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## **Excerpts on Perception of Reality - Lesson 1**

### **1) Baal HaSulam, TES, Part 1, Histaklut Pnimit, Item 8**

The entire reality was emanated and created with a single thought. It is the operator; it is the very operation and it is actually the sought-after