." And all the work of overcoming was only on the action, not on the intention.

The Egyptians came to them and made them think, "We don't want to interrupt your holy work. On the contrary, we want you to be true servants of the Creator. In other words, we see that you wish to serve in the work of holiness, so we are advising you that the most important thing is not the action; it is the *intention*."

99. RABASH, Article No. 13 (1986), "Come unto Pharaoh – 2"

Now we can interpret the meaning of hard labor, which was said to be "Replacing men's work with women's work." "Men's work" means that he is already a *Gever* [man], that he can *Lehitgaber* [overcome] his evil and engage in Torah and *Mitzvot* in action. Thus, what should he do when he is already called "a man," meaning a man of war, who can fight with his evil in action? Now it is time for him to begin his work in the second discernment, meaning in the concealed, which is the aim. In other words, henceforth, he should try to aim all his actions to be in order to bestow contentment upon the Creator and not for his own benefit.

And what did the Egyptians do when they saw that he was a man who could exit their rule and enter holiness? They swapped their work and gave them women's work. This means that all their work was in women's work, that is, the Egyptians made them think, "Who needs intentions? The actions are what count."

## Mortar and Bricks

100. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

And made their lives bitter with hard service, in mortar and bricks... “With *Homer* [mortar]” means that the Egyptians explained to Israel the *Humra* [severity] of bestowal, whereas in the work of Egypt, they will always be white, meaning they will feel no darkness in the work and the body will agree to this work. This is called “*Levanim* [bricks],” meaning that the work of Egypt is always regarded as *Levanim* [white], without any stains or dirt, but they will always be perfect. By this they made it really difficult for Israel to work for the Creator.

In other words, the hard work extended from the Egyptians always telling them about the *Homer* [severity] in the work of bestowal, and the *Levanim* [whiteness] that there is in this work and the fear of the Egyptians.

It was said that from the one who feared the Lord extended Israel’s failure. This means that from this extended to them the hard work in the field, meaning in the kingdom of heaven that they wanted to take upon themselves but could not.

101. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

It follows that the meaning of “And they made their lives bitter” means that they did not let them work in order to bestow, which yields *Dvekut* [adhesion] with the Life of Lives. Instead, the *Klipa* [shell/peel] of Egypt and Pharaoh governed the children of Israel with their governance of self-love so they could not do anything against the Egyptians’ will. This was the exile—that they wanted to come out of this exile but could not.

102. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

When he begins to enter the work of *Lishma*. At that time he begins to go down to the exile in Egypt, and the body begins to betray the person and does not let him do this work by asking all kinds of questions that cannot be answered within reason, while above reason, a person cannot always overcome it. At that time he begins to feel ascents and descents because each time, he is shown from above what is the work of bestowal and not for his own sake. Although every person understands this, when it comes from above, when he is given the understanding, he comes to feel it. This is when the work with “mortar and bricks” begins, when they feel the hardships of the enslavement of the exile.

103. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

We must walk on two lines, meaning on the right line, too. This means that a person must thank the Creator for letting him see what he was lacking. In other words, the fact that his suffering is from being remote from the love of the Creator, that these are his troubles and pains, whereas other people, the Creator does not give them this suffering, but their troubles and suffering are from being unable to satisfy their corporeal needs, which pertain to self-love, meaning that they are as beasts and have no idea of anything other than self-reception. For this they were in gladness and gratitude to the Creator.

However, this is hard work, since the left line cancels the right line. Hence, there is always new work to rebuild it. This is the meaning of the words, “And they made their lives bitter with hard work with mortar and with bricks.” Their work was with *Homer* [mortar], meaning on the left line, when they saw the gravity of their situation, how remote they were from the love of the Creator. Afterward, the work on the right line is to be in gladness because the Creator showed

them the truth about the state that they are in. This is called *Levenim* [bricks].

### **For Lack of Spirit and for Hard Work**

104. RABASH, Article No. 524, “What Is, He Swallowed Maror [bitter herb], He Will Not Come Out, in the work?”

“Hard work” means that it is difficult to overcome and emerge from self-benefit, and that he wants to work only for his own benefit. This is called “wicked,” who asks, “What is this work” of bestowal “for you?” What will you gain out of it? But it is known that “The wicked in their lives are called ‘dead.’”

It follows that hard work is called *Maror*, when a person tastes bitterness in having to work for his own sake.

105. RABASH, Article No. 23 (1989), “What Is, If He Swallows the Bitter Herb, He Will Not Come Out, in the Work?”

Hard work was that the people of Israel wanted to emerge from the control of the Egyptians, called “self-love,” that when they overcame to do something in order to bestow, thoughts of the Egyptians immediately came to them, asking the wicked man’s question: “What is this work for you?” To work for the sake of the Creator. Every time they prevailed, the questions of the Egyptians immediately came. This is called “hard labor,” that it was difficult for them to emerge from their control because the Egyptians made their lives bitter.

106. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

When a person should take upon himself to work for the sake of the Creator, this work is regarded as lowliness, since he finds in this no

taste of importance. It follows that by *Malchut* being in the dust, which is something that is not important, this made it hard work.

107. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

When *Malchut* is in exile under the governance of the *Klipot* [shells/peels], they regard *Malchut* as dust, unimportant. This is called “lack of spirit,” when *Malchut* cannot give high spirits, as one should feel when dwelling with the King. It follows that “lack of spirit and hard work” are tied to one another. This means that if *Malchut* is in the dust, unimportant, this causes hard work, because something that is tasteless, each moment when one overcomes and works, this overcoming is very difficult, and a person cannot always overcome.

108. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

(It) is written, “And the children of Israel sighed from the work,” which work are we speaking of? It means that it is from the work of the Creator, that this is called “hard work,” since it was difficult for them to work in order to bestow because the Egyptians and Pharaoh, King of Egypt, installed in them their thoughts and wishes.

In other words, since the *Klipa* of Egypt is primarily self-love, the Egyptians ruled over the people of Israel so that the people of Israel, too, would walk in their way, called “self-love.” It was difficult for Israel to overcome these thoughts. This is the meaning of what is written, “And the children of Israel sighed from the work.”

109. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

The hardening of the heart was done to Pharaoh in order to make room for a need for the upper lights. If they did not have hard work, they would not have the need for the great lights.

One who is going to fight against someone, with the hand or with a stick, the other has no need to use a tank or a cannon against him. For this reason, in order for the lower ones to have a need to receive great lights, they must be faced with strong *Klipot* [shells/peels], which a person must draw great lights in order to break. Otherwise, he would be content with little. It follows that Pharaoh's hardening of the heart causes them to draw great lights.

110. 7. RABASH, Article No. 16 (1990), "What Is 'For Lack of Spirit and for Hard Work,' in the Work?"

When a person begins the work, he begins in *Lo Lishma* [not for Her sake], meaning for his own sake. Afterward, he begins to understand that the fact that he is working *Lo Lishma* is only a *Segula* [remedy/power/quality] by which to achieve *Lishma* [for Her sake], as our sages said, "From *Lo Lishma*, we come to *Lishma*, since the light in it reforms him," and he believes that in the end he will achieve *Lishma*.

Afterward, a person goes another step forward and begins to exert. He does things that will bring him to *Lishma*, meaning he begins to understand that one must take actions and intend that these actions will bring him to the level of *Lishma*, and he calculates to himself how much he has already been rewarded with the matter of *Lishma*.

At that time, he begins to see the truth—how far he is from the work of bestowal. With each time, he sees more how immersed he is only in self-love. He sees that each day he is regressing, and then his work, where he wants to work in order to bestow, is called "hard work."

111. RABASH, Article No. 16 (1990), "What Is 'For Lack of Spirit and for Hard Work,' in the Work?"

In the work of the Creator, when a person begins to do the work of bestowal, and thinks that according to the order of the work, each day there should be progress, he says that it is worthwhile to continue with



this work of bestowal because he is certain to learn this profession of knowing how to do everything only for the sake of the Creator.

But when he sees that after some time of exerting in this job, not only did he not progress, but he even regressed, his body tells him, “You are wasting energy in this occupation; this job is not for you. This job requires special skills and a brave heart. Go and find another occupation like everyone else, and do not be an exception.”

It follows that this is called “hard work,” since in any work, when he wants to exert and walk on the work of bestowing, the body does not let him work by resisting him with just arguments.

And indeed, within reason, it is absolutely right. It follows that the slander he hears from his body makes the work heavy on him, which is why it is called “hard work.”

112. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

A person should believe that in truth, he is making progress, and the reason he sees that each time he is more immersed in self-love and that now he is worse off—meaning in a state of lowliness that is worse than when he began the work of bestowal—is because “For I have hardened his heart.”

In other words, the Creator shows him each time what it means not to work for one’s own benefit but only for the sake of the Creator, by the Creator letting a person know the meaning of not working for himself. By this one sees how this is truly against nature. Since man was created with a desire to receive for his own sake, and now he wants to do something that is against nature, this is why it is called “hard work.”

113. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

When a person feels how far he is from the work of bestowal and that he is immersed in self-love, this is a revelation from above. Now, this work becomes harder, meaning that once he was notified from above the meaning of “for the sake of the Creator and not for his own sake,” now his work has become harder.

However, a person thinks that now he has become worse than when he began the work in order to bestow, as though he himself has become worse now. At that time, a person must believe that this is not so. Rather, he advanced toward the truth by the Creator notifying him his real situation. It follows that through the work, when he began to do this work, which now seems to him as hard work, it is because the Creator has turned to him because now he is in a better state than when he was still not involved in work of bestowal.

114. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

Our sages said, “He who comes to purify is aided.” And since what is given from above is a complete thing, a person must have a complete *Kli* [vessel], meaning a complete lack, called a “complete *Kli*” in which the whole of the light may enter.

It follows that the Creator reveals the bad to a person in order to help him. That is, since there is no light without a *Kli*, when the bad is not revealed to the fullest, he still does not have a complete *Kli*. We can interpret “complete *Kli*” to mean “complete desire for His help,” since as long as the evil is not revealed, a person sometimes says that if he overcomes, he will certainly be able to achieve the work of bestowal. Also, sometimes he says that the Creator cannot help him, either. Hence, when a person exerts in the work of bestowal, the powers he has invested do not let him escape the campaign, and each time he gets a greater need for the help of the Creator. It follows that

the hard work itself was the cause that he would cry out to the Creator to help him.

115. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

Specifically when all the bad is revealed, there is a complete *Kli* in which a complete light can shine. From the above, we see why the Creator hardened his heart, meaning that the heart, called “desire,” resisted the work of bestowal more forcefully each time. The reason is that we need hard work, for only through the suffering of hard work, these sufferings induce an outcry to the Creator with a complete desire that He will help him emerge from the rule of Pharaoh king of Egypt. That is, specifically from the state of lowliness, when a person feels that he is worse off than all other people, it pushes him to cry out to the Creator with all his heart to help him.

## **Enslavement in Egypt**

### **Remember that You Were a Slave in the Land of Egypt**

116. RABASH, Article No. 44 (1991), “What Is the Reason for which Israel Were Rewarded with Inheritance of the Land, in the Work?”

“Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there.” We should interpret that in the work, a person must remember that he had a descent before he came to an ascent, meaning that the Creator let him feel the bad in him. In other words, a person should believe that this feeling, that he is a slave among the Egyptians, namely that he has no permission to do anything for the sake of the Creator, but all that he does is only for the sake of the Egyptians within man, this comes from the Creator.

117. RABASH, Article No. 607, “Remember that You Were a Slave”

“Remember that you were a slave in the land of Egypt.” Here it implies to us that when a person is in a state of ascent, he should learn what he had at the time of descent, since during the descent, there is no one to speak with, since then a person is devoid of consciousness in the spiritual life and is concerned only with filling his body with pleasures, and it does not matter to him from which place the pleasures come to him, but only “Give!”

However, during the ascent, a person can learn and gain from the state of descent. This is the meaning of “Remember.”

118. RABASH, Article No. 15 (1991), “What Is the Blessing,  
‘Who Made a Miracle for Me in This Place’ in the Work?”

Being a slave is a bad thing, yet sometimes a person wants to remain a slave. Thus, what does it mean that it is written, “Remember that you were a slave in Egypt”? And who says that being a slave is so bad? After all, there are people who want to be slaves, as was said, that the slave said, “I love my master.” The thing is that exile is according to the level of suffering and pain that one feels in the exile. To that extent, it is possible to be happy about the redemption. This is like light and *Kli* [vessel], meaning that the suffering we suffer from something is the *Kli* that can receive light if it liberates itself from the suffering.

For this reason, in the exile in Egypt, where it is written, “Remember that you were a slave in Egypt,” it means that being a slave is so bad because there, in Egypt, the people of Israel suffered. This is why the writing says “Remember,” meaning that we must remember the suffering we suffered there, and then it is possible to be happy about the redemption from Egypt.

119. RABASH, Article No. 921, “The Need for an Act from Below”

In the exile in Egypt, when Pharaoh bestowed his pleasures upon them, they were enslaved to Pharaoh and could not emerge from

the exile. But after they acted, meaning awakened to emerge from the exile, since this act is regarded as choosing, the Creator broke his powers above, meaning took from him the pleasures with which he enslaved the people of Israel. When he has nothing to give, it is considered that the Creator breaks his power and burns him in the river of fire. That is, He took from him all of his influence.

It follows that the *Sitra Achra* [other side] has nothing with which to control a person. For this reason, they could emerge from the exile. At that time, they entered the domain of *Kedusha* [holiness], meaning began to feel a good taste in the power of bestowal. It follows that then they became servants of the *Kedusha*.

120. RABASH, Article No. 921, “The Need for an Act from Below”

What controls a person is pleasure, and a slave is one who is enslaved to the pleasure. When people’s pleasure comes from reception, they are called “Pharaoh’s servants.” But if the pleasure comes from bestowal, they are called “the Creator’s servants.” But without pleasure, it is impossible to exist.

A person cannot break the pleasure. Only the Creator can break it by taking from it the abundance so he has nothing to give to the creatures. This is called “breaking the power of the *Sitra Achra*.” All that one needs is to discover that he wants the force of bestowal, and to ask the Creator to give him that force. This is called “choice” on the part of man, and only this is regarded as “awakening from below.”

121. RABASH, Article No. 932, “The First Innovation”

When a person is in Egypt, he cannot be a Jew because he is enslaved to Pharaoh king of Egypt, and when he works for Pharaoh, he cannot be a servant of the Creator.

This is the meaning of “For the children of Israel are Mine; they are My servants,” and not the servants of a slave. When a person is his own servant, he cannot be a servant of the Creator because it is

impossible to serve two kings at once. Only once he has come out of Egypt, meaning from self-reception, can he be a servant of the Creator.

## **From Exile to Redemption**

122. RABASH, Letter No. 66

It is impossible to come out of the exile in Egypt before entering the exile. Only then can it be said that we are coming out of the exile.

The author of the *Haggadah* tells us about this that we need to know that in the beginning our fathers were idol worshippers, meaning that they were in exile under the rule of idol worshippers, and only then the Creator brought our fathers closer. But if they did not feel that they were placed under the rule of idol worshippers, it could not be said that the Creator had brought them closer. Only when a person is remote from the Creator can it be said that the Creator is bringing him closer, because the absence should always come before the presence, for the absence is the *Kli* [vessel] and the presence is the light that fills the absence and the darkness.

123. RABASH, Article No. 936, “The Time of Redemption”

The time of redemption is approaching and we must prepare ourselves for the light of redemption, which is the exodus from slavery to freedom. It is known that it is impossible to emerge from exile before one is in exile. It is also known that the holy Torah is eternal and applies to each and every generation. Also, we say in the *Haggadah* [Passover story], “Every generation, one must see oneself as though he came out of Egypt.”

For this reason, we must know the meaning of the exile we are in, and what it means that each generation we must emerge from this bitter exile.

124. RABASH, Article No. 6 (1986), “Confidence”

To reach the desirable, good, and broad land, we must first go through a stage of making the *Kelim*, meaning to be in the land of Egypt, and see that we are slaves serving Pharaoh King of Egypt, and the torments of exile bring us a need to pray to the Creator to deliver us from exile, as was said (Exodus, 2:23), “And the children of Israel sighed from the work, and they cried out, and their cry went up to God.” It follows that exile is a *Kli*, and redemption is the light and the abundance.

125. RABASH, Article No. 91, “All Bitter Herb [Maror]”

At the time of redemption, one feels that the exile was all bitter. But before the redemption, we still cannot know that the exile is so bitter. This is the meaning of “As the advantage of the light from within the darkness.” When we see the light, we can see the darkness. This is the meaning of “If there is no knowledge (for reason is still in exile), from where is there distinction?”

126. Baal HaSulam, Letter No. 14

To the extent that the children of Israel thought that Egypt were enslaving them and impeding them from serving the Creator, they truly were in the exile in Egypt. Hence, the Redeemer’s only work was to reveal to them that there is no other force involved here, that “I and not a messenger,” for there is no other force but Him. This was indeed the light of redemption.

127. RABASH, Article No. 71, “The Meaning of Exile”

“When Israel are in exile, the *Shechina* [Divinity] is with them.” This means that if one falls into a descent, spirituality is also descended in him. But according to the rule, “a *Mitzva* [commandment] induces a *Mitzva*,” why does he come into a descent? Answer: He is given a

descent from above so as to feel that he is in exile and ask for mercy, to be delivered from exile. This is called “redemption,” and there cannot be redemption if there is no exile there, first.

128. Baal HaSulam, Shamati, Article No. 204,  
“The Purpose of the Work – 2”

It is impossible to be redeemed before we feel the exile. And when we walk on the forty-nine, we feel the exile, and the Creator redeems on the 50th gate. The only difference between *Gola* [exile] and *Ge'ula* [redemption] is in the *Aleph*, which is *Alupho Shel Olam* [Champion of the world]. Hence, if one does not properly attain the exile, too, he is deficient in the degree.

129. RABASH, Article No. 11 (1988), “What Are  
the Two Discernments before Lishma?”

When he feels the exile he cries out, “From the narrow place, I have called on *Koh* [the Lord]; answer me in the wide expanse, *Koh*.” “Wide” means expansive in *Hassadim*, when the Creator helps him with the quality of *Hassadim*, meaning gives him vessels of bestowal.

This is regarded as emerging from the exile in Egypt and entering redemption, in that now he can work in order to bestow because he already feels the importance of the greatness of the Creator, since he has vessels of bestowal, called “equivalence of form.” This is so because when the Creator gives him the expansion of the vessels of bestowal, the *Tzimtzum* [restriction] and concealment are removed from him, which he had through the power of the control of the *Klipa* of Egypt with their questions and dominations.

130. RABASH, Article No. 933, “Concerning the Exodus from Egypt”  
“We were slaves... and He delivered us.” That is, specifically through these limitations we will be able to emerge from exile. Precisely by seeing the changes and ascents and descents each time, by struggling,



a place of prayer awakens. Then the words “And the children of Israel sighed from the work, and their cry went up” come true. If the exile is revealed in full, then begins the redemption.

131. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

It is known that there is no light without a *Kli*. In other words, it is impossible to give something to someone by force, as it is known that there is no coercion in spirituality. Therefore, when a person is afflicted and suffers pain and suffering from not being able to emerge from self-love and work only for the sake of the Creator, he cries out to the Creator to help and give him what he wants. That is, if the Creator gives him this: the ability to revoke his own authority and annul before the authority of the Creator, for he wants only the singular authority to be in the world, namely the authority of the Creator; this is his only salvation. This is considered that he has a *Kli* and a need for the Creator’s help.

This is the meaning of the words, “And God heard their groaning.” That is, once they had a *Kli*, which is a desire and need to have the ability to work for the sake of the Creator, then comes the time when “God heard their groaning,” meaning that then the redemption began—delivering them from under the afflictions of Egypt.

132. RABASH, Letter No. 66

If a person is placed under this rule, like the nations of the world, then he is in exile, and then he is regarded as an idol worshipper. And then there is room for prayer that the Creator will help him out of this exile. And then it can be said: Now, meaning once he is in exile and regarded as an idol worshipper, it can be said, “Now the Creator has brought us closer to His work,” meaning, to work in the work of the Creator, and to not work for the governance of idol worshipping.

This is called the “exodus from Egypt,” when all the works are for the Creator. For this reason we relate the commandments to the memory of the exodus from Egypt. Only then, once we have come out of the exile in Egypt, can we keep the commandments because of the Creator’s commandment and not for other reasons.

133. RABASH, Article 15 (1991), “What Is the Blessing, ‘Who Made a Miracle for Me in This Place,’ in the Work?”

We should know that the exile he feels, that he is in exile, is measured not by the exile, but by the sensation of bad and suffering that he suffers because he is in exile. Then, when he is tormented because he is under the rule of oppressors and he must do all that they demand of him, and he has no right to do what he wants, but he must serve and carry out all that the nations of the world in his body demand, and he is powerless to betray them, to the extent of the pain he feels and his desire to escape them, to that extent he can enjoy the redemption.

134. RABASH, Article No. 6 (1986), “Confidence”

When he was in exile, meaning when he tasted the taste of exile, when the image of bestowal only for the Creator and not for himself would come to him, he felt the taste of exile and dust. And at the time of redemption, when he comes out of exile, he feels in the work of bestowal the taste of a desirable, good, and broad land.

Thus, the land of exile means that we feel that taste of suffering and always reflect on how to escape from that land. Coming out of exile means that he has come to a desirable, good, and broad land. We say about this land: “Let us thank You, the Lord our God.” This is called *Eretz Yashar-El* [a land (desire) straight to the Creator], and this is the redemption we should aspire to achieve.

135. RABASH, Article No. 32 (1991), “What Are Banners in the Work?”

When the quality of Israel is in exile, the Creator is in exile with them, too, meaning that the desire to bestow is in exile, and the one to whom they want to bestow is in exile, as it is written about what Pharaoh said, “Who is the Lord that I should obey His voice?” That is, he denied the greatness of the Creator and did not allow to believe in the greatness of the Creator, so the quality of Israel is in exile within them.

According to the above, we can interpret what we asked, Why does he say that it is “as though Israel are saved and as though He is saved”? That is, what is the connection between the redemption of Israel and the redemption of the Creator? According to the above, it follows that the exile of Israel and the exile of the Creator are the same, since when a person attains and feels the greatness of the Creator, the nations of the world have no control and they are annulled before Him. Hence, it follows that the whole exile is that we do not know His greatness.

136. RABASH, Article No. 32 (1991), “What Are Banners in the Work?”

When the Israel in him emerges from exile and is rewarded with redemption, the Creator, too, who was covered from him during the exile because of the governance of the nations, now appears and the greatness of the Creator becomes revealed. This is so because now there is no longer a need for the *Tzimtzum* [restriction] and concealment, since the *Tzimtzum* has been lifted from him, following the rule, “To the extent that one wants to aim to bestow, to that extent the *Tzimtzum* and concealment are removed from him.” This is the meaning of the verse, “We will sing in Your salvation, and in that day, the Lord will save Israel. It is written, ‘will save,’ as though Israel are saved and as though He is saved.”

137. RABASH, Article No. 11 (1986), “A Real Prayer Is over a Real Deficiency”

In the exile in Egypt they obtained *Kelim*, meaning a desire that the Creator will help them emerge from the exile, as we said above that there is no light without a *Kli*, for only when we pray a real prayer, when one sees that he cannot be saved, and only the Creator can help him, this is considered a real prayer.

138. RABASH, Article 15 (1991), “What Is the Blessing, ‘Who Made a Miracle for Me in This Place,’ in the Work?”

In the exile in Egypt, where it is written, “Remember that you were a slave in Egypt,” it means that being a slave is so bad because there, in Egypt, the people of Israel suffered. This is why the writing says “Remember,” meaning that we must remember the suffering we suffered there, and then it is possible to be happy about the redemption from Egypt.

139. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

This means that since this *Malchut* was still in exile, she could not save Israel. But when she is delivered from exile, it is to the contrary, she gives man the spirit so that he is high spirited.

When Moses came and announced the annunciation of the redemption, they could not believe such a thing—that they would be delivered from the exile in Egypt, as it is written, “And I will bring you out from under the afflictions of Egypt, and I will save you from their work.” That is, they will not only have no hard work, but they will not have any work at all. This, they could not believe, that such a thing could be.

Had they believed it, then by the power of faith they would have come out from the exile

140. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

Therefore, when a person has this faith, he does not escape from the campaign, meaning says that he sees that the Creator does not hear his prayer, so there is no one to pray to. Rather, he believes that the Creator does hear his prayer and the Creator has given him the awareness to know what lowliness one is in, that it never occurred to him that he would be so immersed in self-love.

Hence, each time he braces himself and does not move from praying to the Creator. He says, “The Creator must want a true desire to appear in me, which will deliver me from this exile.” Then, he does not stop thanking the Creator for revealing to him his true state.

Also, he stands and prays to the Creator, since he sees that the Creator hears a prayer, in that He showed him the evil, and He will certainly also help him out of the evil, which is called “redemption.” In other words, he believes that the Creator let him see that he is in exile and will certainly deliver him from exile.

141. RABASH, Article No. 11 (1986), “A Real Prayer Is over a Real Deficiency”

It follows that all the torments and pains he suffers are because he cannot work for the Creator. He wants to work in order to bestow, but the body is enslaved to the *Klipot* [shells/peels] and does not let him have this aim. At that time he cries out to the Creator to help him because he sees that he is in exile among the *Klipot*, they govern him, and he sees no way that he will be able to emerge from their control.

It follows that at that time his prayer is regarded as a real prayer because he cannot come out from this exile, as it is written, “And He brought Israel out from their midst, for His mercy is forever.” Since this is against nature, only the Creator can deliver Israel from this exile.

## Every Boy Who Is Born, Cast Him in the Nile

142. Shemot [Exodus]

“And he said, ‘When you deliver the Hebrew women, see upon the birth-stool; if it is a boy, put him to death; and if it is a girl, she shall live.’ [...] ‘Pharaoh commanded all his people, saying, ‘Every boy who is born, cast him in the Nile, and every girl, keep alive.’”

143. RABASH, Article No. 923, “And he said,  
‘When You Deliver the Hebrew Women”

When a person begins to walk on the path of the Creator, Pharaoh king of Egypt is the king who rules over the bodies, to keep those who work in order to bestow so that the bodies will resist and they will not be able to achieve the desired wholeness, which is that all his actions will be for the sake of the Creator.

For this reason, he said, meaning commanded that when the workers engage in Torah and *Mitzvot* [commandments], called “Hebrews,” when the work in Torah and *Mitzvot* belongs to servants of the Creator, while the Egyptians are when one engages in corporeal actions in which the Egyptians engage, as well. Only when they engage in Torah and *Mitzvot*, they are called “Hebrews.”

144. RABASH, Article No. 923, “And he said,  
‘When You Deliver the Hebrew Women”

“See on the birth-stool” is the time when one says that he wants to understand what he is doing, for what purpose he engages in Torah and *Mitzvot*. “If he is a boy,” meaning his work is in order to bestow, and this is his desire when he engages in Torah and *Mitzvot*, “put him to death,” meaning do not give him any vitality or strength, so he will stop his work.

“If it is as girl,” meaning his intention has the quality of “female,” in order to receive, “she shall live,” meaning you can give him strength and vitality because that person does not wish to come out of Egypt and there is no reason to fear him. Hence, you may help him, let him do whatever he wants, even if he is meticulous in all kinds of manners, since in any case, he will remain with us in Egypt and it is not worthwhile to exert for no reason, for in any case, he is one of ours.

145. RABASH, Article No. 923, “And he said,  
‘When You Deliver the Hebrew Women’”

If he is a boy, if his aim is to come to aim for the sake of the Creator and not for his own benefit, from this he can be rewarded with “the savior of Israel,” called “the quality of Moses,” as our sages said, “The expansion of Moses in each and every generation.”

If he is rewarded with the quality of Moses, called “the savior of Israel,” who will deliver them from Egypt, we must see beforehand so as to prevent him from reaching a state where he emerges from the exile in Egypt.

146. RABASH, Article No. 923, “And he said,  
‘When You Deliver the Hebrew Women’”

How can they know that he is going for the aim to bestow? After all, he is still in Egypt, which is working for self-benefit and not in order to bestow. However, now he wants to be rewarded with it, and for this, he gave them as a sign: “A male, his face is downward; a female, her face is upward.”

He interprets face and back in the “Introduction to The Study of the Ten Sefirot,” that when seeing a person from behind, we cannot know if this is truly the person of whom we are thinking. He might be another and we could be mistaken. But if we see the other’s face, there are no doubts.

Hence, when we want to imply that we understand something in utter certainty, that we have no mistakes, this is called “face.” Conversely, something that is not clear to the mind is called “back.”

For this reason, “face” is called “knowing,” that he is serving the Creator only in a manner of knowing. This is considered that his face is up in terms of importance, since what counts for him is the awareness. (and) The “back,” which is faith.

147. RABASH, Article No. 923, “And he said,  
‘When You Deliver the Hebrew Women’”

“Cast him in the Nile.” That is, do not let him aim for the sake of the Creator, called “a boy,” even with corporeal actions. “And every girl keep alive.” Only when his aim is to receive in order to receive, you can give him vitality and strength to do corporeal deeds.

But if it is a boy, he might be rewarded with the quality of Moses, called “the savior of Israel,” at that time, too, who will deliver him from the exile in Egypt and into the land of *Kedusha* [holiness].

## Moses

### I Pulled Him Out of the Water

148. RABASH, Article No.684, “The Quality of Moses”

Why was *Moshe* [Moses] called specifically by the name *Moshe*, which Pharaoh’s daughter gave him? We should say that it is after the saving, for I *Mashitihu* [pulled him] from the water.

In the work, a person drowns in the evil water called “What” and “Who,” and by this you were pulled from the evil water.



## The Faithful Shepherd

149. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

It known that *The Zohar* calls Moses “the loyal shepherd.” Baal HaSulam interpreted that he was nourishing the people of Israel with faith. He said that man does not lack any power in order to be able to observe Torah and *Mitzvot* [commandments/good deeds] in full, but only faith. To the extent that he has faith, to that extent he can exert in the work.

150. RABASH, Article No. 17 (1991), “What Is, ‘For I Have Hardened His Heart,’ in the work”

That person has the quality of Moses, who is the quality of “faithful shepherd” (who shepherds the faith for the whole of Israel), and that force awakens a person to see the truth, that he will never achieve the quality of “man” by himself. This is the meaning of the verse, “and he saw that there was no one.” This causes him to ask the Creator to give him faith in the Creator, by which he will achieve *Dvekut* with the Creator.

151. RABASH, Article. No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

Rabbi Shimon said, “Happy are Israel that a shepherd such as Moses walks among them.” It means that the people of Israel have within them faith, which is called “Moses, the faithful shepherd.” Then, since they have faith, they have the strength to engage in Torah and *Mitzvot*. In other words, within every person there is faith in the Creator, which is called “Moses, the faithful shepherd.” At that time the whole people are righteous, meaning that all of man’s organs,

namely his thoughts and desires, which are called “organs,” and this is called “a people.”

This is the meaning of what is written, “‘And He remembered the days of old’ is the Creator. ‘Moses is His people,’ since Moses was tantamount to the whole of Israel.” We learn from this that “the people’s shepherd is really the whole people,” for the faith in man is the whole of man.

152. RABASH, Article No. 17, “Concerning the Shechina [Divinity]”

Our sages said, “Moses is tantamount to 600,000” (Song of Songs 1), meaning that Moses was rewarded with the revelation of Godliness that was ready to be revealed to the whole of Israel. This is the meaning of the words, “The *Shechina* speaks from Moses’ throat,” meaning that Moses was rewarded with the general revelation called *Shechina*.

153. RABASH, Article No. 711, “There Has  
Never Risen a Prophet Like Moses”

Moses is called “the faithful shepherd” and “illuminating mirror,” meaning that he always illuminated. It was said about this, “He is trusted in all My house.” This is the quality of Moses.

However, in Moses there were also the quality of Solomon and the quality of Joseph, as it is written, “And Moses took Joseph’s bones.” This is what it means that they were all said to Moses in Sinai. This is also what it means that Moses is tantamount to 600,000, meaning that he included all of them. But when we regard the merit of Moses, it is his unique degree called “the quality of Moses.”

Also, concerning what our sages said concerning fear in regard to Moses, “a small matter,” since the essence of Moses is a higher quality, but he certainly contained all the qualities.

154. RABASH, Article No. 228, "Moses Is the Quality of Faith"

"Moses was born" is the appearance of faith, by which we see that there is lack of faith, which causes one to draw faith, and this is regarded as Moses being born in it.

155. RABASH, Article. No. 13 (1988), "What Is 'the People's Shepherd Is the Whole People' in the Work?"

All the heaviness in the work of the Creator is only the lack of faith, since when a person is rewarded with complete faith, he yearns to annul before the Creator as a candle before a torch. Naturally, all his organs, meaning his thoughts and desires, follow what faith obligates him to do, they do it. This is why he says that if he is rewarded, all the organs are righteous, since thoughts and desires of the righteous extend from faith in the Creator.

156. RABASH, Article No. 13 (1988), "What Is 'the People's Shepherd Is the Whole People' in the Work?"

If the people's shepherd is not rewarded, meaning that his faith, which should be cleansed, meaning complete faith, yet he has only partial faith, as it is written ("Introduction to the Study of the Ten Sefirot," Item 14), "the whole people are not rewarded." This means that all his organs do things that are suitable for those without complete faith. "They are punished because of him," meaning that it is not their fault that they have thoughts and desires unfit for one who has faith.

That is, if their shepherd had complete faith, the organs would listen to him and would have thoughts and desires of a righteous. This is why they suffer because of him, since he does not have complete faith.

157. RABASH, Article No. 25 (1987), “What Is Heaviness of the Head in the Work?”

“I am of heavy mouth and heavy tongue,” said about Moses. Moses is called “the faithful shepherd,” since Moses is called “faith,” and with faith there is no mouth or tongue, for mouth and tongue mean that he explains the matters with mind and reason, while Moses is faith above reason.

158. RABASH, Article No. 900, “Two Degrees”

The degree of Moses, meaning that he is regarded as covered *Hassadim*, which is considered “The eye has not seen,” meaning covered *Hassadim*, “a God besides You,” meaning that all his work is in the discernment of great and ruling, and he needs no reward but God, as this is his entire vitality, that he is serving the Creator.

## **Moses Approaches the People**

159. RABASH, Article No. 877, “Three Prayers – 2”

Before Moses came to the people of Israel as a messenger of the Creator, that He wanted to lead them out of Egypt, the people of Israel engaged in work of the Creator but were enslaved to Pharaoh king of Egypt. Pharaoh king of Egypt is the will to receive that is found in the created beings, which cannot do anything if not for its own benefit. This is the ruler in all created beings and it afflicts all those who want to emerge from its dominion, meaning to work for the sake of others.

Moses came to the people of Israel and told them that the Creator wants to deliver them from under the governance of Pharaoh, to lead each and every one of the people of Israel from under Pharaoh’s control, which is found within each and every one.

160. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

When Moses came and announced the annunciation of the redemption, they could not believe such a thing—that they would be delivered from the exile in Egypt, as it is written, “And I will bring you out from under the afflictions of Egypt, and I will save you from their work.” That is, they will not only have no hard work, but they will not have any work at all. This, they could not believe, that such a thing could be.

Had they believed it, then by the power of faith they would have come out from the exile.

*Malchut*, which is called “spirit,” would have risen in importance.

161. RABASH, Article No. 16 (1990), “What Is ‘For Lack of Spirit and for Hard Work,’ in the Work?”

“And Moses spoke thus to the children of Israel (meaning the annunciation of the redemption), but they did not listen to Moses for lack of spirit and for hard work.” He says, “Lack of spirit means *Malchut*, who was unable to save Israel.” We should interpret that the main work is in the *Malchut*, as the ARI says, that the exile in Egypt was that the view of *Kedusha* [holiness] was in exile. That is, the kingdom of heaven, that we must accept the burden of the kingdom of heaven because He is great and ruling, meaning not in order to receive reward, but that the work must be a great pleasure because one has been rewarded with serving the King because of the importance of the King, this was in exile.

In other words, the importance of *Kedusha* was not revealed. This is called “*Shechina* in the dust”.

## The People's Complaints against Moses

162. RABASH, Article No. 15 (1990), "What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?"

When Moses came to the people of Israel and spoke to the quality of Pharaoh in each and every one, meaning to the will to receive in their hearts, and told them that he wanted that the quality of Pharaoh in them will not dominate the quality of Israel in them, but that it will allow working for the sake of the Creator and not for the sake of the body, when the Pharaoh in the nation heard what Moses had told them—to work only for the sake of the Creator—they understood what it means to bestow and not receive and were promptly weakened in the work, since the body resisted with all its might so they would not perform any act of *Kedusha*.

In other words, even the *Lo Lishma* now became difficult for them to do. Before Moses came, they had strength to work because they still did not know what "for the sake of the Creator" meant. But when Moses came and explained to them what it means to bestow and not receive anything, the Pharaoh of each one started asking questions: 1) As it is written, Pharaoh asked, "Who is the Lord that I should obey His voice?" 2) Then came the wicked one's question, who asked, "What is this work for you?"

163. RABASH, Article No. 15 (1990), "What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?"

Why when Moses came as the Creator's emissary, their situation grew worse. The reason is that this is not regarded that they grew worse, but that when Moses let them see what it means that they must work for the sake of the Creator, as it is written, "Ever since I came to Pharaoh to speak in Your name," meaning that we must work for the

sake of the Creator and the quality of Pharaoh must descend from its throne, there was room for the revelation of the evil.

It follows that by Moses explaining to them the meaning of working in order to bestow, they advanced in the work and achieved the degree of truth, to know how the bad controls them. Before Moses came to them as an emissary of the Creator, they did not know the truth—how far they were from the Creator. It follows that although in action, they grew worse, in truth, they advanced, for only now do they have *Kelim* [vessels] that the Creator can fill with His help, as our sages said, “He who comes to purify is aided.”

164. RABASH, Article No. 14 (1987), “The Connection  
between Passover, Matza, and Maror”

We should interpret their complaints to Moses. When they said, “Will see and judge,” it means that they quarreled with Moses, since Moses told them to believe in the Creator, so they went out of the body’s control. Pharaoh King of Egypt controls the body, and he afflicts the *Kedusha* [sanctity/holiness]. They began to work in mind and heart and saw that the body, which is Pharaoh, began to govern them. That is, everything they wanted to do in the work of the Creator, the body resists it vigorously.

Before they began to walk in Moses’ way, they had strength in the work. But now, everything they do, the body loathes. This is the meaning of what is written about Moses, “for you have made our scent odious in Pharaoh’s eyes.” In other words, our body loathes our spirit in the work of the Creator once we begin the path of bestowal.

165. RABASH, Article No. 14 (1987), “The Connection  
between Passover, Matza, and Maror”

They had grievances against the Creator over becoming worse now than before Moses came to them as the Creator’s messenger. He wanted to deliver them from exile, so why are they seeing now that

they are going deeper into exile, that Pharaoh controls the body more forcefully and with more intellect, making them understand each time with a different argument? It follows that Israel's situation prior to Moses' coming to them as a messenger of the Creator was better in the work. Now, however, they see that their bodies, which are regarded as "Pharaoh," have complete control over the children of Israel.

That is, where there should have been high spirits from knowing that they are walking on the path of truth, the opposite occurred. In the eyes of the body, which is called "Pharaoh," what spirit did they have? It is written about it, "for you have made our scent odious in Pharaoh's eyes." The body was telling them, "What spirit is there in the work of bestowal?"

Making the scent odious means a bad smell that is impossible to tolerate. This means that they could not stand this mindset and wanted to escape the way one runs from stench.

### **Moses' Complaints against the Creator**

166. RABASH, Article No. 15 (1990), "What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?"

Once the people of Israel heard from Moses that they must work for the sake of the Creator, the real resistance of the evil in man began. This is the meaning of the words, "Then Moses returned to the Lord and said, 'O Lord, why have You brought harm to this people? Ever since I came to Pharaoh to speak in Your name, he has done harm to this people.'" In other words, the body, which is called Pharaoh, began to resist the work.



167. RABASH, Article No. 877, “Three Prayers – 2”

“Ever since I came to Pharaoh to speak in Your name, he has done harm to this people.” That is, when Moses came to speak “in Your name,” meaning that they should work for the sake of the Creator, “He has done harm to this people,” they become worse. In other words, before Moses came to say that we must work only for the sake of the Creator, everyone served the Creator and considered themselves righteous. They had the strength to work and the fuel to know why they were working was clear to them. But after Moses came as an emissary of the Creator, that we must work for the sake of the Creator, they have become worse. Thus, accordingly, they would be better off not getting into the work of *Lishma*.

168. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

Moses’ question was in order. That is, intellectually, we understand that if we observe the Torah and *Mitzvot* that the Creator commanded, the order should be that if we engage on the path of truth, the work should certainly be stronger, since we are marching on the path of truth, whereas *Lo Lishma* is not on the path of truth.

Hence, when Moses came to speak in the name of the Creator, the work should have been stronger, meaning to overcome the evil with the quality of truth. Yet, what did Moses see? It is written, “Ever since I came to Pharaoh to speak in Your name, he has done harm to this people,” meaning the work to overcome the evil has become harder. In other words, not only did they not become better, meaning had more power to overcome the evil, but on the contrary, the evil gained more power.

169. Baal HaSulam, Letter No. 10

“And Moses answered and said, ‘But they will not believe me’ ... for they will say, ‘The Lord did not appear to you.’” Interpretation: Because the mouth of *Kedusha* was in exile, as in, “for I am slow of speech and slow of tongue,” Moses, the faithful shepherd, argued before the Creator, “But they will not believe me.” Even if I tie Israel to me and bring down some bestowal for them, the *Klipa* of Pharaoh sucks it out and robs it from them. And although they are attached to me, they will still not listen to me. That is, while the *Klipa* of Pharaoh has dominion, and a mouth and speech in the exile, still, if they believed in the faithful shepherd properly, the children of Israel would be able to listen to Moses, who is above the mouth and speech. If they strengthened themselves in that, they would certainly be saved from the *Klipa* of Pharaoh.

170. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

It is impossible to give half a thing. Rather, first, the full evil must be disclosed, and then comes the help from above over a complete thing. Therefore, after Moses said, “Why have You brought harm to this people and did not save at all,” but rather the bad manifested in all its might, now is the time when the salvation will come from above. This is why He said, “now,” meaning that now you will see that I will give them the necessary help, as it is written, “For with a mighty hand he will send them, and with a mighty hand he will drive them out from his land.” For only now is it the time, since all the bad has been revealed in them.

171. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

We should understand Moses’ argument when he said, “Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, and You have not saved Your people at all.” It appears as though Moses’ complaint was true, since it implies from the Creator’s reply that what Moses said was true. But the Creator said, “Now you shall see what I will do to Pharaoh.” In other words, he would see what the Creator would do to Pharaoh. It seems as though it should have said, “You will see,” meaning that Moses will see, meaning *Atah* [you] with an *Aleph* [which changes the meaning from “now” to “you”]. Why is it written *Atah* with an *Ayin* [which means “now”], which implies that now he will see? It means that when he came to Pharaoh previously, and he harmed this people, there could not be an exodus from Egypt. But now there will be a place for with a mighty hand he will send them and drive them out.

172. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

Moses brought Israel’s grievances to the Creator and asked Him, “Why have You sent me?” The Creator replied to Moses, as it is written, “And the Lord said to Moses, ‘Now you will see that which I will do to Pharaoh, for with a mighty hand he will send them.’”

### **With a Mighty Hand He Will Send Them**

173. RABASH, Article No. 877, “Three Prayers – 2”

“And the Lord said to Moses, ‘Now you will see what I will do to Pharaoh, for with a mighty hand he will send them.’” The answer was not that they did not tell the truth, but what I want from them

is to feel the truth, that they are so far from the truth, meaning from working for the sake of the Creator. Then, when they have this kind of demand, that they cannot work *Lishma*, then you will see how I give you the strength to work for the sake of the Creator. I do not demand that you will be able to walk on the path of truth. All I need is for you to have a *Kli* [vessel] to receive the abundance.

Hence, when you begin to work in order to bestow, you will see that you are incapable of this work, and then I will give you what is called “with a mighty hand he will send them,” as it is written, “And I also heard the groaning of the children of Israel, that the Egyptians enslave them, and I remembered My covenant, etc., and I will deliver you from under the afflictions of Egypt” (Exodus 6).

174. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

The answer to why He has made the work of bestowal so hard was that He wanted the mighty hand to be revealed, as it is written, “for with a mighty hand he will send them, and with a mighty hand he will drive them out of his land.”

In which way is a mighty hand necessary? It is precisely when the other party resists with all its might. Then it can be said that we must use a mighty hand. But if the other party is weak, it cannot be said that it requires a mighty hand to deal with it.

175. Baal HaSulam, Shamati, Article No. 70, “With a Mighty Hand and with Fury Poured Out”

If one overcomes all the difficulties and breaks all the bars that block him, and little things cannot push him away, the Creator sends him great *Klipot* [shells/peels] and chariots to deflect one from entering into *Dvekut* with the Creator alone, and with nothing else. This is considered that the Creator is rejecting him with a mighty hand.

If the Creator does not show a mighty hand, it will be hard to push him away since he has a strong desire to adhere only to the Creator and to nothing else.

But when the Creator wants to reject one whose desire is not so strong, He pushes him away with a small thing. By giving him a great desire for corporeality, he already leaves the holy work entirely, and there is no need to repel him with a mighty hand.

176. Baal HaSulam, Shamati, Article No. 70, “With a Mighty Hand and with Fury Poured Out”

When one overcomes all the hardships and the disturbances, one is not easily repelled, but with a mighty hand. And if one overcomes even the mighty hand and does not want to move from the place of *Kedusha* [holiness] whatsoever, but wants to adhere specifically to Him in truth, and sees that he is repelled, then one says that fury is poured out on him. Otherwise, he would be allowed inside. But because fury is poured out on him by the Creator, he is not admitted into the King’s palace to adhere to Him.

It follows that before one wants to move from one’s place, and breaks in and wants to enter, it cannot be said that he feels that fury is poured out on him. Rather, after all the rejections that he is rejected, and he does not move from his place, meaning when the mighty hand and the fury poured out have already been revealed upon him, then “I will be King over you” comes true. This is so because only through bursting and great efforts does the kingdom of heaven become revealed to him, and he is rewarded with entering the King’s palace.

## Moses Struck the Egyptian

177. RABASH, Article No. 237, “Mind and Heart”

“He struck the Egyptian,” not letting him satisfy his will and rejecting his request. This is called “putting to death the act and the thought of that Egyptian,” who is included in his heart. Also, the pleasure of the mind is only in doing what he understands what he is doing. To the extent that he does things against his reason, when his reason demands otherwise, his suffering is measured by the measure of resistance to his mind.

When a person goes above his mind, when he is given the mind that approves of all his work, he will be able to say that he is receiving all this in order to bestow, since for his part, he can relinquish the mind.

At that time, he can be rewarded with the light of faith, for he can relinquish because his aim is not for himself. The proof of this is that he does everything even if it is against the intellect. Naturally, he is able to receive the light of faith and can be certain that his aim is to bestow.

But when he cannot work in faith, but only where the mind approves, meaning according to the will to receive, he remains inside the *Tzimtzum* [restriction]. For this reason, we need two works: mind and heart.

178. RABASH, Article No 506, “Saved Us  
from the Hand of the Shepherds”

The Creator promised Moses that He would deliver them from both the first and second troubles. However, we must know that emerging from the first trouble is mainly emergence from corporeal lusts, and that without it, it is impossible to achieve spiritual pleasures.

This is the allegory in the Midrash, “An Egyptian man saved us from the hands of the shepherds.” That is, the fact that he killed the Egyptian, meaning the first reason, we must also remember, even

afterward, when we come to the second state, which is the exile over spiritual pleasures, that we must receive them in order to bestow, and the body disagrees. That is, killing the Egyptian refers to corporeal lusts, called “Egyptian.”

Conversely, the second trouble is the quality of Israel, meaning that he has spiritual pleasures, and yet he is in trouble because he must overcome in order to bestow and needs the Creator to deliver him also from this trouble.

## **The Burning Bush**

179. Zohar for All, Shemot [Exodus], “In a Flame of Fire Out of the Midst of a Bush”, Item 396

Moses contemplated and said, “Perhaps Israel will perish in this hard labor, as it is written, ‘And looked on their burdens.’” Hence, “And the angel of the Lord appeared unto him in a flame of fire ... and, behold, the bush burned with fire,” meaning they were enslaved in hard labor. “And the bush was not consumed,” meaning they were not destroyed in their exile. Happy are Israel for the Creator separated them from all the peoples and called them “sons,” as it is written, “You are the children of the Lord your God.”

180. Zohar for All, Shemot [Exodus], “In a Flame of Fire Out of the Midst of a Bush”, Item 389

From here we see the Creator’s mercy on the wicked. “Behold, the bush burned with fire,” to execute Din in her for the wicked,” “And the bush was not consumed,” meaning there was no destruction in them. “Burned with fire” implies to the fire of hell. Even though the fire appeared to Moses, who was righteous, the fire implies the fire of hell, the wicked. However, the “The bush was not consumed” means He did not perform extinction in them.

181. RABASH, Article No. 516, "A Shoe"

Why was it said about Moses, "Take your shoes off your feet," if a shoe means that he is wearing the argument of the spies? And accordingly, what will be the meaning of "Take off your shoes"?

We should say that *Raglecha* [your legs] comes from the word *Reglilut* [habit/custom], meaning that which comes to a person by education. In order not to lose his education, he needs a *Naal* [shoe] from the word *Man'ul* [lock], meaning to close. However, with the quality of Moses, who is the Torah, it is the opposite, from the word *Min'al* [shoe/footwear], meaning that there we must throw away the shoes and accept everything in the way of the Torah.

## **Tokens and Signs**

182. Baal HaSulam, Letter No. 10

"And a new king arose over Egypt, who did not know Joseph." Upon their descent into matter [substance], they will also deny the greatness of Moses, the faithful shepherd, so how was it possible for Moses to redeem them from that evil and strong *Klipa*?

Therefore, the Creator gave Moses three signs to show to the children of Israel, and taught him to arrange these signs before them one at a time. The Creator also promised him that He would help him from above so he can show it to them. After the children of Israel accept these signs from him, they will come to listen to Moses, and then he will be able to redeem them from that bitter exile.

183. Baal HaSulam, Letter No. 10

The three signs. The first sign is the turning of the staff into a serpent, and the serpent into a staff. The second sign is that by taking out his hand not from his bosom, it was as leprous as snow. And when he took out his hand from his bosom, it returned to be as his flesh. The



third sign is that by spilling the water of the Nile on the land it turned into blood.

## **Staff and Serpent**

184. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

“And Moses answered and said: ‘But, they will not believe me,’” etc.  
“And the Lord said to him, ‘What is it in your hand?’ And he said, ‘A staff.’ And He said, ‘Cast it on the ground...’ and it became a serpent; and Moses fled from it” (Exodus 4).

We should interpret that there are not more than two degrees, either *Kedusha* [holiness] or *Sitra Achra* [other side]. There is no intermediary state, but the same staff itself becomes a serpent if thrown to the ground.

185. RABASH, Article No. 35 (1986), “The Fifteenth of Av”

The Creator said to Moses (Exodus, 4:2): “And the Lord said to him: ‘What is that in your hand?’ And he said, ‘A staff.’ And He said, ‘Throw it on the ground,’ and it became a serpent, and Moses fled from it.” He said that Moses’ hands are called “faith.” It is regarded as “of little importance,” since man craves only knowledge. Where he sees that there is no knowledge that he wants to obtain, he cannot attain the matter. He argues that he has already exerted in this work so we can do everything for the Creator but he did not move one bit. Thus, the body tells him, “Give up on this and do not think that you will ever be able to attain it. So get off this path.” At that time the Creator tells him, “Throw it on the ground,” meaning this is what you should do before the people of Israel.

186. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

This is the meaning of the question, “What is it in your hand?”

A “hand” means attainment, from the words, “If a hand attains.” A “staff” means that all his attainments are built on the discernment of inferior importance, which is faith above reason.

(Faith is regarded as having inferior importance, and as lowliness. One appreciates things that clothe within reason. However, if one’s mind does not attain it, but resists one’s mind, and then one should say that faith is of superior importance to one’s mind, it follows that at that time he lowers his mind and says that what he understands within reason, that he resists the path of the Creator, faith is more important than his own mind. This is because all the concepts that contradict the path of the Creator are worthless concepts.

Rather, “They have eyes but they will see not, they have ears but they will hear not.” It means that he annuls everything he hears and sees. This is called “going above reason.” And thus it seems to a person as lowness and *Katnut* [smallness/infancy].

187. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

One who has no other choice but to take the path of faith considers faith as lowliness. However, the Creator could have placed His *Shechina* on something other than trees and rocks.

Yet, He chose this way, called faith, specifically. He must have chosen it because it is better and more successful. You find that for Him faith is not regarded as being of inferior importance. On the contrary, specifically this path has many merits, but it appears lowly in the eyes of the creatures.)

If the staff is thrown to the ground and one wants to work with a higher discernment, meaning within reason, degrading the above reason, and this work seems low, one’s Torah and work immediately

become a serpent. This is the meaning of the primordial serpent, and this is the meaning of “Anyone who is proud, the Creator tells him, ‘He and I cannot dwell in the same abode.’”

188. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

If one throws the discernment of the staff to the ground, and raises oneself to work with a higher attribute, this is already a serpent. There is no middle; it is either a serpent, or *Kedusha*, since all the Torah and the work that one had from the discernment of a staff, all has now entered the discernment of a serpent.

189. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

In order for a person to not remain in the authority of the *Sitra Achra*, the Creator made a correction that if one leaves the discernment of the staff, he immediately falls into the state of a serpent. He immediately falls into a state of failures and has no power to strengthen, unless he accepts the discernment of faith, called lowliness, once more.

It follows that the failures themselves cause one to take upon himself the discernment of a staff once more, which is the discernment of faith above reason.

190. Baal HaSulam, Shamati, Article No. 59,  
“Concerning the Staff and the Serpent”

It turns out that in any case, they do not have any other choice but to assume the discernment of faith above reason, called “a staff.” This staff should be in the hand; the staff should not be thrown. This is the meaning of the verse, “The staff of Aaron budded.”

It means that all the budding he had in serving the Creator was based specifically on Aaron’s staff. This means that He wanted to give us a sign to know if we are walking on the path of truth, or not.

He gave us as a sign to know only the basis of the work, meaning what basis one is working on. If one's basis is the staff, it is *Kedusha*, and if the basis is within reason, this is not the way to achieve *Kedusha*.

191. Baal HaSulam, "The Three Signs"

"And cast it to the ground," meaning that the *Klipa* [shell] was given authority. "And it became a serpent, and Moses fled from it," meaning He revealed to them that the reason they did not obey Him thus far was because of the power of that serpent that strikes with its tail. This is why they believed the people who sought to kill him, etc., and why "Moses fled from Pharaoh."

However, now the Creator has given him this strength, "Stretch out your hand and grab its tail," meaning that they should not believe the wicked ones but believe only in Him. And then, "And it became a staff in his palm," since they saw that they would obtain complete and pure faith and the serpent would no longer be able to strike them.

## The Exodus from Egypt

### The Exodus from Egypt

192. RABASH, Article No. 932, "The First Innovation"

When a person is his own servant, he cannot be a servant of the Creator because it is impossible to serve two kings at once. Only once he has come out of Egypt, meaning from self-reception, can he be a servant of the Creator. At that time, he can be rewarded with the Torah. It follows that the first innovation is the exodus from Egypt.

193. RABASH, Letter No. 66

If a person is placed under this rule, like the nations of the world, then he is in exile, and then he is regarded as an idol worshipper. And then there is room for prayer that the Creator will help him out of this exile. And then it can be said: Now, meaning once he is in exile and regarded as an idol worshipper, it can be said, “Now the Creator has brought us closer to His work,” meaning, to work in the work of the Creator, and to not work for the governance of idol worshipping.

This is called the “exodus from Egypt,” when all the works are for the Creator. For this reason we relate the commandments to the memory of the exodus from Egypt. Only then, once we have come out of the exile in Egypt, can we keep the commandments because of the Creator’s commandment and not for other reasons.

194. Baal HaSulam, “Not the Time for the Livestock to Be Gathered”

One must not exclude oneself from the public and ask for oneself, not even to bring contentment to one’s maker, but only for the entire public. [...] One who departs from the public to ask specifically for one’s own soul does not build. On the contrary, he inflicts ruin upon his soul, [...] Even during work, when one prays alone, against his will he departs from the public and ruins his soul. [...] That is, there was not even an awakening of anyone from the children of Israel to demand anything personal [...] for no one needed anything because they did not feel as separate selves, and this was their power to come out of Egypt with a mighty hand.

195. RABASH, Article No. 922, “The More One  
Speaks of the Exodus from Egypt”

“The more one speaks of the exodus from Egypt, the better.” We should understand why we should speak so much about the exodus from Egypt, to the point that they said, that the more one speaks of it

the better. Also, we should understand what is said, “Each generation, one must see oneself as though he came out from Egypt.”

It is known that there is nothing to add in the light, but rather in the *Kelim* [vessels]. Hence, “more” pertains to the *Kelim*, which pertains to the lack of sensation of exile. When one comes to feel the exile, he feels that he himself is in Egypt. In such a state, how can he praise the exodus from Egypt while he is in Egypt?

This is the meaning of “must see himself as though he came out from Egypt.”

196. RABASH, Article No. 934, “The Duty to Tell  
the Story of the Exodus from Egypt”

“Even if we are all wise ... we are commanded to tell the story of the exodus from Egypt.”

We should say that although we have already acquired the Torah and understanding, we must still invoke the root of the emergence of the people of Israel from the exile of Pharaoh. This is so because the most important is the emergence from the *Klipa* [shell/peel] and the entry into *Kedusha* [holiness].

The rest of the degrees are considered cause and consequence. Hence, we must glorify and praise the Creator for this, and by this extend joy in all the worlds. This means that by feeling the preciousness and importance of freedom from the *Klipot*, to that extent the joy increases. To the extent that we have joy, to that extent we can glorify and praise.

This is why each year we must awaken the root.

## **The Miracle of the Exodus from Egypt**

197. RABASH, Article No. 11 (1990), “What Placing the Hanukkah Candle on the Left Means in the Work”

“A miracle” implies something that a person cannot obtain. That is, it is impossible for one to obtain it unless through a miracle from above. Only in this way is it called “a miracle.”

For this reason, when a person comes to a state where he already has recognition of evil, that it is impossible for him to emerge from the domination of the nations of the world in him, that Israel in him is in exile under them, and he sees no way that he can emerge from their power, when the Creator helps them and brings them out from the authority of the nations of the world and turns it around so that the people of Israel governs them, this is called “a miracle.”

198. RABASH, Article No. 11 (1990), “What Placing the Hanukkah Candle on the Left Means in the Work”

The Creator delivered them from the land of Egypt, meaning that the Creator brought them out from under the afflictions of Egypt. One should believe that as this miracle happened in the exodus from Egypt, every single one who is walking in the work of the Creator must believe that the Creator will deliver him, for it is truly a miracle that one exits the governance of self-love and cares only about that which belongs to the benefit of the Creator.

199. RABASH, Article No. 17 (1990), “What Is the Assistance that He who Comes to Purify Receives in the Work?”

Man’s ability to change nature is only in the hands of the Creator, meaning that He made nature, and He can change it, and this is called “the exodus from Egypt,” which was a miracle. This is why it is

written, “Come,” meaning both of them together, as we say, “Come together,” likewise, the Creator and Moses.

200. RABASH, Article No. 40 (1990), ‘What Is, ‘For You Are the Least of All the Peoples,’ in the Work?’

A person sees that there is no way that he will be able to work with the desire to bestow and not for his own sake. Such a thing can happen only through a miracle from above. And indeed, this is called “the exodus from Egypt,” meaning to emerge from the mind he has by nature, where it is impossible to move unless he enjoys it. Conversely, here he is asking the Creator to give him the strength to work where he has no feeling or flavor, but to believe that the Creator enjoys this work, since it is all in order to bestow.

## **“And the King of Egypt Died”**

201. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

We should interpret “And the king of Egypt died.” This pertains to the work for their own sake, called the “*Klipa* of the King of Egypt.” They have stopped working for him, meaning they felt that working for themselves, called “the control of the king of Egypt,” is regarded as death. Instead, they took upon themselves to work for the sake of the Creator, but then they had no power to work because the king of Egypt governed them.

It follows that they do not work for their own sake, yet cannot work for the sake of the Creator. This is the meaning of the verse, “And the children of Israel sighed from the work, and they cried out, and their cry rose up to God from the work.”



202. Baal HaSulam, Shamati, Article No. 159, “And It Came to Pass in the Course of Those Many Days”

They were very fond of the work in Egypt. This is the meaning of “And they mingled with the nations and learned from their actions.” It means that if Israel are under the dominion of a certain nation, that nation controls them and they cannot retire from their control. Thus, they tasted sufficient flavor in that work and could not be redeemed.

So what did the Creator do? “The king of Egypt died,” meaning they had lost this servitude. Thus, they could no longer work; they understood that if there is no perfection of the *Mochin*, the servitude is also incomplete. Hence, “and the children of Israel sighed from the work.” The work means that they did not suffice for the work, since they had no vitality in the servitude.

This is the meaning of “the king of Egypt died,” that all the dominations of the king of Egypt, who nourished and provided for them, had died. This is why they had room for prayer. And they were immediately saved.

203. RABASH, Article No. 16 (1985), “But the More They Afflicted Them”

As long as their minister was given dominion over Israel, the cry of Israel was not heard. When their minister fell, it writes, ‘The king of Egypt died,’ and promptly, ‘And the children of Israel sighed because of the labor, and they cried, and their cry came up unto God because of the labor.’ But until then they were not answered in their cry.

For this reason, we can say that if it is not time to dethrone Egypt’s minister, there is no room for choice or for them to repent and to be able to be redeemed from exile. He says (Exodus, Item 380 in the *Sulam* Commentary), “‘In those many days.’ ‘Many’ refers to Israel’s stay in Egypt, that is, that the end has come. And since their exile has been completed, what does it say? ‘The king of Egypt died.’ What does that mean? It means that the minister of Egypt was lowered from

his status and fell from his pride. This is why the writing says about him, ‘The king of Egypt died,’ since decline is regarded for him as dying. As when the king of Egypt—who was their minister—fell, the Creator remembered Israel and heard their groaning.”

204. RABASH, Article No. 16 (1985), “But  
the More They Afflicted Them”

*The Zohar* says, “And since their exile has been completed,” what does it say, “The king of Egypt died,” since he regards dethroning as death. And since the king of Egypt—who is their minister—fell, the Creator remembered Israel and heard their prayer. It turns out that there is a pretext that no prayer will help before it is due time. Thus, there is nothing that can be done, because the Creator will not hear their prayer.

With the above words we can understand the matters as they are. This is the same issue that our sages described about the verse, “I the Lord will hasten it in its time.” If they are rewarded, “I will hasten it.” If they are not rewarded, “In its time.” In other words, when the time comes, an awakening from the Creator will come, and through it Israel will repent. It turns out that the choice is in regards to time, as he says in the “Introduction to The Book of Zohar” (Item 16).

It follows from all the above that one should not consider the time of redemption—that it is written that before that, their prayer was not accepted—because this relates to the time of quantity and quality of suffering, that there is a certain time at which suffering will be completed.

205. RABASH, Article No. 15 (1990), “What Does It  
Mean that Before the Egyptian Minister Fell, Their  
Outcry Was Not Answered, in the Work?”

When they were rewarded with seeing, “And the king of Egypt died,” which *The Zohar* calls “the fall of their minister,” this awareness,

that they thought that there was a minister to Egypt and that he had authority and was detaining their outcry so it would not be heard above, that view has fallen from the people of Israel.

Instead, now they were rewarded with seeing that there was no minister to Egypt who detained the prayers of Israel from being accepted. Rather, the Creator did hear their prayer and the Creator hardened their hearts. That is, the Creator wanted the real form of evil, called “will to receive for oneself,” to be revealed.

It follows that He did hear their outcry.

206. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

Who caused their minister to fall from his authority? It is that they worked all the time and did not escape the campaign until there was room to reveal all the bad. Then, they were rewarded with the truth. Until then, there was also no minister here of theirs, but they thought so. It follows that two things came at once, which our sages call, “His divorce and his hand come as one.”

According to the above, we need great strengthening and not to escape the campaign, but to believe that “The Lord hears the prayer of every mouth,” and there is no other force in the world but only one force—that of the Creator, and He always hears everything that is turned to Him.

## **And the Children of Israel Sighed from the Work**

207. Baal HaSulam, Shamati, Article No. 159, “And It Came to Pass in the Course of Those Many Days”

“And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed from the work, and

they cried, and their cry came up unto God from the work. And God heard their groaning” (Exodus 2:23-4). This means that they suffered so much that they could not bear it. And they so pleaded with prayer, that “their cry came up unto God.”

208. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

It is written, “And the children of Israel sighed from the work,” which work are we speaking of? It means that it is from the work of the Creator, that this is called “hard work,” since it was difficult for them to work in order to bestow because the Egyptians and Pharaoh, King of Egypt, installed in them their thoughts and wishes.

In other words, since the *Klipa* of Egypt is primarily self-love, the Egyptians ruled over the people of Israel so that the people of Israel, too, would walk in their way, called “self-love.” It was difficult for Israel to overcome these thoughts. This is the meaning of what is written, “And the children of Israel sighed from the work.”

209. Baal HaSulam, Shamati, Article No. 86,  
“And They Built Arei Miskenot”

The work must be in faith above reason and in bestowal.

However, they saw that they were unable to come out of Pharaoh’s power by themselves. This is why it is written, “And the children of Israel sighed from the work,” since they feared that they might stay in exile forever. Then, “their cry came up unto God,” and they were rewarded with exiting from the exile in Egypt.

210. RABASH, Article No. 36 (1990) “What Is, ‘The Children of Esau and Ishmael Did Not Want to Receive the Torah,’ in the Work?”

“And the children of Israel sighed from the work, and they cried out, and their cry went up to God from the work.” That is, by asking for help, they had to be given new lights each time, as he says in *The Zohar*,

that the help that is given from above is regarded as a “holy soul,” and by this, the people of Israel will need the great lights because otherwise, they cannot emerge from the control of the Egyptians.

It follows that the Creator’s reply was that He would give them the need to ask for help, which is that each time, He will show them more bad, so they will constantly need to ask for bigger help. By this, the light of the purpose of creation will be revealed to them.

211. RABASH, Article No. 933, “Concerning the Exodus from Egypt”

Precisely by seeing the changes and ascents and descents each time, by struggling, a place of prayer awakens. Then the words “And the children of Israel sighed from the work, and their cry went up” come true. If the exile is revealed in full, then begins the redemption.

This shows us the order of exile and redemption that took place in Egypt at that time, and this is the order we must extend through the end of correction.

212. RABASH, Article No. 11 (1986), “A Real Prayer Is over a Real Deficiency”

There are two conditions for praying from the bottom of the heart: 1) His work must be against nature. That is, he wants to do everything only to bestow, and wants to exit self-love. At that time it can be said that he has a lack. 2) He begins to exit self-love by himself and exerts in it, but cannot move an inch from his state. At that time he becomes needy of the Creator’s help and his prayer is real because he sees that he cannot do anything by himself. Then, when he cries out to the Creator to help him, he knows this from the work, as it is written, “And the sons of Israel sighed because of the work.” This means that by working and wanting to achieve the degree of being able to bestow upon the Creator, they saw that they could not emerge from their nature so they prayed from the bottom of the heart.

213. RABASH, Article No. 38 (1990), “What Is, ‘A Cup of Blessing Must Be Full,’ in the Work?”

When a person is already standing near the place from which he will receive the help from above, and “near” means that the *Kli* [vessel], meaning the desire to bestow, is far away from him, then he sees that only the Creator can save him. As Baal HaSulam said, this is the most important point in man’s work, for then he has close contact with the Creator because he sees one hundred percent that nothing can help him but the Creator Himself.

Although he believes this, still, this faith does not always illuminate for him that specifically now is the best time to receive the salvation of the Creator, that specifically now he can be saved and the Creator will bring him closer, meaning give him the desire to bestow and emerge from the control of self-love, which is called “exodus from Egypt.” In other words, he comes out of the control of the Egyptians, who afflicted Israel and did not let them do the holy work.

## **And They Cried, and Their Cry Came Up unto God from the Work**

214. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

“And the children of Israel sighed from the work, and they cried out, and their cry rose up to God from the work.” That is, what is the meaning of “and they cried out”? It is that “their cry rose up” pertained to “God from the work.” That is, the fact that they wanted their work to be for the sake of God and not for their own sake, but could not do the work, this was their cry.

215. Zohar for All, Shemot [Exodus], “Sigh, Cry, and Outcry,” Item 354

How are outcry and cry different? There is an outcry only in prayer, as it was said, “Hear my prayer, O Lord, and give ear to my outcry,” and also, “Unto You, O Lord, is my outcry,” and “My outcry is unto You, and You will heal me.” Thus, an outcry means words of prayer. A cry means crying and not saying anything, without any words. The cry is greater than all of them, for the cry is in the heart. It is closer to the Creator than a prayer or a sigh, as it is written, “For if they cry unto Me, I will surely hear their cry.”

A sigh, a cry, and an outcry are thought, voice, speech—*Bina*, *ZA*, and *Malchut*. Hence, a cry in which there is no speech is more acceptable to the Creator than a prayer in words, since the speech is revealed and there is gripping in it, but a cry, where there is no disclosure except in the crying heart, there is no hold for the accusers in it. It is also more acceptable than a sigh because it is revealed only in the thought of the one who sighs, which is *Bina*, and the lower one cannot properly adhere to the Creator through it. This is why a cry is more acceptable.

216. Zohar for All, Shemot [Exodus], “Sigh, Cry, and Outcry,” Item 355

And he cried unto the Lord all night.” He left everything—the sigh, the outcry—and took the cry, since it was closest to the Creator, as it is written, “And now, behold, the cry of the children of Israel has come unto Me.”

217. RABASH, Article No. 41 (1990), “What Are the Light Mitzvot that a Person Tramples with His Heels, in the Work?”

The evil within man’s heart. A person cannot defeat it and must cry out to the Creator to help him and liberate him from the governance of Pharaoh, King of Egypt. How does He help him? It is as it is said in *The Zohar*, “with a holy soul.” This means that each time he asks for help, he receives a holy soul.

218. RABASH, Article No. 14 (1987), “The Connection  
between Passover, Matza, and Maror”

When a person sees the truth as it really is, when he sees how immersed he is in self-love and there is not a spark in his body that will let him do anything in order to bestow, in that state a person has already achieved the truth, meaning he has come to the recognition of evil. At that time he has no way to help himself, and there is only one advice: to cry out to the Creator to help him, as it is written, “And the children of Israel sighed from the work, and they cried out, and their cry rose up to God from the work.”

This is the meaning of what was said, “He who comes to purify is aided.” *The Zohar* asks, “With what?” It replies, “With a holy soul.

219. RABASH, Article No. 11 (1986), “A Real  
Prayer Is over a Real Deficiency”

“And their cry because of the work went up to God.” This means that the worst torments, over which was all their crying out, was only over the work, and not over other things. Rather, it means that they were crying out over their situation—that they could not emerge from self-love and work for the Creator. This was their exile, which tormented them—that they saw that they were under their control.

It follows that in the exile in Egypt they obtained *Kelim*, meaning a desire that the Creator will help them emerge from the exile, as we said above that there is no light without a *Kli*, for only when we pray a real prayer, when one sees that he cannot be saved, and only the Creator can help him, this is considered a real prayer.



220. RABASH, Article No. 34 (1991), “What Is Eating Their Fruits in This World and Keeping the Principal for the Next World, in the Work?”

Those who say that they want to escape from the work but have nowhere else to go, since nothing satisfies them, those people do not walk out from the work. Although they have ups and downs, they do not give up. This is as it is written, “And the children of Israel sighed from the work, and they cried, and their cry went up to God from the work.” In other words, they cried out from the work because they were not advancing in the work of the Creator, so they could work in order to bestow contentment upon the Maker. At that time, they were rewarded with the exodus from Egypt. In the work, this is called “emerging from the control of the will to receive and entry into the work of bestowal.”

221. RABASH, Article No. 16 (1985), “But the More They Afflicted Them”

“Because of the labor” being written twice. We should explain that all the sighs were from the labor, meaning that they could not work for the Creator. Indeed, their suffering was from not being able to make the work that they were doing be for the Creator, due to the *Klipa* of Egypt. This is why it is written, “Because of the labor” twice.

1) All the sighs were not because they were lacking anything. They lacked only one thing, meaning they did not wish for any luxuries or payment. Their only lack, for which they felt pain and suffering, was that of not being able to do anything for the Creator. In other words, they wished that they would have a desire to give contentment to the Creator and not to themselves, but they couldn’t, and this afflicted them. This is called “wanting to have some grip in spirituality.”

2) The second “Because of the labor” comes to teach that, “And their cry came up unto God,” that God heard their groaning, was because their only request was work. This comes to imply to the other

“because of the labor.” It turns out that the whole exile that they felt was only because they were under the rule of the *Klipa* of Egypt and they could not do anything to make it only in order to bestow.

222. RABASH, Article No. 11 (1988), “What Are the Two Discernments before Lishma?”

It is known that there is no light without a *Kli*. In other words, it is impossible to give something to someone by force, as it is known that there is no coercion in spirituality. Therefore, when a person is afflicted and suffers pain and suffering from not being able to emerge from self-love and work only for the sake of the Creator, he cries out to the Creator to help and give him what he wants. That is, if the Creator gives him this: the ability to revoke his own authority and annul before the authority of the Creator, for he wants only the singular authority to be in the world, namely the authority of the Creator; this is his only salvation. This is considered that he has a *Kli* and a need for the Creator’s help.

This is the meaning of the words, “And God heard their groaning.” That is, once they had a *Kli*, which is a desire and need to have the ability to work for the sake of the Creator, then comes the time when “God heard their groaning,” meaning that then the redemption began—delivering them from under the afflictions of Egypt.

223. RABASH, Article No. 584, “The Face of the Lord Is in Evildoers”

Those who want to walk on the path of the Creator, on the path of truth, see that they are always doing evil. They cry out to the Creator to save them from that state of evil, and everything that they could do but could not be freed from the evil, as explained about the exodus from Egypt, “And the children of Israel sighed from the work, and their cry went up to God,” and He delivered them from Egypt.

Likewise, we should interpret here that the Creator shone His face to them, and then the concealment that they had departed from them.

By “The face of the Lord is in evildoers,” the face of the Creator cancels even the memory of the bad. This is the meaning of “cut off the memory of them from the earth.” *Eretz* [earth/land] comes from the word *Ratzon* [desire]. Even a memory of the bad desire did not awaken in them because “They cried out, and the Lord hears, and saved them from all their troubles.”

224. Baal HaSulam, Letter No. 57

“And the children of Israel sighed from the work, etc., and their cry went up.” It is so because at that time they came into a state of despair from the work. It is as one who pumps into a punctured bucket. He pumps all day but does not have a drop of water to quench his thirst.

So were the children of Israel in Egypt: Everything they built was promptly swallowed in its place in the ground, as our sages said.

Similarly, one who has not been rewarded with His love, all that he has done in his work on purifying the soul the day before is as though completely burned the next day. And each day and each moment he must start anew as though he has not done a thing in his entire life.

Then, “The children of Israel sighed from the work,” for they evidently saw that they were unfit to ever produce something by their own work. This is why their sigh and prayer were complete, as it should be, and this is why “Their cry went up,” since the Creator hears the prayer, and He only awaits a wholehearted prayer.

It follows from the above that everything, small or great, is obtained only by the power of prayer. All the labor and work to which we are obliged are only to discover our lack of strength and our lowliness—that we are unfit for anything by our own strength—for then we can pour out a wholehearted prayer before Him.

225. Baal HaSulam, Letter No. 57

There is no happier state in man’s world than when he finds himself despaired with his own strength. That is, he has already labored and

done all that he could possibly imagine he could do, but found no remedy. It is then that he is fit for a wholehearted prayer for His help because he knows for certain that his own work will not help him.

As long as he feels some strength of his own, his prayer will not be whole because the evil inclination rushes first and tells him, “First you must do what you can, and then you will be worthy of the Creator.”

It was said about this, “The Lord is high and the low will see.” For once a person has labored in all kinds of work, and has become disillusioned, he comes into real lowliness, knowing that he is the lowest of all the people, as there is nothing good in the structure of his body. At that time, his prayer is complete and he is granted by His generous hand.

## **Borrow Kelim [Vessels] from the Egyptians**

226. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

“And the Lord said to Moses, ‘Speak now in the ears of the people that each man will borrow from his neighbor and each woman from her neighbor vessels of silver and vessels of gold.’” According to what Baal HaSulam interpreted, we should say that it means that they will take the vessels of silver and vessels of gold that the Egyptians have, meaning take their desires and longings, namely all the doubts that they had about the way of the people of Israel.

227. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

This is why the Creator wanted them to take the Egyptians’ *Kelim*, meaning their questions and doubts, and all their desires, which are the *Kelim* of the Egyptians. But they were not to really take those *Kelim*, only borrow them. That is, they would take the Egyptians’

*Kelim* only to have a need to satisfy those deficiencies, but not to really keep those *Kelim* because the *Kelim*, meaning these thoughts and desires do not belong to the people of Israel. It is only a temporary borrowing, so as to later return to them.

That is, afterwards, meaning once they received the filling that belongs to these questions, precisely through them it will be possible to bestow upon them the filling. This is similar to receiving the lights that belong to their *Kelim*, which are called “vessels of reception in order to receive.” However, they promptly threw away their *Kelim* and used the lights that belong to their *Kelim*, but received everything in order to bestow contentment upon the Maker.

228. RABASH, Article No. 914, “Two Opposites”

“A soul without knowledge is not good, too,” and we need the knowledge of *Kedusha*, which is called “wealth,” for there is no wealth except in *Daat* [reason/knowledge]. When the Creator wanted to enrich them, they did not have *Kelim* [vessels] because everything was for them above reason, so the Creator gave them the advice to borrow *Kelim* from the Egyptians.

The taking of the *Kelim* was only so they would be able to receive a filling for the *Kelim*, meaning answers to their questions. But once they took the answers, they immediately returned the *Kelim* to the Egyptians. Because they are going above reason, they have no questions and they took the questions of the Egyptians only temporarily and then returned them.

229. RABASH, Article No. 14 (1986), “What Is the Need to Borrow *Kelim* [Vessels] from the Egyptians?”

Concerning the borrowing of the *Kelim* from the Egyptians, when the Creator asked Moses to ask Israel to borrow *Kelim* from the Egyptians. We asked, “Why did the Creator have to ask Israel for such a thing? Why would the people of Israel not want to borrow

these *Kelim*?” The answer is that when Moses and Aaron came as the Creator’s emissaries to bring the people of Israel out from the exile, it is written, “And the people believed and heard,” meaning with faith above reason. They did not need anything or had any desire for high degrees. They were content with being able to engage in Torah and *Mitzvot* without any disturbances from the Egyptians.

230. RABASH, Article No. 14 (1986), “What Is the Need to Borrow *Kelim* [Vessels] from the Egyptians?”

For this reason he had to ask Moses to ask Israel for a favor—that they will borrow the *Kelim* of the Egyptians, meaning temporarily, so they will have desire and craving to satisfy all the lacks that the Egyptians demanded to satisfy. He had to ask because the people of Israel would settle for what they had and would always run from their thoughts and desires, but now they hear the questions and doubts of the Egyptians.

And since He promised Abraham that afterwards they will come out with many possessions, He needed them to take the Egyptians’ *Kelim* only as lending and then give them back. That is, they have nothing to do with their wishes, and what they took was only temporarily, to be able to receive the lights, called “inheritance of the land,” which the Creator had promised to Abraham.

231. RABASH, Article No. 22 (1989), “Why Are Four Questions Asked Specifically on Passover Night?”

There is no light without a *Kli* [vessel]—meaning no filling without a lack, and Abram said to the Creator that he did not see that they would need such great lights, called “the land of Israel”—the Creator told him that by being in exile and by asking the Creator to deliver them from exile, how will He deliver them? Only with great lights, since “The light in it reforms him.” Thus, then they will have the need for the great lights.

He explained about this that this is why the Creator said to borrow *Kelim* [vessels] from the Egyptians—meaning take the hardness of the Egyptians, but as a loan—to receive the lights, and then return the *Kelim* to them. In other words, they took the questions in order to understand the answers. It is as was said above, it is impossible to understand the light if not from within the darkness.

## They Will Come Out with Many Possessions

232. Genesis 15: 7-15

And He said unto him, “I am the Lord who took you out of Ur of the Chaldeans to give you this land to inherit it.” And he said, “Lord, how will I know that I will inherit it?” ... And He said to Abram, “Know for certain that your descendents will be strangers in a land that is not theirs, and they shall serve them, and they shall afflict them four hundred years. And I will also judge the nation that they shall serve. And afterwards they will come out with many possessions.”

233. RABASH, Article No. 14 (1986), “What Is the Need to Borrow *Kelim* [Vessels] from the Egyptians?”

Whenever the people of Israel heard Egypt’s slander about the path of bestowal they would run from them, meaning they ran from these thoughts when they came to confuse the thoughts of the sons of Israel and instill their views in the hearts of the sons of Israel.

For this reason, the Creator knew that they would not want to hear Egypt’s questions and doubts of “who” and “what,” but they did not have the *Kelim* in which to place the many possessions, since there is no light without a *Kli*. That is, a person cannot be given anything for which he has no desire. Therefore, if He were to ask the sons of Israel, “What do you want Me to give you?” They would say, “We do

not want anything from You. On the contrary, our only aspiration is to give to You, and not that You will give to us.” Thus, how can they receive the delight and pleasure, called “many possessions,” which is considered that He wants to give them *Nefesh, Ruach, Neshama, Haya, Yechida*? They have no need for this!

This is why the Creator wanted them to take the Egyptians’ *Kelim*, meaning their questions and doubts, and all their desires, which are the *Kelim* of the Egyptians.

234. RABASH, Article No. 146, “Suffering and Joy”

One must be happy with whatever grip he has on *Kedusha* [holiness], that even one moment a day is to him a great possession, for when speaking of important matters—which are *Kedusha*, which is Torah and *Mitzvot* [commandments]—a person cannot evaluate even something small in quantity or quality.

## Passover Offering

235. RABASH, Article No. 929, “The Passover Offering”

An “offering” means nearing the Creator. Passover means that he brought them closer and passed over the bad things in them, looking only at the good deeds in them. This came after they had tasted the bitter taste of the governance of the Egyptians and wanted to emerge from their control, but did not succeed, and had grievances against the Creator, which is called *Matza* [unleavened bread] and *Meriva* [quarrel], as it is written, “When they strove with the Lord,” why He created them in such lowliness.

This caused them the Passover offering, when the Creator brought them close. This is called “They shall eat it with *Matzot* and bitter herbs,” that the *Matzot* and the *Maror* were the reasons they could



make the Passover offering, meaning that the Creator passed over all the faults within them and they became close to Creator.

236. RABASH, Article No. 14 (1987), “The Connection between Passover, Matza, and Maror”

Only through *Matza* and *Maror* does a need for the Creator’s help form within him, and His help is through the soul, regarded as “The Torah and the Creator are one.”

[...] When he has the need, the Creator brings a person closer, and this is called “the Passover offering,” when the Creator passes over all of his flaws and brings him closer to be rewarded with the purpose of creation.

## Skipping and Passing Over

237. RABASH, Article No. 13 (1987), “Why the Festival of Matzot Is Called Passover”

About Passover, that our sages said, “He would jump from Egyptian to Egyptian, and Israel in the middle escaped.” This means that every descent is called “Egyptian,” meaning he receives everything for self-love. “Israel in the middle” is an ascent, when he overcomes and does everything in order to bestow and not for his own sake. That state is called “Israel.” But afterwards he descends once more. It follows that he descends once more into being an Egyptian, and so on and so forth. “And Israel ... escaped” means that he escaped from the Egyptians and became Israel.

In order for a person to have a complete *Kli* that can receive within it upper abundance, the Creator jumps from Egyptian to Egyptian, meaning He takes into account only the Israel that is between each two Egyptians and joins them into a great amount.

238. RABASH, Article No. 13 (1987), “Why the Festival of Matzot Is Called Passover”

We should interpret what is written there, that He skipped over the houses of Israel and only the Egyptians were killed. It is as RASHI interprets, He passed over, meaning jumped from Egyptian to Egyptian, and Israel in the middle escaped. This means that all the Egyptians were killed, and only the Israelite, who were in the middle, in between the Egyptians, stayed alive. The literal meaning is that all the descents that are between the ascents were erased, and only ascents remained.

This is as though they never had descents, since they were erased. This is the meaning of the Egyptians being killed. Hence, now it is possible for all their ascents to connect and become one state.

There are many discernments in the will to receive that was corrected into working in order to bestow and become one complete *Kli* for reception of the light of redemption, called the “exodus from Egypt,” when they were liberated from the exile in Egypt, enslaved to self-love, called the “*Klipa* of Egypt,” as it is written, “and He brought out His people, Israel, from among them, to eternal freedom.”

239. RABASH, Article No. 13 (1987), “Why the Festival of Matzot Is Called Passover”

Passover is named after the Creator’s passing over the houses of Israel and leaving each and every one from Israel alive. It is known that there is no absence in spirituality, for the smallest discernment in Israel remained alive, and nothing was lost. Because the Creator saved Israel, this good day is called Passover, after the Creator’s deeds.

## In Haste

240. RABASH, Article No. 13 (1987), “Why the Festival of Matzot Is Called Passover”

Why Passover is called “haste”? According to what RASHI interprets, Passover is called “haste” because the Creator jumped and passed over from Egyptian to Egyptian, and Israel in the middle, escaped. We see that skipping to the end means that He rushed the end, as though it was not yet time. Since he rushed himself, this is why Passover is called “haste.” It is as though he had to hurry so that the Egyptians who were among the Israelites would not awaken, as it was still not their time to be corrected. This is why He rushed Himself and saved what He could save. That is, only Israel received correction and not the Egyptians. This is why it is called “haste.”

241. RABASH, Article No. 13 (1987), “Why the Festival of Matzot Is Called Passover”

It is also written, “and you shall eat it in haste; it is the Lord’s Passover.” RASHI interprets that the offering is called Passover after the passing over, and the passing over is that the Creator skipped over the houses of Israel from among the houses of the Egyptians. He would jump from Egyptian to Egyptian, and Israel in the middle escaped.

We should understand the meaning of skipping and passing over in the work. It is known that the essence of our work is to achieve *Dvekut* [adhesion] with the Creator, which is equivalence of form, by which we receive *Kelim* [vessels] that are suitable for reception of the abundance. It is also known that our *Kelim* come from the breaking of the vessels. The breaking of the vessels means that we want to use the vessels of reception in order to receive, and this is regarded as separation from the Creator. This occurred in the upper worlds, and

also through the sin of the tree of knowledge, when the *Kelim* fell into the *Klipot* [shells/peels], and we must elevate them because we come from their *Kelim*. By working with our desires to receive—which come from there—in order to bestow, we correct each time a piece of these *Kelim*, which are in the *Klipot*, and raise them to *Kedusha* [holiness/sanctity] by wanting to work only with the aim to bestow contentment upon the Creator.

242. RABASH, Article No. 13 (1987), “Why the Festival of Matzot Is Called Passover”

We can interpret what is written, “For you will not go out in haste, nor will flee,” not as it was in the land of Egypt, when redemption was in haste and He jumped from Egyptian to Egyptian, and Israel in the middle escaped, since He had to obliterate the Egyptians and only the people of Israel remained alive.

But at the end of correction, when the Egyptians will also be corrected, there will be no need to be in haste because there will be no need to jump from Egyptian to Egyptian with Israel in the middle remaining in *Kedusha*. Rather, all the Egyptians will receive their correction from the Whole One. Therefore, there will be no need to hurry, meaning jump, but all the discernments that were in the *Klipot* will be corrected, as it is written, “And I will remove the heart of stone from your flesh, and I will give you a heart of flesh.”

## **I and Not a Messenger**

243. RABASH, Article No. 8 (1987), “The Difference between Mercy and Truth and Untrue Mercy”

Is written about the exodus from Egypt (in the Passover Haggadah [story]): “And in all the gods of Egypt I will do judgments. I am the

Lord; I am He, and not the messenger. I am the Lord; it is I and not another.”

This comes to say that only the Creator can help one out of one's enslavement in the exile in Pharaoh King of Egypt, who is keeping him from exiting self-love and doing only works that benefit his self-love, and he has no way by which to do something for the sake of the Creator. At that time comes the Creator's help.

244. RABASH, Article No. 915, “I and Not a Messenger”

The ARI wrote, prior to the redemption, Israel were in forty-nine gates of *Tuma'a* [impurity] until He was revealed to them and redeemed them. That is, they were rewarded with “I and not a messenger.”

Baal HaSulam said that before the redemption they thought that there are messengers, so redemption means that they were rewarded with “I and not a messenger,” that there is none else besides Him. It follows that before the redemption they also believed that the Creator was helping, but there are messengers, while redemption means that they were rewarded with “I and not a messenger.”

245. RABASH, Article No. 8 (1987), “The Difference between Mercy and Truth and Untrue Mercy”

The exodus from Egypt was done by the Creator Himself and not by a messenger. It is as they said, “And in all the gods of Egypt I will do judgments. I am the Lord; I am He, and not the messenger. I am the Lord, and not another.”

In other words, when a person has done all the counsels and tactics, which are as messengers such as the above-mentioned doctors, but they did not help, then a person can pray from the bottom of the heart because he has nowhere to turn to for help, as he has already done all the counsels he could think of.

246. RABASH, Article No. 8 (1987), “The Difference between Mercy and Truth and Untrue Mercy”

“The children of Israel sighed from the work, and they cried out, and their cry went up to God from the work.” We explained what it means that their cries were from the work. “From the work” means after they had done all that they could in the work that pertained to them, and saw that no help was coming from here after all the work, for this reason, their cry was from the bottom of the heart. That is, they saw that no messenger could help them but the Creator Himself, as it is written, “I am He, and not a messenger.” This is when they were redeemed and came out of Egypt.

247. RABASH, Article No. 15 (1990), “What Does It Mean that Before the Egyptian Minister Fell, Their Outcry Was Not Answered, in the Work?”

To the extent that the children of Israel thought that Egypt were enslaving them and impeding them from worshipping the Creator, they truly were in the exile in Egypt. Hence, the redeemer’s only work was to reveal to them that there was no other force involved here, that ‘I and not a messenger,’ for there is no other force but Him. This was indeed the light of redemption.”

248. RABASH, Article No. 37 (1991), “What Is the ‘Torah’ and What Is ‘The Statute of the Torah,’ in the Work?”

A person sees that it is unrealistic that he will have the strength to go against nature.

At that time, one has no choice but to turn to the Creator and say, “Now I have come to a state where I see that unless You help me, I am lost. I will never have the strength to overcome the will to receive, as this is my nature. Rather, only the Creator can give another nature.”

A person says that he believes that this was the exodus from Egypt, that the Creator delivered the people of Israel from under the governance of Egypt, as our sages said (in the Passover *Haggadah* [story/narrative]), “And the Lord brought us out from Egypt, not by an angel, and not by a messenger, but the Creator Himself; I am the Lord, it is I and not another.”

Now, he, too, sees that only the Creator can deliver him from the governance of the will to receive and give him a second nature.

249. RABASH, Letter No. 9

One who sees one’s lowliness sees that he is treading the path leading to the work *Lishma*. This gives one room for real prayer from the bottom of the heart, when he sees that no one will help him but the Creator himself, as Baal HaSulam interpreted concerning the redemption from Egypt, “I, and not a messenger,” for everyone saw that only the Creator Himself redeemed them from the governance of evil.

And when rewarded with the work *Lishma* there is certainly nothing to be proud of because then one sees that it is only God’s gift, and not “my power and the might of my hand,” and there is no foreign hand that can help him. Therefore, he feels his lowliness—how serving the king is an immeasurable pleasure, and without His help he would not agree to it. Indeed, there is no greater lowliness than this.

250. RABASH, Article No. 13 (1986), “Come unto Pharaoh – 2”

Wholeness means knowing the Creator, knowing and attaining the Torah, which is called “the names of the Creator.”

Accordingly, it is not enough that we already have the strength to keep Torah and *Mitzvot* without any interruptions, for this is only a correction, not the complete goal. The complete goal is to obtain the knowledge of the Torah, as in, “The Torah, Israel, and the Creator are one.” This is why our sages said, “This is what the Creator said

to Israel, ‘And you shall know that I am the Lord your God, who brought you out,’ I and not a messenger.” This means that every single one should come to know the Creator, and this is called “Torah,” the names of the Creator.

## **Not a Hoof Shall Remain**

251. Exodus 10: 26

Our livestock will also go with us; not a hoof shall remain behind, for we will take of them to serve the Lord our God, and we do not know how we are to serve the Lord until we arrive there.

252. Degel Machaneh Ephraim, Bo

Our livestock will also go with us ... All that one has, slaves and servants, cattle, and even all his vessels are one’s sparks, which belong to the root of the soul and one must elevate them to their root ... And all the lowly sparks are adhered from the beginning to infinity. When one, of whom they are from the root of the soul, has an ascent, they all rise with him, and it is all by being in true adhesion.

## **The Mixed Multitude: They Who Fear the Creator and Serve Pharaoh**

253. RABASH, Article No. 919, “Concerning the Environment”

The primary guard is from an environment of those who fear the Creator. They are Pharaoh’s servants. Pharaoh is as the ARI said, that the exile in Egypt was that the Daat [reason/knowledge] of Kedusha [holiness] was in exile. Pharaoh would suck out the abundance,



meaning he is the will to receive. They are called “working only for their own benefit” and they have no connection to the work of bestowal, for their sole intention is only to please themselves.

The keeping should mainly be from them, since on the outside, it seems as though they are working—engaging in Torah and prayer enthusiastically and making all kinds of precisions. For this reason, they are called “those who fear the Creator.” Otherwise, they would not be called so.

And yet, internally, they are enslaved to Pharaoh, meaning that their only aim is to satisfy their own wishes and needs, and they have no connection to the work of bestowal.

Such an environment creates an obstacle to a servant of the Creator.

254. RABASH, Article No. 919, “Concerning the Environment”

When they work as Pharaoh’s servants, their bodies show no resistance because the efforts they make are also only for the body. Thus, there is no resistance here at all. On the contrary, the body agrees to give them strength.

It follows that such an environment is an obstacle to Israel, to one who wants to be “Israel” and not among Pharaoh’s servants. Because a servant of the Creator is impressed by the work of the servants of Pharaoh, he likes the servitude of Pharaoh’s servants and is lured after them. Thus, he absorbs their thoughts and intentions and thereby regrets all the efforts he has given in the work of bestowal.

255. RABASH, Article No. 919, “Concerning the Environment”

In an environment of unaffiliated, who are not of the type that fears the Creator, they have no connection to him because he knows that there is nothing to learn from them. At that time, there is no connection of thoughts because he knows he must not learn from the actions and thoughts of the unaffiliated. Hence, such an environment does not pose an obstacle.

Conversely, those who fear the Creator and are Pharaoh's servants do pose an obstacle for Israel, and one must run far away from them.

256. RABASH, Article No. 14 (1987), "The Connection between Passover, Matza, and Maror"

The failure was primarily when the Egyptians spoke to Israel in the language of fearing the Creator. From this language emerge all of Israel's failures. Had the Egyptians spoke the language of the secular, the people of Israel would have fled from their influence for sure if they had come to them with their thoughts and wishes.

257. RABASH, Article No. 14 (1987), "The Connection between Passover, Matza, and Maror"

While they were walking on the path of the Egyptians, which is in order to receive, the body gave them fuel and it was not hard for them to do the work of the Creator. It is known that the Egyptians were servants of the Creator, as our sages wrote about what is written (*Tanchuma, Beshalach*), "And he took six hundred carriages": "(And should you ask) From where did Egypt have livestock, for it was said, 'And all the livestock of Egypt died,' it was from those who fear the word of the Lord, as it is written, 'The one among the servants of Pharaoh who feared the word of the Lord made his servants and his livestock flee into the houses.'" From here they said, "He who fears the word of the Lord will cause Israel's failure."

RASHI concludes from this: "Rabbi Shimon would say, 'The purest among the Egyptians, kill; the best among the snakes, smash its brains.'"

258. Zohar for All, Nasso, “The Tree of Life and  
the Tree of Knowledge,” Items 95-97

The mixed multitude are the uneducated. They are darkness and they are not called “Israel” but slaves that are sold to Israel since they are as beasts.

Israel are called “men.” In Israel, there are beasts and men, as it is written, “And you are My flock, the flock of My shepherd, you are man.” “And you are My flock, the flock of My shepherd” are the uneducated, who are good from the side of the good. “You are men” are wise disciples.

“Had My people, Israel, heeded Me.” It is written “My people” and it is written “Israel.” “My people” are the uneducated. “Israel” are wise disciples, and it is written about them, “And the children of Israel went out boldly.”

259. Zohar for All, BeShalach [When Pharaoh Sent],  
“And God Led the People Around,” Items 33-34

It is written, “Do not fret because of evildoers.” Evildoers are those who cheer for themselves and for those who bond with them. “Do not fret because of evildoers” means stay away from evildoers, do not befriend them and associate with them, so his deeds will not harm you and you will not be caught by his sins.

Were it not for the mixed multitude that connected to Israel, the deed with the calf would not have happened and those of Israel who died would not have died, and they would not have caused Israel all that they had caused. This deed and this iniquity caused the exile for Israel.

260. Zohar for All, Ki Tetze, “Bar Naflei” [Aramaic:  
“The Son of the Fallen”], Item 65

“He looked this way and that, and saw that there was no man,” from Israel, among the wicked in that generation. Rather, they were a mixed multitude. This will be at the end of the exile, and because of it, the final redemption pierces through to the great abyss, which is a fourth exile.

## **Nahshon’s Jump**

261. Yalkut Shimoni, Exodus, Chapter 14, Item 234

When Israel stood by the sea, one said, “I am not going down,” and another said, “I am not going down.” While they stood and sought advice, Nahshon Son of Aminadav jumped and fell into the waves of the sea. It is about him that he says, “Save me, O God, for the waters are up to my neck [soul].”

262. RABASH, Article No. 1 (1986), “Moses Went”

One who has already begun the work, and is not saying that he will wait until the Creator gives him the desire to do the holy work and then he will begin to work. Rather, he does not want to wait because the craving to work and reach the truth pushes him forward though he does not see that he will have the ability to go forward alone, like Nahshon.

However, he sees that he cannot continue this work and is afraid that the burden of the kingdom of heaven, which he is now carrying, is beginning to fall off from him so he begins to call out for help, since he sees that each time, the burden he has taken on himself begins to fall.

## The Tearing of the Red Sea

263. Zohar for All, BeShalach [When Pharaoh Sent], “And ... Went, And It Came, and ... Stretched,” Items 178-179

When Israel camped by the sea they saw several multitudes, several soldiers, and several camps above and below, and they all gathered over Israel. In their plight, Israel began to pray.

At that time, Israel saw adversity on all sides. The sea with its mounting waves was before them, behind them were all the appointees, all the camps of Egypt, and above them were several slanderers. They began to cry out to the Creator.

264. RABASH, Article No. (1990), “Why the Speech of Shabbat Must Not Be as the Speech of a Weekday, in the Work”

When the people of Israel came to a state where they saw that they could not escape from the bad, meaning they saw that the power of the bad was on all sides and they did not see any salvation by nature, this is considered that the *Kli* of the bad has been completed.

At that time comes [...] when the Creator gives them the light, and this light reforms them. In other words, by this they emerge from the governance of evil, called “vessels of self-reception,” and are rewarded with vessels of bestowal. This is the meaning of “Stand by and see the salvation of the Lord, which He will do for you today.” This means that once the *Kli* of the bad has been completed, there is room for disclosure of light on the part of the upper one. This is considered that the Creator is giving them the vessels of bestowal.

265. RABASH, Article No. 939, “The Exodus from Egypt and the Giving of the Torah”

In the exodus from Egypt, they received vessels of bestowal, which are vessels of *Hassadim* [mercies]. The tearing of the Red Sea was

“seeing,” which are lights of *Hochma*, received in vessels of reception. There it was through an awakening from above, as it is written, “The Lord will fight for you and you will be silent.”

266. RABASH, Article No. 18 (1990), “Why the Speech of Shabbat Must Not Be as the Speech of a Weekday, in the Work”

When they were already complete in terms of the evil, when they saw that it was impossible to emerge from the bad in a natural way, but only by a miracle, this is regarded as the evil being completed sufficiently. At that time, the help from above should come, to give them the light to complete the *Kelim*, meaning that the vessels of reception will acquire the form of bestowal. This does not pertain to man’s work.

This is why it is written, “You will keep silent,” since now is the time when the Creator gives.

267. Baal HaSulam, Shamati, Article No. 151,  
“And Israel Saw the Egyptians”

In the verse, “and Israel saw the Egyptians dead upon the seashore,” “...and the people feared the Lord, and they believed in the Lord and in His servant Moses,” we must understand how “they believed” is relevant here. Clearly, the miracle of the exodus from Egypt and the division of the sea brought Israel to greater faith than they had had before. After all, our sages said about the verse, “This is my God, and I will glorify Him,” that a maid by the sea saw more than did Ezekiel the prophet.

Hence, this means that the exodus from Egypt was a case of open miracles, which brings to knowledge of the Lord, which is the opposite of the meaning of “faith,” since it does not mean above reason. And when seeing open miracles, it is very hard to be in faith, since, moreover, it is a time of expansion of the reason. Therefore, what is the meaning of the text, “and they believed in the Lord”?

However, we should interpret according to the interpretation of “All believe that He is a God of faith.” The verse narrates Israel’s praise, who, even after seeing the open miracles, their servitude of the Creator was not reduced in them, which is by way of faith above reason.

268. Zohar for All, VaYigash [Then Judah Approached], “And You Shall Eat and Be Satisfied, and Bless,” Item 58

It was said that man’s nourishments before the Creator are as hard as the tearing of the Red Sea, since the tearing of the Red Sea was to open ways above, to reveal the *Man’ula*, and to drown the Egyptians. It turns out that ways would open in the *Man’ula* to drown the Egyptian, and paths in the *Miftacha* for Israel. And as ways and paths open in it, so it splits and breaks open because two opposite actions are included in the tearing of the Red Sea, since as ways would open by the force of the *Man’ula*, and paths by the force of the *Miftacha*, the sea would split and open to drown the Egyptians and to save Israel.

## **The Plagues of Egypt**

### **The Creator Heals with What He Strikes**

269. Degel Machaneh Ephraim, Ekev

When the Creator wishes to torment your enemies, He will do as He did to the Egyptians with the ten plagues, which were not in the natural way. This will be a miracle, a wonder, a token, and a sign, as it is written in the Torah several times: “the signs.” It will be a miracle within a miracle, as He did in Egypt, which was afflicted and healed, afflictions to Egypt and healing to Israel. Each plague that the Creator brought upon Egypt contained within it great mercy for Israel.

270. RABASH, Article No. 289, “The Creator  
Is Meticulous with the Righteous”

The blow that one receives from the Creator, when He takes from him the flavor of the work, by this itself He heals him because then he has no other way to serve the Creator but with faith above reason. It follows that the blow that he received from the Creator, from this itself he can be healed, for otherwise, he will remain in separation.

By this we understand what our sages said, that by the blows of the Creator, He heals (*Mechilta BeShalach*). In other words, this is the healing—that He gives him room to work with faith without any support.

271. RABASH, Article No. 133, “It Is All Corrections”

“All the illnesses that I had placed on Egypt, I will not place on you, for I the Lord am your healer” (Exodus 15:26). Our sages ask, “If I do not place the illness, what is the need for a healer?” (Sanhedrin 101a). We should interpret that since I am the healer, why should I place on you an illness if I must heal the illness? What do I gain by placing an illness? It must be as a punishment, and if I must heal the illness, what kind of punishment is it? It is as though I work for nothing.

For this reason, I will not place illness upon you, and what you think is illness, you are wrong about it. Rather, all the states you feel, if you attribute them to Me, are all corrections by which you will approach Me in *Dvekut* [adhesion].

272. RABASH, Article No. 307, “You Have Not a Blade of Grass Below”

“You have not a blade of grass below that does not have an angel that strikes and tells it, ‘Grow!’”

We should ask why it needs to strike it or it does not want to grow. After all, we see that in nature, each and every one wants to grow and not be small.



To understand this, we need to interpret this in the work. By nature, as long as one is immersed in the earth, he relinquishes any kind of *Gadlut* [greatness/adulthood] and wants to remain in earthliness. However, there is a force from above called an “angel,” and an angel is a force that bestows and strikes him and tells him, “Grow!” In other words, it strikes him with its power of bestowal and tells him, “Grow! Come out of your earthliness,” although one is born with a desire to receive called “earthliness.”

As far as the will to receive is concerned, a person would remain in the earth and would never be able to emerge from earthliness. But the power of bestowal that exists in the world, called “angel,” afflicts him by not satisfying the will to receive. Thus, the afflictions he feels push him out of earthliness.

273. RABASH, Article No. 14 (1989), “What Is the Meaning of ‘Reply unto Your Heart’?”

All the plagues that struck Egypt, the people of Israel suffered none of the plagues. So why did the Creator not bring out the people of Israel against Pharaoh’s will?

In the literal, there are many answers, but we will interpret this in the work. It is known that every person is a small world, comprising seventy nations and the people of Israel, namely the quality of Israel in him, which is regarded as *Yashar-El* [straight to the Creator]. This means that everything he does is all for His sake. This quality is in exile among the *Klipot* [shells/peels], which are the seventy nations. *Mitzrayim* [Egypt] means that they *Meitzerim* [afflict/make narrow] the Israel in him, and Pharaoh King of Egypt is the quality that rules and controls the people of Israel. The Creator wants man’s body to make a choice, meaning that the evil within man will surrender.

274. RABASH, Article No. 14 (1986), “What Is the Need to Borrow Kelim [Vessels] from the Egyptians?”

Moses and Aaron came to Egypt and spoke to the sons of Israel about the Creator wanting to bring them out from Egypt. They performed all the tokens in Egypt, and they saw the ten plagues that the Egyptians suffered, and this must have brought Israel closer to *Kedusha*, and not the opposite—that they kept falling to a deeper gate of *Tuma'a* [impurity], to the point that when it was time to come out of Egypt, meaning when they had to have the best preparation for reception of the light of redemption, we see that when they received the light of redemption they were in forty-nine gates of *Tuma'a*. Is this possible?

As Baal HaSulam explained, the exile in Egypt was in order to obtain the *Kelim* of the Egyptians. But it was only to borrow, and later to return to them.

275. Zohar for All, Lech Lecha, “As in the days when you came out from the land of Egypt, I will show you wonders,” Items 105-107

“As in the days when you came out from the land of Egypt, I will show you wonders.” The Creator is destined to make redemption for His sons, as in those days when the Creator sent to bring Israel out of Egypt and struck the Egyptians with those plagues for Israel on the month of Nissan. What is the difference between this redemption and the redemption from Egypt? The redemption from Egypt was in one king and in one kingship. Here, the redemption is from all the kings in the world and from all the kingships in the world. At that time, the Creator will be glorified in the whole world and in the whole Earth, everyone will know the governance of the Creator all over the world, and everyone will be struck by high plagues twice than what they sinned, since they refused to set Israel free.

When they know the governance of the Creator, as it is written, “And the Lord will be king over all the earth,” the patriarchs will come to see the joy of their sons’ redemption as before, as it is written,

“As in the days when you came out from the land of Egypt, I will show you wonders.”

276. Zohar for All, BeShalach [When Pharaoh Sent], “Pharaoh’s Merkavot [chariots/structures] and His Army”, Item 266

All ten plagues with which the Creator inflicted Egypt were one hand, since the left hand was included in the right, and the ten fingers were included in each other, corresponding to the ten utterances by which the Creator is later named. And opposite all of them was the one of the sea—strong, great, and ruling—as it is written, “Pharaoh’s chariots and his army He has cast into the sea.” In the future, the Creator will kill all of Edom’s ministers and governors, as it is written, “Who is this who comes from Edom.”

277. Zohar for All, VaEra [And I Appeared],  
“And Take It to Your Heart,” Item 143

The lowest degree, *Malchut*, called “The sword of the Lord is filled with blood,” struck first. This is why their water became blood. The Creator began striking from the bottom, from *Malchut*. And His hand, which has ten fingers, ten *Sefirot*, struck with each and every finger from *Malchut* through *Keter*. When he reached their highest degree, the senior among the degrees, *Keter*, He did His thing and went through the land of Egypt and killed everyone. This is why He killed all the firstborn in the land of Egypt, because it is their highest degree and the senior of everything.

278. Iben Ezra, Shemot [Exodus] 9:1

Two plagues were in the water: One when it became red and the fish died, and the other when the frogs came up from it. Two were in the earth: one was lice, and the other was the beasts, which are mixed animals. It is written, “And the earth put forth a living soul.” Two were in the air, since livestock pestilence is not only hot or cold,

as it usually is, and in one moment, countless die, for the spirit of all living beings that is in the heart depends on the air. The other is the plague of boils, for the text calls the firmament over their heads “sky.” The seventh plague mixes the wheel of storm and the wheel of fire. It was also written, “Fire was burning inside the hail.” The eighth plague, locust, comes from afar through the wind, and the ninth was a wondrous plague when light became absent from the two lights and the stars in the land of Egypt. The tenth was the descent of the saboteur from the wheels of glory to kill the firstborn.

## The Ten Plagues of Egypt

Blood

279. Exodus 7: 17-18

Thus says the Lord, “By this you shall know that I am the Lord: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.”

280. RABASH, Article No. 832, “Dead Fish”

In Egypt, when the *Klipa* [shell/peel] of Egypt was on the Jews, they ate live fish, but the quality of Egypt is called “dead fish,” as it is written, “The fish that were in the Nile died,” unlike the fish of the Jews, which are alive.

If the concerns are in order to achieve the aim to bestow, this is the concern of Israel, who is concerned over why he is not in the quality of Israel. This is unlike the concerns of the *Mitzrim* [Egyptians], for *Tzar* [narrow] means that he is under the rule of the *Tzar*, meaning the quality of mercy. This is the meaning of “The fish that were in

the Nile died,” meaning that these *Daagot* [concerns] yield death, the death of the powers, and he cannot do anything.

281. Zohar for All, VaEra [And I Appeared],  
“And Take It to Your Heart,” Item 144

The governance of Pharaoh was by the force of the water, as it is written, “The great monster that lies in the midst of its Niles.” This is why his Nile first turned into blood.

269. Degel Machaneh Ephraim, Tazria

One who is truly regarded as Israel is regarded as a source of living water to purify any impurity, and also makes from a source of her blood, meaning *Dam* [blood] *Yod-Hey*; what was initially blood becomes Adam [man] by adding the *MA* meaning the Champion of the World. By adding *Aleph* to the *Dam*, it becomes Adam.

283. Zohar for All, VaEra [And I Appeared], “And  
They May Become Blood,” Items 135-137

When the Creator wishes to avenge idol worshipping peoples, the left side awakens and the moon, *Malchut*, is filled with blood from that side. At that time, blood pours out of the fountains and springs below, which are all those on the left side; hence their *Din* is blood.

When this blood awakens against some people, it is the blood of the slain, since it will evoke upon them a different nation that will come and kill them. But in Egypt, the Creator did not wish to bring upon them another nation, to evoke blood on them, to kill them, since Israel were among them and Israel that dwell in their land would not be sorry. Rather, the Creator struck them with blood in their rivers so they could not drink.

And because their government was ruling in that river, the Creator first visited their government, so their gods would be struck first, since the Nile was one of their gods. Similarly, the rest of their gods were

emitting blood, as it is written, “And there shall be blood throughout the land of Egypt, both in woods and in stones.”

284. Yalkut Shimoni

“And turned their rivers to blood.” First they filled barrels, and Israel’s barrel would fill with water while Egypt’s barrel would fill with blood. They would refill in cups, and there would be blood in one and water in the other. They said to Israel, “You and I will drink from the same cup.” Israel would drink water and Egypt, blood. Rabbi Avin said, “Any water that Egypt drank, it would take for precious *Damim* [‘blood,’ but also ‘money’], and from there they enriched Israel.”

Frogs

285. Exodus 7: 26-29

And the Lord said to Moses, “Come to Pharaoh and say to him, ‘Thus says the Lord, ‘Let my people go, that they may serve Me. But if you refuse to let them go, behold, I will plague all your country with frogs. The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your servants.’””

286. Zohar for All, VaEra [And I Appeared], “And the Nile Shall Swarm with Frogs,” Item 153

“And the frog came up.” It should have said, “frogs” in plural form. But there was one frog, and it procreated and the land was filled with them, and they were all giving themselves to the fire.

And if you say, “What concern is it of the Egyptians that all the frogs went into the fire?” The answer is that they would walk into the oven and get inside the bread. There they would split and others

came out of them and were swallowed in the bread. When they ate the bread, the bread turned back into frogs in their stomachs, where they would dance and raise their voices until the Egyptians died.

For them, this was the toughest blow of all. It is written, “And the river shall swarm with frogs ... And the frogs shall come up both upon you, and upon your people, and upon all your servants.” Thus, they came inside their bodies. Pharaoh was struck first, and more than everyone, for it is said, “Both upon you, and upon your people, and upon all your servants.” May the name of the Lord be blessed from the world and unto the world, for He commands people’s deeds in all that they do.

287. Maor VaShemesh, VaEra

*Tzfarde'a* [frog] comes from the words *Tzipor Da* [bird-know], and plagued from the quality of *Yesod*, which is connection and pleasure in them, and He brought frogs into them. This is why it is written about them, “And the earth shall stink,” for the pleasure has been overturned and they could not enjoy anything because of the bad smell of the frogs.

Lice

288. Exodus 8: 11-15

When Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the Lord had said. Then the Lord said to Moses, “Say to Aaron, ‘Stretch out your staff and strike the dust of the earth, and it will become lice in all the land of Egypt.’” They did so, and Aaron stretched out his hand with his staff and struck the dust of the earth, and there were lice on man and beast. All the dust of the earth became lice in all the land of Egypt. The magicians tried by their charms to produce lice but they could not. There were lice on man and beast. Then the magicians said to Pharaoh, “It is God’s

finger.” But Pharaoh’s heart was hardened and he would not listen to them, as the Lord had said.

289. Zohar for All, VaEra [And I Appeared], “And the Nile Shall Swarm with Frogs,” Item 171

What do the lice that the dust of the earth brought up mean? Everything that is born on earth extends from an appointed force from above, which has been sown upon it. It is all as it is above.

Arov [“mixture,” 4th plague, a.k.a. “flies”]

290. Exodus 8: 16-18

Then the Lord said to Moses, “Rise up early in the morning and stand before Pharaoh, as he goes out to the water, and say to him, ‘Thus says the Lord, ‘Let my people go, that they may serve Me. For if you do not let my people go, behold, I will send the flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with flies, as well as the ground on which they stand. On that day I will set apart the land of Goshen, where My people dwell, so that no flies shall be there, that you may know that I am the Lord in the midst of the earth.’””

291. Zohar for All, VaEra [And I Appeared], “And the Nile Shall Swarm with Frogs,” Item 168

*Arov* [“mixture,” 4th plague, a.k.a. “flies”] means that He mingled their degrees of wisdom and they could not attain them. Moreover, even those degrees of wisdom that were already in the land, they destroyed them in the land, meaning they became damaging and corrupted their ways. *Arov* is a medley.



292. Zohar for All, VaEra [And I Appeared], “And the Nile Shall Swarm with Frogs,” Item 170

“And I will spur Egypt against Egypt,” the Egypt above, their ministers, against the Egypt below. This is because those armies above were appointed over the armies below and they were all mingled. Their systems above were mingled and the Egyptians could not use their magic to connect to these places of their ministers above, to whom they connected from the beginning, since they were mingled. This is why He brought upon them the plague of the mixture, which is animals that were mingled in one another.

### Plague

293. Exodus 9: 1-4

Then the Lord said to Moses, “Come to Pharaoh and say to him, ‘Thus says the Lord, the God of the Hebrews, ‘Let my people go, that they may serve Me. For if you refuse to let them go and still hold them, behold, the hand of the Lord will fall with a very severe pestilence upon your livestock that are in the field, the horses, the donkeys, the camels, the cattle, and the flocks. And the Lord will distinguish between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die.’””

294. Zohar for All, VaEra [And I Appeared], “Behold, the Hand of the Lord,” Items 190-193

In Egypt, the Creator killed all the cattle and flock. There were three deaths in the beasts: plague, the ones that died by the hail, and the firstborn among the cattle that died in the plague of the death of the firstborn.

And what was their death? It was written from the beginning, “Behold, the hand of the Lord is upon your cattle which are in the

field.” Why does it not say, “The hand of the Lord” in all the plagues? Here it is a hand with five fingers. In the beginning, with the plague of lice, it was written, “This is the finger of God.” And here it is all five fingers, where each finger kills a single species, and there were five species, as it was written, “Upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks,” thus five kinds for five fingers, called “hand.” This is the reason why “The hand of the Lord is upon your cattle which are in the field,” a severe plague. They were dying of their own, meaning they were found dead.

After the Egyptians did not repent, these very letters of the plague returned and killed all those who were left. Thus, the letters of plague [*Dever*] returned and were hail [*Barad*], except that the plague is with calm and the hail is with fierceness and anger. And those two were in a single place, in five fingers.

In plague it is letters that are at ease, dying at ease, meaning they were dying of their own. Hail means that the letters returned to being in fierce anger and killed everything.

## Boils

295. Exodus 9: 8-12

And the Lord said to Moses and to Aaron, “Take handfuls of soot from the kiln, and let Moses throw them in the air before Pharaoh’s eyes. It shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt.” So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast. And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all of Egypt. But the Lord hardened Pharaoh’s heart and he did not listen to them, as the Lord had said to Moses.

296. MALBIM, Exodus 9: 11

“The magicians could not”: In the first three plagues, which were done by Aaron, the magicians tried to show their strength, as well, while in the plagues of mixed animals [flies] and pestilence, which were done by the Creator, they kept silent, until the plague of boils that was done by Moses and Aaron. Then, they, too, wanted to do something but they could not face Moses for two reasons: 1) The boils struck the magicians themselves. 2) They could not afflict anyone with boils since the boils were in all of Egypt. This is the meaning of what he said, “for the boils were on the magicians,” that it remained existing forever, that the two plagues, lice and boils, which came as a punishment were never removed from them.

Hail

297. Exodus 9: 22-27

Then the Lord said to Moses, “Stretch out your hand toward heaven, and there may be hail in all the land of Egypt, on man and on beast and on every plant of the field in the land of Egypt.” Then Moses stretched out his staff toward heaven, and the Lord sent sounds and hail, and fire ran down to the earth. And the Lord rained hail upon the land of Egypt. There was hail and fire flaming inside the hail, very heavy, such as had never been in all the land of Egypt since it became a nation. The hail struck throughout the land of Egypt, everything that was in the field, both man and beast. And the hail struck down every plant of the field and broke every tree of the field. The hail struck every grass of the field, and broke every tree. Only in the land of Goshen, where the people of Israel were, was there no hail. Then Pharaoh sent and called Moses and Aaron and said to them, “This time I have sinned; the Lord is the righteous, and I and my people are the wicked.

298. Yalkut Shimoni

The Creator said, “Hail will come, which is as white as snow, and will avenge Egypt, who sought to destroy a nation whose sins I will whiten,” as was said, “If your sins be as crimson, they will become snow white.”

Locusts

299. Exodus 10: 1-6

Then the Lord said to Moses, “Come to Pharaoh, for I have hardened his heart and the heart of his servants, that I may set these signs of Mine within him, and that you may tell in the ears of your son and of your son’s son that I had wrought against Egypt, and the signs I had placed in them, that you may know that I am the Lord.” So Moses and Aaron came to Pharaoh and said to him, “Thus said the Lord, God of the Hebrews, ‘How long will you refuse to humble yourself before Me? Let my people go, that they may serve Me. For if you refuse to let My people go, behold, tomorrow I will bring locusts into your country, and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field, and they shall fill your houses and the houses of all your servants and the houses of all of Egypt, as neither your fathers nor your forefathers had seen since the day they came on earth to this day.’” Then he turned and went out from Pharaoh.

300. Maor VaShemesh

The ten plagues were through ten *Sefirot*, and from each *Sefira emerged* one plague against Pharaoh. It would afflict Pharaoh and heal Israel, and by this, all ten attributes in the *Sitra Achra* [other side] were canceled, and the first seven plagues emerged from the seven

attributes from below upwards. Still, He had to bring upon him three more plagues from the first three, so that the *Sitra Achra* would be canceled altogether. As long as the *Sitra Achra* had not been canceled altogether, it was impossible for Israel to emerge from Egypt. This is why the Creator said to Moses, “Come to Pharaoh . . . these signs of Mine,” meaning to bring upon him three more plagues from the first three. By the word *Eleh* [these], He implied that the *Aleph* [first letter in *Eleh*] indicates *Keter*, which is a wondrous and covered trusted one. The *Lamed* [middle letter in *Eleh*] implies *Hochma*, which is a tower floating in the air, and the *Hey* [final letter in *Eleh*] implies *Bina*, which is the upper *Hey*. Moses understood that the eighth plague would come upon Pharaoh from *Bina*, as mentioned above, in whom there are eight *Havayot* [pl. of *HaVaYaH*], which amount to 208 [in *Gematria*], as the number of *Arbe* [locust]. By this word He afflicts Egypt and heals Israel, implying to them the blessing *Arbe* [I will increase] your descendants, and to Egypt, it became the plague of *Arbe* [locust].

## Darkness

### 301. Exodus 10: 21-32

Then the Lord said to Moses, “Stretch out your hand toward heaven, and there will be darkness over the land of Egypt, palpable darkness.” So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt for three days. They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived.

### 302. GRA (Vilna Gaon), The Voice of Eliyahu, Portion Bo

“Palpable darkness” - we should say that the light is creation and darkness is creation, and not as there are those who say that darkness is absence of light. In fact, it is not so; it is a creation in itself, except it

is repelled because of the light, for so the Creator placed in the nature of creation. Accordingly, here the Creator changed the nature where He said “palpable darkness,” meaning that the darkness will feel the light, and not the light the darkness.

303. Pri Tzadik, Shemot [Exodus], 10

In the plague of darkness, the ninth plague, corresponding to the quality of *Hochma*, in regards to which the Creator said, “Let there be light,” it is written, “but all the people of Israel had light where they lived,” that they came out from the shell of darkness with which Egypt were struck and were rewarded with the quality of *Hochma* and the words, “Let there be light.”

304. Pri Tzadik, Bo, 6

With all the plagues, it was tit for tat because they did to Israel, and with the plague of darkness, it is said that the reason was so they would not see the downfall of the wicked of Israel, who died in the days of darkness. We should understand what was Egypt’s sin to be sentenced with darkness. It was said about this that because they did not accept the authority of the Creator in the eight preceding plagues, they were in the dark anyhow, for the light is the Creator, a light unto me, when receiving the light of the Kingdom of Heaven and His authority. At that time, the wicked of Israel died, too. This is why it is said later in the Midrash, what is this like? like a king whose servant betrayed him, etc., and he added to him of his own, etc., and added darkness of his own, the Lord sent darkness and darkened. Ostensibly, why did He add darkness of His own, since we did not find this with the rest of the plagues? Yet, according to the above-said, since the darkness came because they did not accept the authority of the Creator over them in the eight previous plagues, this is the darkness that He sent upon them. And since they did not accept the authority of the Creator in the plague of darkness, too, and did not obey letting the children of Israel

out, He added darkness of His own for not accepting the authority of the Creator in the plague of darkness. This is called “added of His own,” for the essence of the plague of darkness was by not accepting the authority of the Creator in the eight previous plagues.

305. Rabeinu BeChayei, Shemot [Exodus], 21

The reason that with the plague of darkness and the tangibility that He gave, we should not understand that He darkened the sun itself, but it rather remained with its light and power throughout the days of darkness, as on the rest of the days, and the world behaved as always, but the thing was that the air was blackened throughout the land of Egypt, for its paths had been closed, and the Creator blocked the light from entering them. It is known that the light of heaven enters and splits the air. As the voice enters and splits it, so does the light of the sun, and the entry of sunlight into the air is the reason that we see the sunlight. The Creator canceled this reason in Egypt throughout the days of darkness and prevented the sunlight from entering the air. Then, the air returned black and they could not see the sunlight and the stars. After the air returned black, the Creator made it so heavy that it became tangible and they felt it by touching, and one who sat could not stand up or stretch out his hands. But for Israel, there was light because the paths of light had not been closed for them.

Firstborn

306. Exodus 11: 4-6

And Moses said, “Thus says the Lord: ‘About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones, and all the firstborn of the cattle. There shall be a great outcry in all the land of Egypt, such as there has never been, nor ever will be again.

307. Shem MiShmuel, Bo, 778

The whole of the exile in Egypt was a preparation for the reception of the Torah. The basis of the Torah is that for a person to be wise, seeing the future, for otherwise, he is as a beast. One needs the art of depiction, to depict to himself the future as though it were real and stood before him... Yet, in Egypt, he was afflicted and healed, affliction for Egypt and healing for Israel, namely that the power was taken from Egypt, and opposite that, this power was added to Israel... We have already said that in the final three plagues, the power of the intellect was taken from him, which is in the number three: *Hochma*, *Bina*, *Daat*. Hence, it was found that in the plague of the first born, which is the primary one, the quality of *Hochma* was taken from him, which, as it is known, is called "primary." This is the power to see the future... and Israel obtained the power of imagination and the depiction of the future extensively. This is the whole of the great possession that they brought out from Egypt.

308. Baal HaSulam, Shamati, Article No. 179, "Three Lines"

The meaning of the exile in Egypt, that Israel, too, extended *GAR de Hochma*. And this is their exile, when a discernment of darkness was extended.

The exodus from Egypt was through the plague of the firstborn. The firstborn means *GAR de Hochma*, that the Lord struck the firstborn of Egypt. This is the meaning of the Passover blood, and the circumcision blood, and this is what is written in *The Zohar (Emor 43)*: "When the Creator was slaying the firstborn of Egypt, at that time, Israel went into the covenant of the holy sign, they were circumcised and bonded in the assembly of Israel."



309. Baal HaSulam, Shamati, Article No.  
171, "In The Zohar, Emor – 1"

The "plague of the firstborn," the "Passover blood," and the "circumcision blood" are all one discernment. It is a known secret that the God of Egypt was a lamb. This means that the Passover offering was aimed at their God.

The *Klipa* [shell/peel] of Egypt was that they wanted to extend from the end of correction, like the sin of the tree of knowledge, that they wanted to extend the light of *GAR* from above downward. And through the Passover slaughter, they slaughtered the *GAR de Hochma*, by which there was the plague of the firstborn.

The firstborn is considered *GAR*, and they canceled the *GAR*. This occurred using the *Masach de Hirik*, which is considered raising the lock, which causes the cancellation of the *GAR*.

310. Yalkut HaMakiri, Psalms, Psalm 116:25

When He said, "I will smite every first born," some of them feared and some of them did not fear. Those who were afraid brought their first born to Israel and told them, "Please take him and let him sleep with you." When midnight came, the Creator killed all the first born, and those who were in the houses of Israel, He would seemingly pace between Israel and the Egyptian, take his soul, and leave the soul of Israel alone. Then the Jew would wake up to find the Egyptian dead, as was said, "And I will pass over you."

311. The ARI, Shaar HaKavanot, Commentary No. 1,  
"Concerning Passover and the Exodus from Egypt"

Pharaoh thought that since *ZA* returned to being concealed in *Ima* in an *Ibur* [impregnation], that it would not be revealed again and emerge from the abdomen of Upper *Ima*, and by this, the lower children of Israel, too, who are named Israel after *ZA*, who is called "Israel,"

will also remain in exile inside Egypt, since the upper Israel governs them, his existence was revoked.

For this reason, the Creator sent to him through Moses, “Thus said the Lord, ‘My son, my first born, Israel,’” implying the upper first born, Israel, who exists and was not revoked. He notified him that since he denied his existence, he will be punished tit for tat with the plague of the first born, since he denied the upper first born. This is the meaning of the words, “If you refuse to send, I will kill your first born.” This is the meaning of, “And if it came to pass that your son asks you tomorrow saying,” for the first born, who is extended from the holy son, the upper first born, will ask you that question since that question concerns him because he is the one who Pharaoh wished to deny and detain Israel in exile under his authority.

**Lag BaOmer**

1. RABASH, Letter No. 52

The festival of Shavuot—the time of the giving of our Torah—is approaching. It is known that Shavuot is regarded as *Malchut* in the worlds and the heart in man. It is as Baal HaSulam interpreted about *Mekadesh Shevi'i* (seventh sanctifier) that *Shevi'i* comes from the words *Shebi-Hu* (who is in me).

He means that the Creator is clothed in the heart, and the time when we can interpret that the Torah dresses in the soul. This is why it is called Shavuot and “the giving of the Torah,” meaning that at that time the Torah dresses in the hearts of each and every one from the whole of Israel. During the count from Passover to Shavuot it is the purification of the *Kelim* (vessels), which is purification in heart and mind. When the *Kelim* have been perfected, we are rewarded with the Torah.

Therefore, before Passover, the preparation of purifying the *Kelim* was with faith, called *Mitzva* (commandment/good deed). Through the exodus from Egypt they were rewarded with faith, as in “I am the Lord your God who took you out from the land of Egypt.” After Passover begins the work on purification as preparation for reception of the Torah. When the Torah dresses in the soul it is called “Shavuot, the time of the giving of our Torah.”

2. RABASH, Letter No. 59

Concerning the *Omer* count [a count of seven weeks beginning on Passover eve and ending in Shavuot], it is known that man’s primary work is to connect himself to the Creator.

*Omer* comes from the word [in Hebrew] “gathering sheaves.” RASHI interpreted, “as it is translated, gathering sheaves, collecting.” It means that by becoming mute and not opening the mouth with complaints against the Creator, but rather, for that person ‘Everything that the Merciful One does, He does for the best’ (*Berachot* 9), and

says that he, meaning his thought and desire, will be only for the Creator, then he is gathering.

That is, by connecting all of one's thoughts and desires with a tight connection of having only one goal—to bring contentment to the maker—a person is regarded as “gathering.”

### 3. RABASH, Letter No. 59

*Omer* count comes from the words, “and under His feet there appeared to be sapphire brick, as pure as the bodies of the sky.” This means that by a person connecting himself to the Creator, he is rewarded with the revelation of the light of the Creator appearing on him. It follows that by a person gathering, tying all the desires in one knot, meaning to one purpose—for the Creator—then that *Omer* shines. This is the meaning of the *Omer* [gathering] count, where a person shines with the light of the Creator.

### 4. RABASH, Assorted Notes, No. 938, “Considering the Omer [Count]”

Omer comes from the words “gathering sheaves,” which means connection. A person should try to make the connection between him and the Creator shine, as in a sapphire or a diamond. The world is called “the six days of action and Shabbat [Sabbath],” which are seven *Sefirot*, and there is *Hitkalelut* [mingling] of the *Sefirot*. Therefore, we must connect ourselves to the Creator on all the days of the years of our lives, which are seventy years, implying that each year comprises ten *Sefirot*.

By correcting the connection, called Omer, we can be rewarded with the quality of Torah, which is regarded as “freedom from the angel of death,” as our sages said, “Do not call it *Harut* [carved] but rather *Herut* [freedom],” when we emerge from the enslavement to the inclination by means of the Torah.

5. Baal HaSulam, Shamati, Article No. 190,  
“Every act leaves an imprint”

This is the meaning of Passover, when Israel were awarded freedom, meaning *Mochin de AVI*, considered “The whole earth is full of His glory.” Naturally, there is no place for the evil inclination since it is not distanced by its actions from the work of the Creator. On the contrary, we see how it has brought man closer to His work, although it was only by way of an awakening from above.

This is why they said that the *Shechina* [Divinity] says, “I saw the image of a drop of a red rose.” It means that he saw that there was a place that still needs correction, that He cannot shine in this place. This is why they needed to count the seven weeks of the *Omer* count, to correct those places, so we would see that “The whole earth is full of His glory.”

It is similar to a king who has a tower filled abundantly but no guests. Hence, He created the people, so they would come and receive His abundance.

But we do not see the tower filled with goodly matters. On the contrary, the whole world is filled with suffering. And the excuse is that “and royal wine in abundance,” that from the perspective of *Malchut*, there is no need for the wine, for pleasures that are comparable to the wine. Rather, the deficiency is only from the perspective of the *Kelim* [vessels], that we do not have the appropriate *Kelim* to receive the abundance, as it is specifically in the vessels of bestowal that we can receive.

The measure of the greatness of the abundance is according to the value of the greatness of the *Kelim*. Hence, all the changes are only in the vessels, not in the lights.

6. Maor VaShemesh, Emor

The days of the count indicate unity, as it is written in the holy books. This is why the disciples of Rabbi Akiva died between *Pesach*

[Passover] and *Atzeret* [Feast of Weeks] as those days indicate unity and they did not treat each other with respect. This is why he presented the story of Bar Kavra in the middle of the *Omer* sermons, for all that angered Bar Kavra was that he did not invite him with his friends, for during the days of the count, one must correct this attribute of unity, and by this one is rewarded with obtaining the Torah on the Feast of Weeks.

#### 7. Likutei Halachot, “Blood Rules,” Rule No. 1

The main flaw in the disciples of Rabbi Akiva was that there was no love of mercy among them, which are yearning and longing, for by this is the main drawing of the Torah that they had to extend from Rabbi Akiva, who was as a revelation of the Torah. This is why Rabbi Shimon bar Yochai said, “We are dependent on love”—that we must have great love between us. Also, he once said that he would be willing to come to Jerusalem so redemption would come through them, but the matter was spoiled by the dispute that occurred among the friends through their wives, since the main drawing of Torah is through love and mercy, which are yearning longing of *Kedusha* [holiness] by which we are rewarded with reception of the Torah and with abundance.

#### 8. Adir BaMarom 24

Rabbi Shimon Bar Yochai was revealing the secrets of the Torah, and the friends were listening to his voice and connected with him to be in this composition; each one answer his part. As the Mishnah was made by the Tanaaim, and our holy teacher compiled the reflections of everyone and made them into the book of Mishnah, so Rabbi Shimon Bar Yochai wanted to do—that a book comprising all the words of the members of his seminary would be comprised. The book will be composed about the Torah, since the compositions speak of specific

matters, but *The Zohar* was done about the Torah. This is called “the great door to the Torah as a whole.”

9. Baal HaSulam, “a speech for the completion of The Zohar”

Complete *Dvekut* and complete attainment is divided into 125 degrees overall. Accordingly, prior to the days of the Messiah, it is impossible to be granted all 125 degrees. And there are two differences between the generation of the Messiah and all other generations:

Only in the generation of the Messiah is it possible to attain all 125 degrees, and in no other generation.

Throughout the generations, those who ascended and were rewarded with *Dvekut* were few, as our sages wrote about the verse, “I have found one person in a thousand, where a thousand enter the room, and one comes out to teach,” meaning to *Dvekut* and attainment. But in the generation of the Messiah, each and every one can be rewarded with *Dvekut* and attainment, as it was said, “For the earth will be full of the knowledge of the Lord,” “And they will teach no more every man his neighbor and every man his brother, saying, ‘Know the Lord,’ for they will all know Me, from the least of them to the greatest of them.”

An exception is Rashbi and his generation, the authors of *The Zohar*, who were granted all 125 degrees in completeness, even though it was prior to the days of the Messiah. It was said about him and his disciples: “A sage is preferable to a prophet.” Hence, we often find in *The Zohar* that there will be none like the generation of Rashbi until the generation of the Messiah King. This is why his composition made such a great impression in the world, since the secrets of the Torah in it occupy the level of all 125 degrees.

10. Baal HaSulam, “a speech for the completion of The Zohar”

it is said in *The Zohar* that *The Book of Zohar* will be revealed only at the End of Days, the days of the Messiah. This is so because we have already said that if the degrees of the examiners are not at the



full measure of the degree of the author, they will not understand his intimations since they do not have a common attainment.

Since the degree of the authors of *The Zohar* is at the full level of the 125 degrees, they cannot be attained prior to the days of the Messiah. It follows that there will be no common attainment with the authors of *The Zohar* in the generations preceding the days of the Messiah. Hence, *The Zohar* could not be revealed in the generations before the generation of the Messiah.

This is a clear proof that our generation has come to the days of the Messiah. We can see that all the interpretations of *The Book of Zohar* before ours did not clarify as much as ten percent of the difficult places in *The Zohar*. Even in the little they did clarify, their words are almost as abstruse as the words of *The Zohar* itself.

But in our generation, we have been rewarded with the *Sulam* [Ladder] commentary, which is a complete interpretation of all the words of *The Zohar*. Moreover, not only does it not leave an unclear matter in the whole of *The Zohar* without interpreting it, the clarifications are based on a straightforward analysis, which any intermediate examiner can understand. And since *The Zohar* appeared in our generation, it is a clear proof that we are already in the days of the Messiah, at the outset of that generation of which it was said, “for the earth will be full of the knowledge of the Lord.”

# Jerusalem Day

1. Maharal of Prague, Hidushey Agadot, Gitin, 55, 2

Through the Temple and Jerusalem, all of Israel became as one man, since they had one altar and they were not permitted to build each one an altar for himself, until through the Temple, Israel became one nation. When there was division among them, the place that became the unity of Israel was ruined, and this is why Kamtza's unfounded hatred caused the ruin of the city and the Temple.

2. Jerusalem Talmud, Chapter 3, Rule No. 6 (Gemara), p 21a

“Jerusalem that is built as a city that was joined together, a city that makes all of Israel friends”.

3. Zohar for All, Pinhas, “Why Israel Are More in Sorrow than the Rest of the Nations,” Item 152

Israel were made by the Creator, the heart of the whole world. And so are Israel among the nations, like a heart among the organs. And as the organs of the body cannot exist in the world even a minute without the heart, all the other nations cannot exist in the world without Israel. And so is Jerusalem among the rest of the countries, like a heart among the organs. Hence, it is in the middle of the whole world, like a heart, which is in the middle of the organs.

4. RABASH, Letter No. 18

Jerusalem is called the “heart of the world,” and in the soul, Jerusalem is called the “heart of man,” meaning man's desire is called Jerusalem, and there is a dispute there, meaning the desires of the nations of the world, from which man is made, and there are desires of Israel there and each wants to rule over the other.

It turns out that within the heart, called Jerusalem, desires quarrel and collide with one another and at that time no one rules. Naturally no one can acquire his wholeness. [...]

But, “For the sake of my brothers and friends,” meaning because the purpose of creation was to do good to His creations, and in a place of hatred it is inappropriate for the light of the Creator, called “light of love,” to appear. “I will say, ‘let peace be in you,’” where “in you” means that inside the heart there will be peace.

#### 5. Baal HaSulam, “The Nation”

“Jerusalem was ruined only because of unfounded hatred that existed in that generation.” At that time, the nation was plagued and died, and its organs were scattered to every direction.

Therefore, it is a must for every nation to be strongly united within, so all the individuals within it are attached to one another by instinctive love. Moreover, each individual should feel that the happiness of the nation is one’s own happiness, and the nation’s decadence is one’s own decadence. One should be willing to give one’s all for the nation whenever needed. Otherwise, their right to exist as a nation in the world is doomed from the start.

#### 6. Sefat Emet, Noah

Indeed, the power of unity is very great to awaken the force of the root from Heaven. However, it must be for the sake of the Creator, and this is found only in the children of Israel, since the generation of Babylon all gathered and did not succeed. Only the children of Israel, “For the Lord’s portion is His people,” were given the power of unity, and in the children of Israel it later came true in the building of the Temple. The Temple was not merely a building of wood and bricks. Rather, through the joining of the children of Israel, where each one from Israel has some part in it, as it is written, “Jerusalem that is built as a city that was joined together, a city that makes all of Israel friends,” a building was made below through the souls of the children of Israel. Through the building, as was said, “Let us build a city with

its head in Heaven,” only because it was for the sake of the Creator did it come true for them.

#### 7. Netzah Israel, Chapter 4

The house was ruined because of unfounded hatred, for their hearts divided and they were divided and unworthy of the Temple, for it is the unity of Israel.

#### 8. Resheet Hochma, “Great Light”

Great is the punishment of unfounded hatred, which ruined Jerusalem and the Temple.

9. RABASH, Article No. 39 (1990), “What Is, ‘Anyone Who Mourns for Jerusalem Is Rewarded with Seeing Its Joy,’ in the Work?”

It is known that *Malchut* is called “Jerusalem.” Hence, when we say, “the ruin of the Jerusalem,” it refers to the ruin of the Temple. This is called “*Shechina [Divinity] in the dust*” or “*Shechina in exile*.” In other words, a person should take upon himself the burden of the kingdom of heaven and believe that the Creator leads the world with a guidance of The Good Who Does Good, since it is hidden from us.

*Malchut* is the one who gives to the souls and to *BYA*. Everything that comes from above to the creatures is considered *Malchut*. Thus, *Malchut* is not respected by the creatures because they do not see her importance, meaning what she gives to us. This is called “Jerusalem in its ruin.” In other words, where she should have been giving delight and pleasure to the creatures, and where everyone should have seen her merit, they see that everything is ruined in her and she has nothing to give.

10. RABASH, Article No. 718, “Anyone Who Mourns Jerusalem”

it is written, “Anyone who mourns Jerusalem is rewarded with seeing the consolation of Jerusalem.” “Anyone who aches with the public is rewarded with seeing the consolation of the public.”

“Mourning” means that he is looking at himself to see how much the Temple has been ruined, meaning that anything of Kedusha [holiness] was ruined and cannot be built. That is, in everything where one sees self-benefit, he is willing to build. But where he sees that there will not be self-benefit, but only for the sake of Kedusha, he has no power to make any movement for the sake of building the Kedusha.

11. RABASH, Article No. 21 (1991), “What Does It Mean that We Read the Portion, Zachor [Remember], Before Purim, in the Work?”

Our sages said, “Tyre was built only out of the ruin of Jerusalem, and vice-versa, when one rises, the other falls.” Hence, the heart of man’s work is to pray to the Creator to give him the desire to bestow, as this is the heart of the prayer, as it is written, “He who comes to purify is aided.” When the Creator gives him the desire to bestow, this is the heart of the miracle, and this is called “a second nature,” and it is in the hands of the Creator to give him a second nature.

12. Baal HaSulam, Ohr HaBahir, “Concealed Matters”

This is what the poet implied (Psalms 122:3), “Jerusalem that is built As a city that was joined together,” that the end of correction is called “Jerusalem that is built,” meaning that the redeemed do not build it but are in awe in their attainment that it is already built, and there has never been any flaw in it, since any change of place, change of action, and change of name, which are themselves the moments of time in the exile, all those opposites have joined together. It is complete simplicity, like the whole that becomes revealed when all its parts and details gather into it.

### 13. Praises of the ARI

One day, on the eve of *Shabbat* [Sabbath], the ARI went with his disciples for *Kabbalat Shabbat* [service beginning the Sabbath] as was his custom. He said to the friends: “Let us go now to Jerusalem [...] and build the Temple, and make an offering of Shabbat, for I see that this time is truly the time of redemption. Some of the friends said, ‘How will we go to Jerusalem at this time, it is more than thirty parasas away (approx. 115 km)?’ Others said, ‘Very well, we are willing to go with you, but first we will go let our wives know so they will not worry about us, and then we will go.’”

Then the Rav cried out and said to the friends, “How did the slandering of Satan succeed in revoking the redemption of Israel? I testify before Heaven and Earth that since the time of Rabbi Shimon Bar Yochai until today there has not been a better time for redemption than this time. Had you admitted this, we would have had the Temple, and the outcasts of Israel would have gathered into Jerusalem. Now the time had passed and Israel went into exile once again.” When the friends heard this, they regretted what they had done, but it did not help them.

### 14. Beresheet Rabbah, 59:8

Jerusalem is the light of the world, as was said, “Nations will come to your light.” Who is the light of Jerusalem? It is the Creator, as it is written, “The Lord will be for you an everlasting light.”

### 15. Yalkut Shimoni, Isaiah, Chapter 60

Jerusalem is destined to become a light for the nations of the world, and they will walk to its light, as was said, “Nations will come to your light.”

16. Avot de Rabbi Natan, Chapter 35

Jerusalem is destined to have all the nations and all the kingdoms gathered within it.

17. "There Is None So Whole as a Broken Heart"

The Messiah sits at the gate to Jerusalem and waits for people to be worthy of redemption. He is fettered, and he needs whole people to untie his chains. He has had more than his fill of pious adherents; now he fervently seeks men of truth.



# Shavuot

The Time of the Giving  
of the Torah

# The Festival of Shavuot

## 1. RABASH, Letter No. 52

The festival of Shavuot—the time of the giving of our Torah—is approaching. It is known that Shavuot is regarded as *Malchut* in the worlds and the heart in man. It is as Baal HaSulam interpreted about *Mekadesh Shevi'i* (seventh sanctifier) that *Shevi'i* comes from the words *Shebi-Hu* (who is in me).

He means that the Creator is clothed in the heart, and the time when we can interpret that the Torah dresses in the soul. This is why it is called Shavuot and “the giving of the Torah,” meaning that at that time the Torah dresses in the hearts of each and every one from the whole of Israel.

## 2. RABASH, Letter No. 52

The count from Passover to Shavuot it is the purification of the *Kelim* (vessels), which is purification in heart and mind. When the *Kelim* have been perfected, we are rewarded with the Torah.

Therefore, before Passover, the preparation of purifying the *Kelim* was with faith, called *Mitzva* (commandment/good deed). Through the exodus from Egypt they were rewarded with faith, as in “I am the Lord your God who took you out from the land of Egypt.” After Passover begins the work on purification as preparation for reception of the Torah. When the Torah dresses in the soul it is called “Shavuot, the time of the giving of our Torah.”

## 3. Maor VaShemesh, Rimzei Shavuot

The days of the count point to unity, as it is written in the holy books. Therefore, during the count, one should correct this attribute of unity, and by that one is rewarded with attaining the Torah on the festival of Shavuot [Feast of Weeks], as it is written, “And they journeyed from

Rephidim and came to the Sinai Desert, and Israel camped there before the mountain.” The main thing, upon which everything depends, is to have love and brotherhood among the Children of Israel. It is as our sages said, that the whole Torah depends on the commandment, “Love your neighbor as yourself.” When there is peace in Israel, the *Shechina* [Divinity] is with them.

#### 4. Maor VaShemesh, Rimzei Shavuot

At the time of the giving of the Torah, when they camped there in one heart, in love, and in brotherhood, as RASHI interpreted, because of it they were rewarded with receiving the Torah and the revelation of His *Shechina* on them face to face. This is the meaning of “And they journeyed from Rephidim.” Rephidim has the letters of *Prudim* [Heb: separated]. This implies that they journeyed from idleness and separation, and connected together in love to serve the Creator. Because of it, the Creator gave the Torah.

#### 5. RABASH, Letter No. 59

We count forty-nine days to the days of the reception of the Torah.

*Omer* comes from the word *Seorim* [barley/measures]. This means that it comes from measures, by measuring in the heart the greatness of the Creator, as the holy *Zohar* interprets the verse, “Her husband is known at the gates.” The holy *Zohar* says, “Each according to what he assumes in his heart,” to that extent the light of the Creator is on that person.

This is called “faith.” When a person is rewarded with faith in the Creator, it is regarded as a “beast.” This is the meaning of the *Omer* being of barley, which is animal food, meaning that he has not yet been rewarded with the view of Torah. But on Shavuot, when rewarded with the reception of the Torah, one receives the view of Torah. For this reason, we offer the offering of wheat, which is food for man, who is the speaking.

## As One Man With One Heart

6. RABASH, Article No. 16 (1986), “The Lord  
Has Chosen Jacob for Himself”

It is written, ‘and there Israel camped before the mountain,’ which our sages interpret ‘as one man in one heart.’ This is because each and every person from the nation completely detached himself from self-love ... It turns out that all the individuals in the nation have come together and become one heart and one man, for only then were they qualified to receive the Torah.”

We therefore see that the Creator made it so the people of Israel would achieve wholeness by giving them the power to all be of equal form, which is to bring contentment to one’s Maker.

7. RABASH, Article No. 16 (1986), “The Lord  
Has Chosen Jacob for Himself”

“And Israel camped there before the mountain.” RASHI interpreted, “As one man with one heart.” This is why it is written, “camped,” in singular form [in Hebrew]. However, the rest of the pauses are with complaints and disputes, this is why it is written there “camped” in plural form [in Hebrew]. It follows that singular refers to equivalence of form.

With the above said we should interpret that the Creator has made the people of Israel. Although they are many, as in, “As their faces are not similar to one another, their views are not similar to one another” (*Berachot*, 58). Still, He has made them a unique people in the world, which is a great novelty. That is, although they are a nation, meaning plural, they still have the singular form through equivalence of form.

8. RABASH, Letter No. 42

“And the people encamped, as one man with one heart.” This means that they all had one goal, which is to benefit the Creator.

We should understand how they could be as one man with one heart, since we know what our sages said, “As their faces are not similar to one another, their views are not similar to one another,” so how could they be as one man with one heart?

Answer: If we are saying that each one cares for himself, it is impossible to be as one man, since they are not similar to one another. However, if they all annul their selves and worry only about the benefit of the Creator, they have no individual views, since the individuals have all been canceled and have entered the single authority.

9. Zohar for All, Kedoshim, “It Is Forbidden to  
Look Where the Creator Loathes”

Since the day when Israel were in the world, they were not in one heart and one desire before the Creator as on that day when they stood at Mt. Sinai.

10. RABASH, Letter No. 34

“And they shall all become one society.” In that state, it will be easier “To do Your will wholeheartedly.”

This is so because while there is not just one society, it is difficult to work wholeheartedly. Instead, part of the heart remains for its own benefit and not for the benefit of the Creator. It is said about it in *Midrash Tanchuma*, “‘You stand today,’ as the day at times shines and at times darkens, so it is with you. When it is dark for you, the light of the world will shine for you, as it is said, ‘And the Lord shall be unto you an everlasting light.’ When? When you are all one society, as it is written, ‘Alive everyone of you this day.’”

### 11. RABASH, Letter No. 34

Usually, if someone takes a pile of branches, can he break them all at once? But if taken one at a time, even a baby can break them. Similarly, you find that Israel will not be redeemed until they are all one society, as it is said, ‘In those days and at that time, says the Lord, the children of Israel shall come, they and the sons of Judah together.’ Thus, when they are united, they receive the face of Divinity.”

I presented the words of the Midrash so that you don’t think that the issue of a group, which is love of friends, relates to Hassidism. Rather, it is the teaching of our sages, who saw how necessary was the uniting of hearts into a single group for the reception of the face of Divinity.

## And They Stood at the Foot of the Mountain

12. RABASH, Article No. 18 (1987), “What Is Preparation for Reception of the Torah? – 1”

It is written, “And they stood at the foot of the mountain.”

We must understand what is a “mountain.” The word *Har* [mountain] comes from the word *Hirhurim* [thoughts], which is man’s intellect. Anything that is in the intellect is regarded as “in potential.” Afterward, it can expand into actual fact. Accordingly, we can interpret “And the Lord came down on Mount Sinai, to the top of the mountain,” as the thought and intellect of man, meaning that the Creator informed all the people that the inclination of a man’s heart is evil from his youth. After the Creator informed them in potential, meaning at the top of the mountain, that which was in potential expanded in actual fact.

For this reason, the people came to actually feel and everyone now sensed the need for the Torah, as it is written, “I have created the evil

inclination; I have created the spice of Torah.” Now they said that through actually feeling that they were forced to accept the Torah, meaning without choice, since they saw that if they received the Torah they would have delight and pleasure, and if not, there it would be their burial.

13. Baal HaSulam, Shamati, Article No. 53, “The Matter of Limitation”

It is written, “And they stood at the bottom of the mountain.”

(A mountain [Hebrew: *Har*] means thoughts [Hebrew: *Hirhurim*]). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then, when they agreed to such a state, to walk in it without any wavering or motion, and remain in that state as if they had the greatest *Gadlut*, and to be happy about it, this is the meaning of “Serve the Lord with gladness,” since during the *Gadlut*, it cannot be said that 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 they feel *Katnut*. And this is a lot of work.

This is called “the main part of the degree,” which is discerned as *Katnut*. This discernment must be permanent, and the *Gadlut* is only an addition. Also, one should yearn for the main part, not for the additions.

14. Baal HaSulam, Shamati, Article No. 199, “To Every Man of Israel”

Every man of Israel has an internal point in the heart, which is considered simple faith. This is an inheritance from our fathers, who stood on Mount Sinai. However, it is covered by many *Klipot* [shells], which are all kinds of dresses of Lo *Lishma* [not for Her sake], and the *Klipot* must be removed. Then his basis will be called “faith alone.”

## Arvut [Mutual Responsibility]

15. Baal HaSulam, “The Arvut [Mutual Guarantee],” No. 17

This is to speak of the Arvut [mutual guarantee], when all of Israel became responsible for one another. Because the Torah was not given to them before each and every one from Israel was asked if he agreed to take upon himself the Mitzva [commandment] of loving others in the full measure expressed in the words “Love your friend as yourself,” This means that each and every one in Israel would take upon himself to care and work for each member of the nation, to satisfy all their needs, no less than the measure imprinted in him to care for his own needs.

16. Baal HaSulam, “The Arvut [Mutual Guarantee],” No. 17

Once the whole nation unanimously agreed and said, “We will do and we will hear,” each member of Israel became responsible that no member of the nation will lack anything. Only then did they become worthy of receiving the Torah, and not before.

With this collective responsibility, each member of the nation was liberated from worrying about the needs of his own body and could observe the *Mitzva*, “Love your friend as yourself” in the fullest measure and give all that he had to any needy person since he no longer cared for the existence of his own body, as he knew for certain that he was surrounded by six hundred thousand loyal lovers standing ready to provide for him.

17. Rabbi Nachman of Breslov, Likutei Halachot [Assorted Rules], Hoshen Mishpat, “Rules of the Guarantor”

It is impossible to observe Torah and *Mitzvot* [commandments] except through *Arvut* [mutual responsibility], when each one becomes responsible for his friend, since the essence of observing the Torah,



which is the desire, is through unity. Therefore, anyone who wants to take upon himself the burden of Torah and *Mitzvot* should be included in the whole of Israel with great unity. For this reason, at the time of the reception of the Torah, they certainly became responsible for one another, since as soon as they want to receive the Torah they must all be included as one, in order to be incorporated in the desire. At that time, each one is certainly responsible for his friend because all are important as one.

18. Baal HaSulam, “Matan Torah” [The Giving of the Torah], No. 15

If six hundred thousand men abandon their work for the satisfaction of their own needs and worry about nothing but standing guard so their friends will not lack a thing, and moreover, they will engage in this with great love, with their very heart and soul, in the full meaning of the *Mitzva*, “Love your friend as yourself,” it is then beyond doubt that no one in the nation will need to worry about his own well-being.

Because of this, one becomes completely free of securing his own survival and can easily observe the *Mitzva*, “Love your friend as yourself,” obeying all the conditions given in Items 3 and 4. After all, why would he worry about his own survival when six hundred thousand loyal lovers stand by, ready with great care to make sure he lacks nothing of his needs?

Therefore, once all the members of the nation agreed, they were immediately given the Torah, for now they were capable of observing it.

19. Baal HaSulam, “The Arvut [Mutual Guarantee],” No. 17

Israel are responsible for one another, both on the positive side and on the negative side. On the positive side, if they keep the *Arvut* to the point that each one cares and satisfies the needs of his friends, they can fully observe the Torah and *Mitzvot* [commandments], meaning to bring contentment to their Maker, [...]. On the negative side, if a

part of the nation does not want to keep the *Arvut*, but to wallow in self-love, they cause the rest of the nation to remain immersed in their filth and lowliness without finding a way out of their filth.

20. Baal HaSulam, “The Arvut [Mutual Guarantee],” No. 18

The Tana described the *Arvut* as two people who were on a boat, and one of them began to drill a hole in the boat. His friend said, “Why are you drilling?” He replied, “Why should you mind? I am drilling under me, not under you.” So he replied, “Fool! We will both drown together in the boat!”

21. Baal HaSulam, “The Arvut [Mutual Guarantee],” No. 18

Even after the reception of the Torah, if a handful from Israel betray and return to the filth of self-love, without consideration of others, that same amount of need that is put in the hands of those few would burden each one in Israel with the need to provide for it themselves because those few will not pity them at all.

Hence, the fulfillment of the *Mitzva* of loving one’s friend will be prevented from the whole of Israel. Thus, these rebels cause those who observe the Torah to remain in their filth of self-love, for they will not be able to engage in the *Mitzva*, “Love your friend as yourself,” and complete their love of others without their help.

22. Noam Elimelech, Likutei Shoshana

One must always pray for his friend, as one cannot do much for himself, for “One does not deliver oneself from imprisonment.” But when asking for his friend, he is answered quickly. Therefore, each one should pray for his friend, and thus each works on the other’s desire until all of them are answered. This is why it was said, “Israel are *Arevim* [responsible/sweet] for one another,” where *Arevim* means sweetness, as they sweeten for each other by the prayers they pray for one another, and by this they are answered. And the essence of prayer

is in the thought since in the thought, one's prayer can be accepted easily.

23. Pri Etz Chaim, "Gate of Selichot," Chapter 8

We should speak in plural form, "We have sinned," and not "I have sinned." The reason is that all of Israel are one body, and each one from Israel is a particular organ, since this is the *Arvut* [mutual guarantee], where one is a guarantor for his friend if he sins. Therefore, although he does not have that same iniquity in him, he should still confess to it, since when his friend commits it, it is as though he himself committed it. This is why it is said in plural form. Even if a person makes a confession alone in his home he should say that what he sinned is regarded as though he and I committed our sin together because of the *Arvut* among the souls.

## We Will do and We Will Hear

24. RABASH, Article No. 942, "Concerning  
the Mind Controlling the Heart"

As was said at the time of the giving of the Torah, "We will do and we will hear."

That is, first, we will do mindlessly, and then we will be rewarded with hearing, so we can hear that what we are doing is what is good for us. Conversely, if we first want to understand that it is worthwhile for us to bestow upon the Creator and then we will do, we will never achieve this.

25. RABASH, Article No. 11 (1990), “What Placing the Hanukkah Candle on the Left Means in the Work”

We were given the work in Torah and *Mitzvot* in the form of “We shall do and we shall hear.” This means that by doing and observing Torah and *Mitzvot* in action, we will be rewarded with the state of hearing, too.

In other words, one must observe Torah and *Mitzvot* even by coercion. There is no need to wait for a time when he has a desire to observe Torah and *Mitzvot*, and then he will observe. Rather, one must overcome and observe only in action, but the doing will later bring him hearing, meaning that afterwards he will hear about the importance of Torah and *Mitzvot*. In other words, he will be rewarded with the delight and pleasure that is found in Torah and *Mitzvot*. This is the meaning of Israel’s saying, “We shall do and we shall hear.”

26. Baal HaSulam, “The Arvut” [Mutual Guarantee], No. 19

As our sages said, “The fathers observed the whole Torah even before it was given.” This means that because of the exaltedness of their souls, they could attain all the ways of the Creator with respect to the spirituality of the Torah, which stems from their *Dvekut* with Him without first needing the ladder of the practical part of the Torah, which they had no possibility of observing at all. [...].

Undoubtedly, both the physical purity and the mental exaltedness of our holy fathers greatly influenced their sons and their sons’ sons, and their righteousness reflected upon that generation, whose members all assumed that sublime work, and each and every one stated clearly, “We will do and we will hear.” Because of this, we were chosen, out of necessity, to be a chosen people from among all nations.

27. RABASH, Article No. 294, “We Will Do and We Will Hear – 1”

When one takes upon himself an action, he is not involved in this matter because he takes upon himself what he is told to do. At that time, he does not have the bribe to blind him.

Hence, he can come to a state of hearing, meaning that he will hear that the Commander is correct. This is called “We will hear,” meaning that he understands Him. Hearing means understanding in the mind and in the heart, for precisely once he has no self-interest, he can understand that what the Commander is commanding him to do is right.

But before he takes upon himself the action, he is still receiving bribe, and therefore thinks that the Commander is not making sense. This is “We will do,” and later “We will hear.”

28. RABASH, Article No. 821, “We Will Do and We Will Hear – 2”

Annulment is called “doing” and not “hearing.” “Hearing” means understanding, and “doing” is only power without knowledge. This is “We will do and we will hear,” meaning that if he has the power of “doing” then he can receive “hearing” because his basis is faith and not knowledge.

29. RABASH, Article No. 940, “The Point in the Heart”

“We will do and we will hear, for through our work we will be rewarded with hearing, as it is written, “And all the people were seeing the voices,” meaning they heard the voice of the Creator.

Seeing means with the senses, which is a feeling in the heart, where each one, by Mount Sinai, felt that the voice of the Creator spoke to him and they had no doubt about the matter. This is called “seeing.” Similarly, when a person sees something, he has no doubt about it, unlike when he hears, for perhaps he did not hear very well. Therefore, we do not rely on hearsay but only on eye witnessing.

For this reason, at the time of the giving of the Torah, when they had no doubt that this was the voice of the Creator, it is called “seeing.”

### 30. RABASH, Article No. 18

When we hear the voice of the Creator speaking to the heart, as in “He who comes to purify is aided,” and it was interpreted in the holy *Zohar* that he is aided by a holy soul, meaning that the heart hears the voice of the Creator and then specifically the voice of holiness receives the governance over all the desires, meaning the desire to bestow. And naturally, they will not turn back to folly, meaning he will not sin again because all the desires of reception have surrendered under the desire to bestow.

At that time all the good pleasantness appears on the heart, for then there is room in the heart for the instilling of the *Shechina* (Divinity), and the gentleness and pleasantness, and flavor and friendship spread, and fill up all of man’s organs.

This applies specifically when hearing the voice of the Creator. At that time the whole body surrenders and enslaves itself to holiness.

## Preparation to Receive the Torah

### 31. RABASH, Article No. 29 (1989), “What Is the Preparation to Receive the Torah in the Work? – 2”

In order to receive the Torah, a person must prepare himself—to have a need called a *Kli*, that the Torah can fill. This applies specifically when he wants to work for the sake of the Creator, for then he encounters the resistance of the body, which yells, “What is this work for you?” But a person believes in the sages, who said that only the Torah can deliver a person from the control of the evil inclination. This can be said only of those who want to be “Israel,” meaning *Yashar-El* [straight to the Creator]. They see that the evil inclination

does not let them emerge from their control, and then they have a need to receive the Torah so the light of the Torah will reform them.

32. RABASH, Article No. 21 (1988), “What Does It Means that the Torah Was Given Out of the Darkness in the Work?”

The Torah is given specifically to the deficient, and that deficiency is called “darkness.” This is the meaning of the words, “The Torah was given out of the darkness.” That is, one who feels darkness in his life because he has no vessels of bestowal is fit to receive the Torah, so that through the Torah, the light in it will reform him and he will obtain the vessels of bestowal. Through them, he will be fit to receive the delight and pleasure,

33. RABASH, Article No. 21 (1988), “What Does It Means that the Torah Was Given Out of the Darkness in the Work?”

It follows that the Torah was given specifically to those who feel that their will to receive controls them. They cry out from the darkness that they need the Torah in order to deliver them from the darkness that is the control of the vessels of reception, on which there was a *Tzimtzum* [restriction] and concealment so that no light will shine in that place. But that place is the cause for the need to receive the Torah.

34. RABASH, Article No. 29 (1989), “What Is the Preparation to Receive the Torah in the Work? – 2”

Our sages said, “The Torah exists only in one who puts himself to death over it.” We should understand the word “exists.” What does it tell us? We should interpret this according to what our sages said, “The Creator said, ‘I have created the evil inclination; I have created the Torah as a spice.’” That is, the Torah should be a spice. In whom is this so, since “There is no light without a *Kli*, no filling without a lack”?

For this reason, they said that those who want to put their selves to death, meaning want to put to death the will to receive for their own

sake, and want to do everything for the sake of the Creator, see that they cannot do this on their own. To them the Creator said, “I have created the evil inclination; I have created the Torah as a spice.”

35. RABASH, Letter No. 42

This is the meaning of what is written, “The view of landlords is opposite from the view of Torah.” It is so because the view of Torah is cancelling the authority, as our sages said, “‘If a man dies in a tent,’ the Torah exists only in one who puts himself to death,” meaning he puts himself to death, namely his self-gratification, and does everything only for the Creator. This is called “preparation for reception of the Torah.”

36. RABASH, Article No. 943, “Three Discernments in the Torah”

There are three discernments in the Torah: 1) *Tushia*, which *Mateshet* [exhausts] a person’s strength, 2) the Torah as a spice, 3) the light of Torah.

The first two discernments are regarded as a preparation to receive the Torah. Only the third discernment is called “Torah,” which is the essence, in the sense of doing good to His creations. The first two are considered “corrections of creation.”

## The Giving of the Torah

37. Baal HaSulam, Shamati, Article No. 66,  
“Concerning the Giving of the Torah – 1”

The matter of the giving of the Torah that occurred on Mount Sinai does not mean that the Torah was given once and then the giving stopped. Rather, there is no absence in spirituality, since spirituality is an eternal matter, unending. But since, from the perspective of the



Giver, we are unfit to receive the Torah, we say that the cessation is by the upper one.

However, then, at the foot of Mount Sinai, the whole of Israel were ready to receive the Torah, as it is written, “And the people camped at the bottom of the mount, as one man in one heart.” At that time, the public was prepared; they had but one intention, which is a single thought about the reception of the Torah.

However, there are no changes from the perspective of the Giver—He always gives, as it is written in the name of the Baal Shem Tov that each day one must hear the ten commandments on Mount Sinai.

38. Baal HaSulam, Shamati, Article No. 66,  
“Concerning the Giving of the Torah – 1”

if one has not yet been rewarded with the reception of the Torah, he hopes to be rewarded with the reception of the Torah in the following year. But when one has been awarded the wholeness of *Lishma*, he has nothing more to do in this world, since he has already corrected everything to be in the wholeness of *Lishma*.

For this reason, each and every year there is the time of reception of the Torah, since that time is ready for an awakening from below. This is because it is the awakening of the time when the light of the giving of the Torah was revealed in the lower ones. Hence, there is an awakening from above, which gives strength to the lower ones to be able to perform the qualifying act to receive the Torah, as then, when they were ready to receive the Torah.

39. RABASH, Article No. 468, “This Day, the  
Lord Your God Commands You”

“This day, the Lord your God commands you to do these statutes and ordinances, and you shall keep and do them with all your heart and with all your soul.” RASHI interprets, each day they will be as new in your eyes, as if you were commanded them that day.

We should understand how one can make them be as new, as though he were commanded them that day, for it has been sworn and standing since Mt. Sinai. To understand this, we first need to know the rule that everything is measured by the greatness of the one who commands. That is, according to the greatness and importance of the giver of the Torah, so is the greatness of the Torah.

Hence, each day when one takes upon himself the kingdom of heaven, according to the measure of the faith in Him, the merit of the Torah increases. Therefore, according to what a person attains in the greatness of the Creator, so the Torah is renewed in him. It therefore follows that each time, he has a new Torah, meaning that each time he has a different Giver. Then, naturally, the Torah that extends from Him is regarded as a new Torah.

40. RABASH, Article No. 895, "The Meaning of Hanukkah"

In the essay "Mutual Guarantee," he writes, "And you will be unto Me a *Segula* from all the nations, for all the earth is Mine." He asks what is the connection of *Segula* to "all the earth is Mine." He explains there that "You will be unto Me a *Segula*," for through you, sparks of cleansing of the body will be passed on to the all the nations, for *Segula* means a desire to bestow.

# Tisha B'Av

The Ruin as an Opportunity  
for Correction

# The Breaking of the Vessels

## 1. Baal HaSulam, Ohr HaBahir, "The Breaking of the Vessels"

The breaking of the vessels. The correction that comes through this preliminary breaking in the way that the breaking itself is a great correction. Some interpreted that it is a corruption in order to correct. However, this phrasing is incorrect, for we should ask about these words, "Why should He spoil and then correct? Let Him not spoil and He will not need to correct." However, the thing is that the whole point of the correction and the great benefit that the Creator contemplated in the beginning of creation would not have come to the world were it not through spoiling the vessels in this manner, and whose entire correction is in the matter of clarifying the matter from the beginning, that they were never spoiled.

## 2. RABASH, Article No. 19 (1985), "Come unto Pharaoh – 1"

In spirituality, breaking is similar to breaking a vessel in corporeality. With a physical vessel, if it is broken and you pour into it some liquid, the liquid pours out. Likewise, in spirituality, if a thought of will to receive for oneself enters the *Kli*, the abundance pours out to the external ones, meaning outside of *Kedusha* [holiness].

*Kedusha* means "for the Creator." Anything outside of "for the Creator" is called *Sitra Achra* [other side], namely the other side of *Kedusha*. This is why we say that *Kedusha* means to bestow, and *Tuma'a* [impurity] means to receive.

For this reason, we, who were born after the breaking, desire only to receive. Therefore we cannot be given abundance, for it will all certainly go to the side of the *Sitra Achra*.

3. RABASH, Article No. 13 (1990), "What Does It Mean that by the Unification of the Creator and the Shechina, All Iniquities Are Atoned?"

The breaking of the vessels, when there was a mingling of the will to receive for oneself with *Kedusha*, because of which the vessels broke. Also, there was the matter of the sin of the tree of knowledge, which caused holy sparks to fall into the *Klipot* [shells/peels]. It follows that the breaking of the vessels and the sin of the tree of knowledge caused the creatures that come after, that the will to receive receives its sustenance from *ABYA* of *Klipa* [singular of *Klipot*].

4. RABASH, Article No. 13 (1990), "The Importance of a Prayer of Many"

We should believe what our sages tell us, that all the pleasures in corporeal delights are but a tiny candle compared to the pleasures that exist in spirituality. As it is written in the *Sulam* Commentary ("Introduction of The Book of Zohar," p 173), "This is the meaning of the breaking of the vessels that preceded the creation of the world. Through the breaking of the vessels of *Kedusha* [holiness/sanctity] and their fall into the separated *BYA*, holy sparks fell along with them to the *Klipot* [shells], from which came the pleasures and love of every kind into the domain of the *Klipot*, which pass them on for man's reception and for his delight." It therefore follows that the majority of pleasures are in *Kedusha*.

5. RABASH, Article No. 179, "Ibur [Conception] – 1"

After the sin of *Adam HaRishon*, the creatures are regarded as broken and dead *Kelim*. That is, their *Kelim* are only in self-reception, separated from the Life of Lives. There is only a spark in them from the *Reshimot* of *Ohr Hozer* [Reflected Light] that remained and

descended in order to sustain the *Kelim* so that through it, they will be able to rise for the revival of the dead.

That spark is a spark of *Kedusha* [holiness] and is a residue of the *Ohr Hozer*. We must raise it, meaning receive it in order to bestow, which is called “raising,” meaning raising *MAN*. By this, a *Masach* [screen] and *Aviut* [thickness] are made, on which comes the filling, when the *Ohr Hozer* fills the *Kelim* to an extent that will clothe the lights (*Ohr Yashar* [Direct Light]).

6. Baal HaSulam, Shamati, Article No. 81, “Concerning Raising MAN”

It is known that because of the breaking, sparks of *Kedusha* [holiness] fell into *BYA*. But there, in *BYA*, they cannot be corrected. Therefore, they must be raised to *Atzilut*.

7. Baal HaSulam, Letter No. 19

Due to the breaking of the vessels, all the *Otiot* were ejected to corporeal conducts and people. When one corrects oneself and reaches one’s root, he must collect them by himself, one by one, and bring them back to the root, to holiness. This is the meaning of “to sentence oneself and the entire world to the side of merit.”

8. RABASH, Article No. 867, “The Governance of Peace”

Man can toil and labor if no correction results from it. But for a small thing, which does not require much effort, if it is on the path of correction, there is no strength, since the corruptions come from the breaking of the vessels of the sin of the tree of knowledge.

Since this is still not corrected, corruptions still reign. This reign gives power, which is not so on the path of correction. This requires a different governance, called “peace.”

9. RABASH, Article No. 26 (1989), “What Is ‘He Who Defiles Himself Is Defiled from Above’ in the Work?”

This *Kli*, called “receiving in order to bestow,” is the complete opposite of the *Kli* called “will to receive for oneself,” which we attribute to the Creator, who created it existence from absence. Hence, if we want to work only for the sake of the Creator and not for our own sake, it is hard work, since we must fight against the *Kli* that the Creator created.

From this work come all the lacks we learn about, such as the departure of the lights, the breaking of the vessels, *Kedusha*, *Tuma'a*, *Sitra Achra* [other side], and *Klipot*. Also, all the names we see explained in *The Zohar* and in books of Kabbalah extend only from the correction of creation.

This is so because we attribute the *Kelim* of the correction of creation to the creatures, as it is written in the beginning of *Tree of Life*, and as he explains in *The Study of the Ten Sefirot*, that the first will to receive, called *Malchut de Ein Sof*, said that she does not want to receive in order to receive, but in order to bestow.

10. RABASH, Article No. 2 (1991), “What Is, ‘Return, O Israel, Unto the Lord Your God,’ in the Work?”

The essence of man is the heart. [...] The heart is the *Kli* [vessel] that receives the *Kedusha* from above. It is as we learn about the breaking of the vessels, that if the *Kli* is broken, everything you put in it will spill out.

Likewise, if the heart is broken, meaning the will to receive controls the heart, abundance cannot enter there because everything that the will to receive receives will go to the *Klipot* [shells/peels]. This is called “the breaking of the heart.” Hence, a person prays to the Creator and says, “You must help me because I am worse than everyone, since I feel that the will to receive controls my heart, and this is why nothing of *Kedusha* can enter my heart. I want no luxuries,

only to be able to do something for the sake of the Creator, and I am utterly incapable of this, so only You can save me.”

By this we should interpret what is written (Psalms 34), “The Lord is near to the brokenhearted.” That is, those who ask the Creator to help them so their heart will not be broken and will be whole.

#### 11. Avodat Israel [The Work of Israel], Portion Shlach

Our sages said, “Dispersion is good for the wicked and gathering is good for the righteous.” This is according to what the ARI said, that in the worlds of Igulim [circles], one Igul [circle] does not touch another, and there the breaking happened until it was corrected in the world of Yosher [straightness]. The meaning of the matter and the allegory is that the mind of the Igulim is that it is as one who surrounds and encircles himself, and becomes separated from his Maker. It seems to him that he will lead himself by his own will, and he is haughty and says, “I will rule,” and this was the shattering.

Likewise, among the wicked, the heart of each one is haughty, saying “I will rule,” which is why they are in the world of separation and cannot connect, like the circles, as we can evidently see, for they cannot sit together. To them, dispersion is good.

Conversely, although each of the righteous serves his Creator in a different style, they all aim at the same thing—their father in Heaven. They gather and assemble one by one, as one man with one heart, and each one diminishes himself and glorifies the work for the sake of the Creator, who gives him the strength and intelligence by which to serve Him. Hence, one will not be arrogant toward his friend, and they are in the world of straightness and unite with one another.



## The Correction of the Breaking

### 12. Shem MiShmuel, Portion Haazinu

The intention of creation was for all to be one bundle, to do His will, as was said in *The Zohar*, that Adam HaRishon would tell all the created beings, “Let us bow and kneel, and bless the Lord our Maker.” But the matter was spoiled because of the sin, until even the best in those generations could not unite together in order to serve the Creator. Rather, they were individuals, alone, for one foreign item in a bundle spoils the entire bundle.

The correction of this began in the generation of Babylon, when separation occurred in the human race, meaning the beginning of the correction of gathering and assembling people to serve the Creator, which started with Abraham the Patriarch and his descendants, to have a community gathered to serve the Creator. Abraham would walk and call out the name of the Creator until a great community gathered unto him, who were called “the people of the house of Abraham.” Thus, the matter grew until it became the assembly of the congregation of Israel. And the end of correction will be in the future, when all become one bundle to do Your will wholeheartedly.

### 13. Baal HaSulam, “600,000 Souls”

There is indeed only one soul in the world, as it is written (Genesis 2:7), “and breathed into his nostrils the soul [also “breath” in Hebrew] of life.” That same soul exists in all the children of Israel, complete in each and every one, as in *Adam HaRishon*, since the spiritual is indivisible and cannot be cut—which is rather a trait of corporeal things.

Rather, saying that there are 600,000 souls and sparks of souls appears as though it is divided by the force of the body of each person. In other words, first, the body divides and completely denies

him of the radiance of the soul, and by the force of the Torah and the *Mitzva* [commandment], the body is cleansed, and to the extent of its cleansing, the common soul shines on him.

14. Baal HaSulam, "600,000 Souls"

Two discernments were made in the corporeal body: In the first discernment, one feels one's soul as a unique organ and does not understand that this is the whole of Israel. [...]

In the second discernment, the true light of the soul of Israel does not shine on him in all its power of illumination, but only partially, by the measure he has purified himself by returning to the collective.

The sign for the body's complete correction is when one feels that one's soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in *Adam HaRishon*.

15. Likutey Halachot [Assorted Rules], "Blessings on Seeing and Personal Blessings," Rule No. 4

The vitality, sustenance, and correction of the whole of creation is mainly by people of differing views becoming included together in love, unity, and peace.

16. Baal HaSulam, The Study of the Ten Sefirot, "Inner Light", Part 8, No. 88

All our work in prayers and practical *Mitzvot* [commandments] is to sort once more and raise all those souls that fell from *Adam HaRishon* into the *Klipot* [shells] until they are brought to their first root as they were in it before he sinned with the tree of knowledge.

17. Baal HaSulam, Letter No. 4

You lack nothing but to go out to a field that the Lord has blessed, and collect all those flaccid organs that have drooped from your soul, and join them into a single body.

In that complete body, the Creator will instill His *Shechina* incessantly, and the fountain of intelligence and high streams of light will be as a never ending fountain. Each place on which you cast your eye will be blessed, and all will be blessed because of you, for they will bless you constantly.

18. Baal HaSulam, "Peace in The World"

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

19. Baal HaSulam, "Peace in the World"

There are two authorities here acting [...] conduct of development: One is the authority of heaven, which is sure to turn anything harmful and evil to good and useful, but it will come in its time, in its own way, heavily, and after a long time. Then there is the authority of the earth. When the "evolving object" is a living, feeling being, it suffers horrendous torments and pains while under the "press of development" which carves its way ruthlessly.

The "authority of the earth," however, consists of people who have taken this above-mentioned law of development under their own government and can free themselves entirely from the chains of time, and who greatly accelerate time, namely the completion

of the ripeness and correction of the object, which is the end of its development.

20. Baal HaSulam, "Introduction to The Book of Zohar," No. 19

The will to receive for oneself in us was created only to be eradicated, abolished from the world, and be turned into a desire to bestow. The pains we suffer are but revelations of its nothingness and the harm in it. Indeed, when all human beings agree to abolish and eradicate their will to receive for themselves and have no other desire but to bestow upon their friends, all worries and jeopardy in the world would cease to exist. We would all be assured of a whole and wholesome life, since each of us would have a whole world caring for us, ready to satisfy our needs.

Yet, while each of us has only a desire to receive for oneself, this is the source of all the worries, suffering, wars, and slaughter we cannot escape. They weaken our bodies with all sorts of sores and maladies, and you find that all the agonies in our world are but manifestations offered to our eyes, to prompt us to revoke the evil *Klipa* of the body and assume the complete form of the desire to bestow. It is as we have said, that the path of suffering itself can bring us to the desired form.

21. Baal HaSulam, "Introduction to the Book  
Panim Meiros uMasbirot," No. 22

One does not live for oneself, but for the whole chain. Thus, each and every part of the chain does not receive the light of life into itself, but only distributes the light of life to the whole chain.

22. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak.

This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*.

23. RABASH, Article No. 15 (1986), "A Prayer of Many"

It is written, "I dwell among my own people." *The Zohar* says, "One should never retire from the people because the mercy of the Creator is always on the whole people together." This means that if one asks the Creator to give him vessels of bestowal, as our sages said, "As He is merciful, you be merciful, too," one should pray for the whole collective. This is because then it is apparent that his aim is for the Creator to give him vessels of pure bestowal, as it was written, "The mercy of the Creator is always on the whole people together." It is known that there is no giving of half a thing from above. This means that when abundance is given from above to below, it is for the whole collective.

24. Zohar for All, VaYechi [Jacob Lived], "Be Gathered, that I May Tell You," Items 515-516

One should pray one's prayer in the collective, since He does not despise their prayer, even though they are not all with intent and the will of heart, as it is written, "He has regarded the prayer of the destitute." Thus, He only observes the prayer of an individual, but with a prayer of many, He does not despise their prayer, even though they are unworthy.

"He has regarded the prayer of the destitute" means that He accepts his prayer, but it is an individual who is mingled with many. Hence, his prayer is as a prayer of many.

25. Zohar for All, "Introduction of The Book of Zohar", "Torah and Prayer," Item 183

The prayer that we pray is the correction of the Holy Divinity, to extend abundance to her, to satisfy all her deficiencies, for hence, all the requests are in plural form, such as "And grant us knowledge from You," or "Bring us back, our Father, into Your law."

This is so because the prayer is for the whole of Israel, since all that there is in the holy Divinity exists in the whole of Israel. And what is lacking in her is lacking in the whole of Israel. It follows that when we pray for the whole of Israel, we pray for the Holy Divinity, since they are the same.

26. RABASH, Article No. 217, "Run My Beloved"

It is impossible to receive anything without equivalence. Rather, there must always be equivalence.

Hence, when he evokes mercy on himself, it follows that he is engaged in reception for himself. And the more he prays, not only is he not preparing the *Kli* [vessel] of equivalence, but on the contrary, sparks of reception form within him.

It turns out that he is going the opposite way: While he should prepare vessels of bestowal, he is preparing vessels of reception. "Cleave unto His attributes" is specifically "As He is merciful, so you are merciful."

Hence, when he prays for the public, through this prayer he engages in bestowal. And the more he prays, to that extent he forms vessels of bestowal, by which the light of bestowal, called "merciful," can be revealed.

27. Rav Chaim Vital, Shaar HaGilgulim, Introduction, 38

My teacher cautioned me and all the friends who were with him in that society to take upon ourselves the commandment to-do of "Love your neighbor as yourself," and to aim to love each one from Israel as

his own soul, for by this his prayer would rise comprising all of Israel and will be able to ascend and make a correction above. Especially, our love of friends, each and every one of us should include himself as though he is an organ of those friends. My teacher sternly cautioned me about this matter.

28. Zohar for All, Toldot [Generations], “These Are the Generations of Isaac,” Item 3

There is not an organ in a man’s body that does not have a corresponding creation in the world. This is so because as man’s body divides into organs and they all stand degree over degree, established one atop the other and are all one body, similarly, the world, meaning all creations in the world are many organs standing one atop the other, and they are all one body. And when they are all corrected they will actually be one body.

29. Rabbi Nachman of Breslov, Likutei Halachot [Assorted Rules], “Grace for the Food and Final Water,” Rule No. 3

“Love will cover all crimes,” meaning love that is of holiness that is present in the point, covers all the crimes and cancels all the breakings of the heart.

## The Sorrow of the Shechina [Divinity]

30. Baal HaSulam, Shamati, Article No. 2,  
“Shechina [Divinity] in Exile”

All those discernments, beginning with *Malchut*, the root of the creation of the worlds, through the creatures, are named *Shechina*. The overall correction is for the upper light to shine in them in utter completeness.

The light that shines in the *Kelim* is named *Shochen*, and the *Kelim* are generally named *Shechina*. In other words, the light dwells inside the *Shechina*. This means that the light is called *Shochen* because it dwells within the *Kelim*, that is, the *Kelim* in general are called *Shechina*.

Before the light shines in them in utter completeness, we name that time, “a time of corrections.” This means that we make corrections so that the light will shine in them in completeness. Until then, that state is called “*Shechina* in Exile.”

This means that there is still no wholeness in the upper worlds

31. Baal HaSulam, Shamati, Article No. 2,  
“*Shechina* [Divinity] in Exile”

Below, in this world, there should be a state where the upper light is within the will to receive. This correction is deemed receiving in order to bestow.

Meanwhile, the will to receive is filled with ignoble and foolish things that do not make a place where the glory of heaven can be revealed. This means that where the heart should be a tabernacle for the light of the Creator, the heart becomes a place of waste and filth. In other words, ignobility captures the whole of the heart.

This is called “*Shechina* in the dust.” It means that she is lowered to the ground, and each and every one loathes matters of *Kedusha* [holiness], and there is no desire whatsoever to raise her from the dust. Instead, they choose ignoble things, and this causes the sorrow of the *Shechina* by not giving her a place in the heart that will become a tabernacle for the light of the Creator.

32. RABASH, Article No. 14 (1991), “What Does It Mean that  
Man’s Blessing Is the Blessing of the Sons, in the Work?”

When the Creator cannot bestow upon the lower ones, due to the disparity of form between them, this is called “the sorrow of the



*Shechina*.” That is, from the perspective of the receiver, she cannot receive abundance because if she receives abundance for the lower ones, it will all go to the *Klipot* [shells/peels], called “receiving in order to receive.” It is also called “sorrow” from the perspective of the Giver because the thought of creation is to do good to His creations, but now He cannot give them the delight and pleasure because everything that the creatures will have will go to the *Klipot*.

Hence, the Giver is sorry that He cannot give, like a mother who wants to feed her baby but the baby is sick and cannot eat. At that time, there is sorrow on the part of the Giver.

33. RABASH, Article No. 19 (1988), “What Are Silver, Gold, Israel, Rest of Nations, in the Work?”

The sorrow of the *Shechina* is that she must hide the delight and pleasure that she wants to impart upon the souls but cannot because it will be to their detriment, for through the abundance she imparts upon them while they are in vessels of self-reception, they will be farther from *Kedusha*, as the abundance will go to the *Klipot*. It follows that in the upper one, sorrow means that he cannot bestow upon the lower ones. This is called “the sorrow of the *Shechina*.”

For this reason, we pray to the Creator to give us the strength to overcome the vessels of reception for ourselves, and then we will be able to work only in order to bestow. At that time the *Shechina* will be able to show the glory and grandeur in her by having the ability to receive what she wants to impart. There is a rule: “The cow wants to feed more than the calf wants to eat.” Thus, everything depends on the receivers.

34. RABASH, Article No. 5 (1988), “What Is, ‘When Israel Are in Exile, the Shechina Is with Them,’ in the Work?”

A person should be sorry for the sorrow of the *Shechina*, meaning that the Creator is seemingly sorry that He cannot impart delight and

pleasure upon the creatures, as in the allegory in the *Midrash*, which says that it is similar to a king who has a tower filled abundantly but no guests.

To understand the allegory of the *Midrash*, we can use allegory about a person who held a wedding for his son, and invited food for five hundred guests, but for some reason, no one came and he could barely get a *Minyan* [ten people] for the *Huppah* [wedding ceremony]. What sorrow that person felt that he had food for five hundred people but they did not come.

It is on this reason that a person needs to work to be rewarded with bringing contentment to the Creator—by receiving from Him the delight and pleasure. A person who achieves this degree is the happiest person in the world.

35. RABASH, Article No. 29 (1986), “Lishma and Lo Lishma”

When a person begins to work on being righteous, meaning not to receive any reward for himself and work only in order to bestow contentment upon his Maker, the body disagrees and gives him obstructions. It does everything it can to interfere with his work. At that time a person is constantly afflicted and has no peace with the situation he is in because he sees that he has not yet come to be a giver upon the Creator. Rather, everything he does is still without the ability to direct it in order to bestow.

He is always afflicted over it because of the sorrow of the *Shechina*, called “*Shechina* in exile.” He is in pain that for self-love he has the strength to work, but where he sees that his will to receive will not have anything, he is negligent in the work.

36. RABASH, Article No. 27 (1989), “What Is the Meaning of Suffering in the Work?”

When a person regrets being far from the Creator, that he is inside the will to receive only for his own benefit, like animals, which is

unbecoming of the “human” quality, he should direct the suffering so it is not because he wants to be a man, and this is why he suffers, but rather that it is because of the sorrow of the *Shechina*.

He says an allegory about this, that a person who has a pain in a certain organ, feels the pain primarily in the heart and in the mind, which is the whole of man. Likewise, man is a specific part of the *Shechina*, called “the assembly of Israel.” She feels the majority of the pain, and this is what he should regret. This is called “suffering” in the work.

37. Baal HaSulam, Shamati, Article No. 1,  
“There Is None Else Besides Him”

When he regrets that the Creator does not draw him near, he should also be careful that it would not be in relation to himself, meaning that he is removed from the Creator, for by this he becomes a receiver for his own benefit, and a receiver is separated. Rather, he should regret the exile of the *Shechina* [Divinity], meaning that he is causing the sorrow of the *Shechina*.

One should imagine that it is as though a small organ of the person is sore. Nevertheless, the pain is felt primarily in the mind and in the heart. The heart and the mind are the whole of man, and certainly, the sensation of a single organ cannot resemble the sensation of a person’s full stature, which is primarily where the pain is felt.

Likewise is the pain that one feels when he is removed from the Creator.

38. RABASH, Article No. 5 (1988), “What Is, ‘When Israel  
Are in Exile, the Shechina Is with Them,’ in the Work?”

Since man is born with a *Kli* for self-reception, how can he change his nature and say that he is not concerned with himself in any way, and the only thing that pains him, and for which he is sorry, is the

sorrow of the *Shechina*, meaning the sorrow that seemingly exists above because he is unable to satisfy His will.

That is, since He desires to do good but He cannot execute this benefit because the creatures haven't the suitable *Kelim* to receive it, and since by observing Torah and *Mitzvot* he will be able to make suitable *Kelim*, as our sages said, "I have created the evil inclination; I have created the Torah as a spice," this is why he works with all his might to observe Torah and *Mitzvot*, so that by observing Torah and *Mitzvot* he will emerge from self-love and will be rewarded with vessels of bestowal. Then, he will be able to bring contentment to the Maker, from whom he receives the delight and pleasure.

39. RABASH, Article No. 890, "The Sorrow of the Shechina – 2"

"For a sin we sinned against You with the evil inclination" (from the *Yom Kippur* [Day of Atonement] prayer).

We should ask because all the transgressions come from the evil inclination. We should interpret that the sin is in saying that there is an evil inclination instead of "There is none else besides Him." If a person is unworthy, he is cast out from above. This comes by clothing in the will to receive, called the "evil inclination."

This is the meaning of "For the inclination of a man's heart is evil from his youth," meaning that the Creator created him this way, since the will to receive is the actual *Kli* [vessel], except it must be correct. By this we can interpret what is written, "He was saddened in his heart." Man feels that following the inclination gives him sadness, and this is called "the sorrow of the *Shechina* [Divinity]."

40. RABASH, Article No. 71, "The Meaning of Exile"

"When Israel are in exile, the *Shechina* [Divinity] is with them." This means that if one falls into a descent, spirituality is also descended in him. But according to the rule, "a *Mitzva* [commandment] induces a *Mitzva*," why does he come into a descent? Answer: He is given a

descent from above so as to feel that he is in exile and ask for mercy, to be delivered from exile. This is called “redemption,” and there cannot be redemption if there is no exile there, first.

What is exile? It is that he is under the rule of self-love and cannot work for the sake of the Creator. When is self-love considered exile? It is only when he wants to emerge from this control because he suffers from not being able to do anything for the sake of the Creator.

41. RABASH, Article No. 5 (1988), “What Is, ‘When Israel Are in Exile, the Shechina Is with Them,’ in the Work?”

When a person feels that he is in exile, meaning feels the taste of exile in the work and wants to escape from the exile, the meaning will be that a person must believe that wherever they are exiled, the *Shechina* is with them. That is, the *Shechina* let him feel the taste of exile. “With them” means that the *Shechina* is attached to them and they are not separated from the *Shechina*, that they should say that it is a descent. On the contrary, now the *Shechina* is giving him a push so he will climb the degrees of *Kedusha* [holiness/sanctity], and dresses herself in a garment of descent.

When a person knows and believes that this is so, it will encourage him so he does not escape the campaign or say that the work of bestowal is not for him because he always sees that he is in states of ascents and descents, and he sees no end to these states and falls into despair.

But if he walks in the path of faith and believes in the words of our sage, then he must say the opposite.

42. RABASH, Article No. 777, “A Prayer for the Exile of the Shechina”

What is the meaning of the prayer, that we should pray for the exile of the *Shechina* [Divinity]?

The *Sitra Achra* [other side], which is the quality of knowing and receiving, controls the *Shechina*, which is regarded as bestowal

and faith. The Creator created the world in order to do good to His creations, and the lower ones can receive the benefit only in vessels of bestowal, which are regarded as eternal *Kelim* [vessels]. The upper light, which is eternal, cannot clothe in transient *Kelim*.

The lower ones, which are placed under the rule of the *Sitra Achra*, want specifically reception and knowledge, causing separation to the upper unification. This is regarded as having a foreskin on *Malchut*, and this foreskin separates *ZA* from *Malchut*, regarded as the unification between the Creator and His *Shechina*.

It follows that there is the sorrow of the *Shechina* because she is unable to unite with the Creator because of this foreskin, for the lower ones are gripping her and are not leaving her so she can part from *Malchut*. Hence, we must pray to the Creator to send illumination from above so the lower ones will want to cancel the foreskin and remove it from the quality of *Malchut*. This applies to the individual and to the collective.

43. RABASH, Article No. 5 (1988), “What Is, ‘When Israel Are in Exile, the Shechina Is with Them,’ in the Work?”

The sorrow of the *Shechina* means that the Creator regrets being unable to reveal the delight and pleasure because the creatures cannot give the place that is suitable to receive, for if He gives them the delight and pleasure, it will all go to the *Sitra Achra* [other side]. Therefore, it follows that He cannot impart the delight as He wishes.

By this we will understand that a person should be sorry for the sorrow of the *Shechina*. We asked, Why does the Creator not raise her from the dust, but must instead ask the lower ones to aim that their actions—meaning what they do—will be only with the intention to “raise the *Shechina* from the dust”?

The answer is that all that the Creator gives is delight and pleasure, for His purpose of to do good to His creations. But to raise the *Shechina* from the dust, meaning for the Creator to be able to give the abundance without the abundance going to the *Sitra Achra*, this

can be only when the lower ones do not want to receive for their own benefit, but only in order to bestow.

## To Raise the Shechina [Divinity]

44. RABASH, Article No. 24 (1991), “What Does It Mean that One Should Bear a Son and a Daughter, in the Work?”

If one decides that he wants to work as “dust,” meaning even if he tastes the taste of dust in the work, he says that it is very important for him to be able to do something for the sake of the Creator, and for himself, he does not care which taste he feels, and says that this work, in which one tastes the taste of dust, meaning that the body mocks this work, he says to the body that in his view, this work is regarded as “raising the *Shechina* [Divinity] from the dust.”

In other words, although the body tastes dust in this work, the person says that it is *Kedusha* and does not measure how much flavor he feels in the work. Rather, he believes that the Creator does enjoy this work, since there is no mixture of the will to receive here, since he has nothing to receive because there are no flavor or scent in this work, as there is only the taste of dust here. For this reason, he believes that this is the holy work, and he is delighted.

45. RABASH, Article No. 40 (1990), “What Is, ‘For You Are the Least of All the Peoples,’ in the Work?”

How can one muster the strength to overcome the body when he feels that the *Shechina* is in the dust? What joy can he receive from this work? Even more perplexing, how can one need and want to work when he feels no taste in it? This would be understandable if he had no choice; we can understand when a person is forced to work. But how is it possible to want such a work, which feels tasteless? And since he does not have the strength to overcome and feel joy in such a

work, how can he serve the King in such a lowly state, when he feels the taste of dust while serving the King?

Hence, in this regard, he does not ask the Creator to give him the revelation of His greatness, so he will feel a good taste in it. Rather, he asks the Creator to give him strength to be able to overcome the body and work gladly because now he can work only for the Creator, since the will to receive does not enjoy work that tastes like dust.

46. RABASH, Article No. 34, TANTA [Taamim, Nekudot, Tagin, Otiot]

Taamim [flavors] means one who wants to taste a good taste in life should pay attention to his point in the heart.

Every person has a point in the heart, except it does not shine. Rather, it is like a black dot. The point in the heart is a discernment of *Nefesh* [soul] of *Kedusha* [holiness], whose nature is a vessel of bestowal.

However, she is in a state of *Shechina* [Divinity] in the dust, meaning that a person regards her as nothing. Instead, to him she is as important as dust. This is called *Nekudot* [dots/points].

The solution is to increase her importance and make its importance as *Tagin* [crowns], like a “Crown on his head.” That is, instead of being dust, as before, he should raise her importance to be as a *Keter* [crown] on his head.

At that time, the *Nefesh* of *Kedusha* expands in *Otiot* [letters], meaning in the *Guf* [body], for the *Guf* is called *Otiot*. In other words, the *Kedusha* spreads from potential to actual, called *Otiot* and *Guf*.

47. RABASH, Article No. 13 (1988), “What Is ‘the People’s Shepherd Is the Whole People’ in the Work?”

Where he should do something for the Creator and not for his own sake, the body promptly asks, “What is this work for you?” and does not want to give him strength to work. This is called “*Shechina* in the dust,” meaning that what he wants to do for the sake of the *Shechina*



tastes to him like dust and he is powerless to overcome his thoughts and desires.

At that time a person realizes that all he lacks in order to have strength to work is that the Creator will give him the power of faith, as said above (in the prayer of Rabbi Elimelech), that we must pray, “And do fix Your Faith in our hearts forever and ever.” In that state, he comes to the realization that “If the Creator does not help him, he cannot overcome it.”

48. Baal HaSulam, Shamati, Article No. 113, “The Eighteen Prayer”

A prayer is called “the path of Torah.” This is why prayer is more effective in sweetening the body than suffering. Therefore, it is a *Mitzva* [commandment] to pray for the suffering, since additional benefit stems from that to the individual and to the whole.

For this reason, the oppositeness causes one heaviness and cessations in the work of the Creator, and he cannot continue the work and feels bad. It seems to him that he is unworthy of assuming the burden of the kingdom of heaven “as an ox to the burden and as a donkey to the load.” Thus, at that time, he is called “unwanted.”

However, since one’s sole intention is to extend faith, called *Malchut*, meaning to raise *Shechina* [Divinity] from the dust, meaning that his aim is to glorify His Name in the world, His greatness, so the *Shechina* will not take the form of meagerness and poverty, so the Creator hears “the prayer of every mouth,” even of one who is not so worthy, who feels that he is still far from the work of the Creator.

49. RABASH, Article No. 557, “Concerning Ohr Hozer [reflected light]”

The lower one must first believe that there is an upper one in reality, and that he does not feel the upper one because the lower one does not see the greatness of the upper one. This is called “*Shechina* [Divinity] in exile,” meaning that the *Shechina* is for him as dust; he does not feel that there is more than the taste of dust in the upper one.

Hence, when one begins to observe the greatness of the upper one, which is considered that the *AHP* of the upper one have ascended, the lower one also ascends and begins to attain the feeling of Godliness.

This depends on the measure that it pains him that he sees the faults of the upper one. Thus, to that extent, the upper one becomes ascended in him. It follows that this is a correction for the purpose of the lower one.

50. RABASH, Letter No. 77

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

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

51. RABASH, Article No. 106, "The Ruin of Kedusha" [Holiness]

One should pray for the ruin of the Temple, that the *Kedusha* is ruined and in lowliness, and no one pays attention to this lowliness, that the *Kedusha* is placed in the earth and must be lifted from its lowliness.

In other words, each one recognizes his own benefit and knows that this is something very important and worth working for. But to bestow, this is not worthwhile. This is considered that the *Kedusha* is placed in the earth, unused and unwanted.

However, one must not ask the Creator to bring him closer to Him, as it is insolence on the part of man, for in what is he more important than others? However, when he prays for the collective—which is *Malchut*, called "assembly of Israel," the sum of the souls—

that the *Shechina* [Divinity] is in the dust, and he prays that she will rise, meaning that the Creator will light up her darkness, then all of Israel will rise in degree, too, including the beseeching person, who is included in the collective.

52. RABASH, Article No. 39 (1990), “What Is, ‘Anyone Who Mourns for Jerusalem Is Rewarded with Seeing Its Joy,’ in the Work?”

When one prays for the exile of the Shechina, he should not pray that it is in the dust only for him. Rather, one should pray about its lowliness in the whole world, that the whole world gives no thought to spirituality. And he prays for the whole world, as we pray, “And build Jerusalem soon in our days,” so it will be glorified in the whole world, [...] But since the general public does not feel the lack, how can they pray?

However, such a person, who was rewarded with obtaining the need, who has attained the exile, he can ask for redemption. But those who do not feel that there is an exile, how can they ask that He will deliver them from exile? It follows that a person’s feeling of being in exile is already considered an ascent in degree, and he must ask for fulfillment for the general public.

53. Baal HaSulam, Letter No. 25

One who is rewarded with repentance, the Shechina [Divinity] appears to him like a soft-hearted mother who has not seen her son for many days, and they made great efforts and experienced ordeals in order to see each other, because of which they both were in great dangers. But in the end, they came to that longed-for freedom and were rewarded with seeing one another. Then the mother fell on him, kissed him, comforted him, and spoke softly to him all day and all night. She told him of the longing and the dangers on the roads she has experienced until today, how she had always been with him, and that the Shechina

never moved, but suffered with him in all the places, but he could not see it.

These are the words of The Zohar: “She says to him, ‘Here we slept; here we were attacked by robbers and were saved from them; here we hid in a deep pit,’ and so forth. What fool would not understand the great love and pleasantness and delight that burst from these comforting stories?”

#### 54. RABASH, Article No. 36, “Who Hears a Prayer”

“Hears a prayer.” There is a question: Why is prayer written in singular form if the Creator hears prayers, as it is written, “For you hear the prayer of every mouth of Your people Israel with mercy”?

We should interpret that we have only one prayer to pray—to raise the *Shechina* [Divinity] from the dust, and by this all the salvations will come.

## Between the Straits

#### 55. Pri Tzadik, Pinhas, Item 9

On these three weeks, on the 17th of *Tammuz*, the tablets broke, on the 9th of *Av* the Temple was ruined for the first time, and on the second, Israel were exiled. But indeed, all this was a preparation, for by this they were later rewarded with great light. It was said about the breaking of the tablets (*Shabbat* 87), “Well done for breaking,” for by breaking the tablets they were rewarded with the light of Torah, and on the 9th of *Av* the Messiah was promptly born, as it is written (*Midrash Eicha*) that the ruin of the Temple was a preparation for the building of the third Temple that will take place, and then will be the complete redemption, after which there will be no exile.

56. RABASH, Article No. 5 (1988), "What Is, 'When Israel Are in Exile, the Shechina Is with Them,' in the Work?"

The people of Israel went out of the land of Israel and the Temple was ruined. In the work, we should interpret that the people of Israel went out and did not feel the flavor of Torah and *Mitzvot*, and their heart, which was a place for feeling the *Kedusha*, called "The Temple," that place was ruined.

57. Introduction of Rav Chaim Vital to Shaar  
HaHakdamot [Gate to Introductions]

Said the youngest in the city, the smallest of them all, Chaim Vital: "When I was thirty years of age, my strength withered. I sat in wonder, my thoughts perplexed, for the harvest has ended, the summer has gone, and we have not been saved. There has been no healing to our plight, no cure for our flesh, and no remedy to our affliction—the ruin of our Temple, which today has been in ruin for 1,504 years. Woe unto us for the day has ended, one day of the Creator, which is a thousand years. Also, the evening shadows have grown longer, which are 504 years, more than the second half of the day. The time has fully passed, and still the son of David has not come. It is known that our sages said, 'Any generation in which time the Temple is not built, it is as though in its time it is ruined.' I turned to search to know what is this and over what has the end of our exile been prolonged, and why the son of Yishai has not come."

58. Baal HaSulam, Letter No. 60

There was a precondition from the beginning of the reception of the Torah, but afterward, since the time of the making of the calf, the package has been taken apart, since wars occurred and the children of Levi killed three thousand men by the word of the Creator, and then the grievances against Moses and Aaron, and the spies. Naturally, all those did not add love or unity.

Afterward, after the coming to the land [of Israel], it was still not quiet. Hence, it was irrelevant to ask anyone to uphold this prime commandment. However, in order for the Torah not to be forgotten from Israel, they began to engage in the rest of the commandments although they had abandoned its main point, since they had no other choice. Perhaps this is what our sages meant when they asked about the ruin of the Second Temple, that there was no idolatry there and they were proficient in Torah, so why was it ruined? They said it was for unfounded hatred. Perhaps this means that it was because they could not engage in the heart of the construction of the Torah, which is “love your neighbor as yourself”.

59. RABASH, Article No. 24 (1987), “What Is Unfounded Hatred in the Work?”

Since there was unfounded hatred in the Second Temple, meaning that they hated the “free,” meaning to work for free, without any reward, but rather not in order to receive reward, hence, even though they engaged in Torah and *Mitzvot* and in charity, because they did not have the aim to bestow, there was no room for the *Kedusha* to settle there due to the oppositeness of form between them. This is why the Temple had to be ruined.

The order of the work is that we need Torah and *Mitzvot* and charity so they will bring us to work for free. That is, they are only means to achieve the goal, which is to achieve *Dvekut* [adhesion] with the Creator, which is equivalence of form, as it is written, “And to cleave unto Him,” and our sages said, “As He is merciful, so you are merciful.”

60. Rav Chaim Vital, Sha'arey Kedusha, Part 2, Gate 4

Our sages said (*Avot* Chapter 4), “Hatred of people expels a person from the world,” and behold, it is as though he hates the Creator for creating him. It is written (*Yoma* 9b), “In the Second Temple, there

were righteous and great sages, and it was ruined only because of unfounded hatred, and the end has been prolonged and concealed only because of unfounded hatred. Moreover, all other transgressions, he commits them only at that time, but unfounded hatred is always in the heart, and at every single moment he transgresses in 'Do not hate' and the cancelling of the commandment to-do of 'Love your neighbor as yourself.' Moreover, it was said about this commandment that it is a great rule in the Torah, that all of it depends on it."

61. Likutei Halachot, "Blood Rules," Rule No. 1

The main flaw in the disciples of Rabbi Akiva was that there was no love of mercy among them, for by this is the main drawing of the Torah that they had to extend from Rabbi Akiva, their teacher, who was regarded as the revelation of the Torah. This is why Rabbi Shimon Bar Yochai said, "In us, the matter depends on love," that we must have great love among us, that this is the most important. It is also brought by the disciples of the ARI that the ARI had cautioned them quite a few times that there should be great love among them.

Also, he once said that he would be willing to come to Jerusalem so redemption would come through them, but the matter was spoiled by the dispute that occurred among the friends through their wives (as detailed in Praises of the ARI), since the main drawing of Torah is through love and mercy, by which we are rewarded with reception of the Torah and with abundance.

62. Babylonian Talmud, Masechet Makot, p 24a

Once, Rav Gamliel and Rabbi Elazar Ben Azaria and Rabbi Yehoshua and Rabbi Akiva went up to Jerusalem. When they arrived at Mt. Scopus, they tore their clothes. When they arrived at the Temple Mount, they saw a fox come out from the Holy of Holies. They started crying, while Rabbi Akiva was laughing. They said to him, "Why are you laughing?" He said to them, "Why are you crying?" They replied,

“In the place of which it is written, ‘And the stranger who draws near shall be put to death,’ now foxes walk. How can we not cry?” He said to them, “This is why I am laughing, as it is written, ‘And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberachiah’ ... until Uriah’s prophecy came true, I feared that Zechariah’s prophecy would not come true. Now that Uriah’s prophecy has come true, it is known that Zechariah’s prophecy will come true.” With these words, they said to him, “You have comforted us, Akiva, you have comforted us.”

63. The Holy Shlah, The Two Tablets, Bamidbar Devarim, Balak

The poverty, which is the troubles, is the reason for the rising, and causes what happened to become light. That advantage will come out of the darkness since He has placed us in the dark so that a great light would come out of the darkness. Likewise, the Lord will turn the curse into a blessing, since the curse itself has become a blessing, and the ruin of the Temple is its building.

64. Tifferet Shlomo about Holidays, Intimation of Purim

Through fasting and mourning came joy, and from the plight itself came relief. This is because from fear comes love, as it is written (Jeremiah 30:7), “It is a time of trouble for Jacob, and he will be saved from it.” This means that in very dire times, salvation will quickly come from it, to cause the unification. This is the meaning of what was said, “On the day of the ninth of *Av* the Messiah was born,” for only on the day when the Temple was ruined, when the children of Israel were at the lowest degree, that was the time to bring forth the Messiah, who will come soon in our days.

65. RABASH, Article No. 19 (1986), “Concerning Joy”

On the month of *Av*, when we must mourn the ruin of the Temple, we must work on the left line, meaning criticize our actions, that we must



be in the path of *Kedusha*, which is in order to bestow, and how one is remote from bestowal.

When one thinks about this, he is in a state of remoteness from *Kedusha* and is immersed in self-love, where his whole basis for engaging in Torah and *Mitzvot* is in order to satisfy the will to receive with every possible satisfaction.

Therefore, when considering one's lowliness he can awaken the pain of the ruin of *Kedusha* that there is in each and every one. And then the verse, "All who mourn Jerusalem is rewarded with seeing the comfort of Jerusalem" comes true.

66. RABASH, Article No. 39 (1990), "What Is, 'Anyone Who Mourns for Jerusalem Is Rewarded with Seeing Its Joy,' in the Work?"

It is known that *Malchut* is called "Jerusalem." Hence, when we say, "the ruin of the Jerusalem," it refers to the ruin of the Temple. This is called "*Shechina [Divinity] in the dust*" or "*Shechina in exile*." In other words, a person should take upon himself the burden of the kingdom of heaven and believe that the Creator leads the world with a guidance of The Good Who Does Good, since it is hidden from us. [...]

Thus, if a person overcomes and takes upon himself the burden of the kingdom of heaven although he sees no importance, and mourns for the importance of Jerusalem being so hidden from us, and prays about why *Malchut* has no importance, and asks of the Creator to raise Jerusalem from the dust it is in, to the extent that one regrets its ruin, he is rewarded with the Creator hearing his prayer.

And that man is rewarded with seeing its joy, meaning that it does bestow upon him delight and pleasure.

67. Baal HaSulam, from a manuscript

This is what the poet implied (Psalms 122:3), "Jerusalem that is built as a city that was joined together," that the end of correction is called "Jerusalem that is built," meaning that the redeemed do not build it

but are in awe in their attainment that it is already built, and there has never been any flaw in it, since any change of place, change of action, and change of name, which are themselves the moments of time in the exile, all those opposites have joined together. It is complete simplicity, like the whole that becomes revealed when all its parts and details gather into it.

68. Baal HaSulam, “This Is for Judah”

All the letters of *Ge'ula* [redemption] are present in *Gola* [exile], except for the *Aleph*, since this letter indicates the “*Aluph* [Champion] of the world.”

This teaches us that the form of the absence is but the negation of the presence. And we know the form of the presence—redemption—from the verse, “And they shall teach no more every man his neighbor ...for they shall all know Me, from the least of them unto the greatest of them.” Hence, the form of the previous absence, meaning the form of exile, is only the absence of the knowledge of the Creator. This is the absence of the *Aleph*, which is missing in the *Gola*, and present in the *Ge'ula*—the *Dvekut* [adhesion] with the “Champion of the world.” This is precisely the redemption of our souls, no more and no less, as we have said that all the letters of *Ge'ula* are present in *Gola* but the *Aleph*, which is the “Champion of the world.”

69. Baal HaSulam, “Introduction to The Book of Zohar,” No. 71

In such a generation, all the destructors among the nations of the world raise their heads and wish primarily to destroy and to kill the children of Israel, as it is written (*Yevamot* 63), “No calamity comes to the world but for Israel.” This means, as it is written in the above *Tikkunim*, that they cause poverty, ruin, robbery, killing, and destructions in the whole world.

After, through our many faults, we have witnessed all that is said in the above-mentioned *Tikkunim*, and moreover, the judgment struck

the very best of us, as our sages said (*Baba Kama* 60), “And it begins with the righteous first,” and of all the glory Israel had had in the countries of Poland and Lithuania, etc., there remains but the relics in our holy land, now it is upon us, relics, to correct that dreadful wrong. Each of us remainders should take upon himself, heart and soul, to henceforth intensify the internality of the Torah and give it its rightful place according to its merit over the externality of the Torah.

Then, each and every one of us will be rewarded with intensifying his own internality, meaning the Israel within him, which is the needs of the soul over his own externality, which is the nations of the world within him, being the needs of the body. And that force will come to the whole of Israel until the nations of the world within us recognize and acknowledge the merit of the great sages of Israel over them and will listen to them and obey them.

And the internality of the nations of the world, the righteous of the nations of the world, will overpower and submit their externality, who are the destructors. The internality of the world, too, who are Israel, will rise in all their merit and virtue over the externality of the world, who are the nations.

Then, all the nations of the world will recognize and acknowledge Israel's merit over them, and they will follow the words (Isaiah 14), “And the peoples will take them and bring them to their place, and the house of Israel will possess them in the land of the Lord.” And also (Isaiah 49), “And they will bring your sons in their arms, and your daughters will be carried on their shoulders.” This is the meaning of what is written in *The Zohar* (*Nasso*, p 124b), “Through your composition, which is *The Book of Zohar*, they will be redeemed from exile with mercy.”

#### 70. Baal HaSulam, “A Speech for the Completion of The Zohar”

Our generation is the generation of the days of the Messiah. This is why we have been granted the redemption of our holy land from the hands of the foreigners. We have also been rewarded with the revelation of

*The Book of Zohar*, which is the beginning of the realization of the verse, “For the earth will be full of the knowledge of the Lord.” “And they will teach no more... for they will all know Me, from the least of them unto the greatest of them.”

Yet, with those two, we have only been rewarded with giving from the Creator, but we have not received anything into our own hands. Instead, we have been given a chance to begin with the work of the Creator, to engage in Torah and *Mitzvot Lishma*. Then we will be granted the great success that is promised to the generation of the Messiah, which all the generations before us did not know. And then we will be rewarded with the time of reception of both the complete attainment and the complete redemption.

71. Raaiah Kook, Orot HaKodesh 3

The depth of evil and the exaltedness of its root is the depth of goodness. You find that the depth of hatred is the depth of love. If we were ruined and the world was ruined with us through unfounded hatred, we will be rebuilt and the world will be rebuilt with us through unfounded love.

# The 15th of Av

## The Day of Love

## The 15th of Av: The Day of Love

### 1. Tifferet Shlomo about the Torah, Devarim

It is said in the Gemara (*Taanit* 4:8), “Rabbi Shimon Ben Gamliel said, ‘There were no better days for Israel than the fifteenth of Av and the Day of Atonement.’ When the fifteenth day comes, great mercies awaken upon us and the days of good will begin. This is why there weren’t such good days before. Also, He will turn everything for the best, for salvation and comfort.

### 2. Likutey Halachot [Assorted Rules], Hilchot Gitin [Rules of Divorce], Rule No. 3

The fifteenth of Av is regarded as the correction and the sweetening of the ninth of Av, as our sages said, that on the ninth of Av there was the decree of the dead of the desert, for then they would die each year in the desert, and on the fifteenth of Av, the dead of the desert would stop. It follows that the fifteenth of Av is regarded as the correction and the sweetening of the ninth of Av.

### 3. Tifferet Shlomo about the Torah, Devarim

On the fifteenth of Av, when the days of good will begin to shine, to prepare for the will of the Creator that is coming in our favor, each person’s will must also be incorporated in one’s friend, to stand and anticipate his favor. This is the intimation in the Gemara: the day when the tribes were permitted to mingle with each other, meaning that each one from the children of Israel will impart from his blessing and favor upon his friend, as well.

#### 4. Baal HaSulam, Letter No. 2

Regarding the most important matter, called “love,” which is the spiritual connection between Israel and their Father in heaven, as it is written, “And You shall bring us, our King, to Your great name, Selah, in truth and in love,” and as it is written, “Who chooses His people, Israel, with love,” this is the beginning of the salvation and the end of correction when the Creator reveals to His creations—which He has created—all the love that was previously hidden in His heart.

#### 5. RABASH, Article No. 410, “Self-Love and Love of the Creator”

There is self-love and there is love of the Creator, and there is a medium, which is love of others. Through love of others we come to the love of the Creator. This is the meaning of what Rabbi Akiva said, “Love your neighbor as yourself is a great rule in the Torah.”

As Old Hillel said to the gentile who told him, “Teach me the whole Torah on one leg.” He said to him, “That which you hate, do not do to your friend. And the rest, go study.” This is so because through love of others we come to love the Creator, and then the whole Torah and all the wisdom are in his heart.

#### 6. Baal HaSulam, “The Love of God and the Love of Man”

This is what Hillel Hanasi assumed, that “Love your friend as yourself” is the ultimate goal in the practice, as it is the clearest nature and form to man.

We should not be mistaken about actions, since they are set before his eyes. He knows that if he puts the needs of his friend before his own needs, then he is in the quality of bestowal. For this reason, he does not define the goal as “And you will love the Lord your God with all your heart and with all your soul and with all your might,” for indeed they are one and the same, since he should also love his friend with all his heart and with all his soul and with all his might, as this is the meaning of the words “as yourself.” He certainly loves

himself with all his heart and soul and might, and with the Creator, he may deceive oneself, but with his friend it is always spread out before his eyes.

7. RABASH, Article No. 30 (1988), “What to Look for in the Assembly of Friends”

Love of friends that is built on the basis of love of others, by which they can achieve the love of the Creator, is the opposite of what is normally considered love of friends. In other words, love of others does not mean that the friends will love me. Rather, it is I who must love the friends.

8. RABASH, Letter No. 40

There is a prayer for it—that the Creator will help him by making him feel the love of his friend and make his friend close to his heart.

9. RABASH, Article No. 2 (1984), “Concerning Love of Friends”

We must remember that the society was established on the basis of love of others, so each member would receive from the group the love of others and hatred of himself. And seeing that his friend is straining to annul his self and to love others would cause everyone to be integrated in their friends’ intentions.

Thus, if the society is made of ten members, for example, each will have ten forces practicing self-annulment, hatred of self, and love of others.

10. RABASH, Letter No. 40

Through the wearing out of the hearts, even of the strongest ones, each will bring out warmth from the walls of his heart, and the warmth will ignite the sparks of love until a clothing of love will form. Then, both of them will be covered under one blanket, meaning a single love



will surround and envelop the two of them, as it is known that *Dvekut* [adhesion] unites two into one.

And when one begins to feel the love of his friend, joy and pleasure immediately begin to awaken in him, for the rule is that a novelty entertains. His friend's love for him is a new thing for him because he always knew that he was the only one who cared for his own well being. But the minute he discovers that his friend cares for him, it evokes within him immeasurable joy, and he can no longer care for himself.

#### 11. RABASH, Letter No. 40

Each gift that he gives to his friend [...] is like a bullet that makes a hollow in the stone. And although the first bullet only scratches the stone, when the second bullet hits the same place, it already makes a notch, and the third one makes a hole.

And through the bullets that he shoots repeatedly, the hole becomes a hollow in his friend's heart of stone, where all the presents gather. And each gift becomes a spark of love until all the sparks of love accumulate in the hollow of the stony heart and become a flame.

The difference between a spark and a flame is that where there is love, there is open disclosure, meaning a disclosure to all the peoples that the fire of love is burning in him. And the fire of love burns all the transgressions one meets along the way.

#### 12. Baal HaSulam, Letter No. 2

I shall advise you to evoke within you fear of the coolness of the love between us. Although the intellect denies such a depiction, think for yourself—if there is a tactic by which to increase love and one does not increase it, that, too, is considered a flaw.

It is like a person who gives a great gift to his friend. The love that appears in his heart during the act is not like the love that remains in the heart after the fact. Rather, it gradually wanes each day until the

blessing of the love can be entirely forgotten. Thus, the receiver of the gift must find a tactic every day to make it new in his eyes each day.

This is all our work—to display love between us, each and every day, just as upon receiving, meaning to increase and multiply the intellect with many additions to the core, until the additional blessings of now will be touching our senses like the essential gift at first. This requires great tactics, set up for the time of need.

### 13. RABASH, Letter No. 8

Once I have acquired the clothing of love, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace, the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends and I. After that, even the “I” is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

### 14. Maor VaShemesh, Devarim

It is known that the most important is the true connection among the friends. This causes all the salvations and the sweetening of the judgments. When you gather together in love, brotherhood, and friendship. By this, all the judgments are removed and sweetened with mercy, and through the connection, complete mercy and revealed kindness are revealed in the world.

15. Rabbi Israel Meir HaCohen, HaChafetz  
Chaim, Zachor LeMiriam, 11

When is the Creator fond of creation? When Israel are united together and there is no envy, hatred, or competition among them whatsoever, when each one thinks only of his friend's benefit. At that time, the Creator is happy with His creation, and it was said about this, "The Lord will delight in His deeds." By intimation, we can thereby explain the verse, "Love your neighbor as yourself; I am the Lord." That is, if you love your neighbor as yourself, I the Lord will be within you, and I will love you both.

## Four Qualities of Love

16. Baal HaSulam, "Introduction to The  
Study of the Ten Sefirot," No. 69-74

When we observe the attributes of love between man and man, we find four measures of love, one atop the other, meaning two that are four.

The first is "conditional love." It means that because of the great goodness, pleasure, and benefit that one receives from one's friend, his soul clings to him with wondrous love.

There are two measures in this: The first measure is that before they met and began to love one another, they did harm to one another. However, now they do not want to remember it, for "Love will cover all crimes." The second measure is that they have always done good and helped one another, and there is no trace of harm or detriment between them.

The second is "unconditional love." It means that one knows the virtue of one's friend to be sublime, beyond any imaginable measure. Because of this, his soul clings to him with immeasurable love.

Here, too, there are two measures: The first measure is before one knows every conduct and deed of one's friend with others. At that time, this love is considered "less than absolute love." This is because one's friend has dealings with others, and on the surface, he seems to be harming others out of negligence. In this manner, if the lover saw them, the merit of his friend would be entirely blemished and the love between them would be corrupted. Yet, since he has not seen these dealings, his love is still whole, great, and truly wonderful.

The second attribute of unconditional love is the fourth attribute of love in general, which also comes from knowing the merit of his friend. Yet, in addition, now he knows all his dealings and conducts with every person, none missing. He has checked and found that not only is there no trace of a flaw in them, but his goodness is greater than anything imaginable. Now it is "eternal and complete love."

Note that these four attributes of love between man and man also apply between man and the Creator.

## The Book of Zohar - Concerning Love

17. Zohar for All, BeShalach [When Pharaoh Sent],  
"The Lord Is My Strength and Song," Item 245

Man should love the Creator because there is no other work before the Creator but love. Anyone who loves Him and works with love, the Creator calls him, "Lover."

18. Zohar for All, Nasso, "Why Have I Come  
and There Is No Man," Item 105

It is written, "Why have I come and there is no man." How beloved are Israel by the Creator, for wherever they are, the Creator is among them since He does not remove His love from them, as it is written, "And let them make Me a Temple and I will dwell among them."

19. Zohar for All, Ki Tissa [When You Take],  
“Now Let Me Alone,” Item 54

All those friends who do not love each other depart the world before their time. All the friends in Rashbi’s time had love of soul and love of spirit among them. This is why in his generation, the secrets of Torah were revealed. Rabbi Shimon would say, “All the friends who do not love each other cause themselves to stray from the right path.” Moreover, they put a blemish in the Torah, since there is love, brotherhood, and truth in the Torah. Abraham loved Isaac; Isaac loved Abraham; and they were embraced. And they were both gripped Jacob with love and brotherhood and were giving their spirits in one another. The friends should be like them and not blemish them, for if love is lacking in them they will blemish their value above, that is, Abraham, Isaac, and Jacob, which are *HGT*.

20. Zohar for All, Kedoshim, “You May Surely  
Reprove Your Neighbor,” Item 100

“You shall not hate your brother in your heart; you may surely admonish your neighbor, and shall not incur sin because of him.” This commandment is to admonish him for sinning and to show him great love, that he loves him, so the admonisher will not be punished. It is written about the Creator, “He whom the Lord loves, He admonishes.” As the Creator does, admonishing those whom He loves, man, too, will learn from His way and admonish his neighbor, whom he loves. The Creator admonishes a person with love, in hiding. If one accepts His admonishment, very well; if not, He admonishes him among those who love him. If he accepts it, very well; if not, He admonishes him openly, before everyone’s eyes. If he accepts it, very well; if not, He leaves him and no longer admonishes him, since He leaves him to go and do as he pleases.

21. Zohar for All, “Introduction of the Book of Zohar”,  
“The Second Commandment,” Item 201

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

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

22. Zohar for All, VaEtchanan, “And you will  
love the Lord your God,” Items 145-146

The righteous in that world have several sections over sections. The highest of all the sections is for those whose love of their Master is tied in them, since their section has become tied to the hall that rises above all since the Creator is crowned in it with love.

That hall, the highest one, is called “love,” and everything stands on love, as it is written, “Much water will not be able to quench the love.” Everything stands in love.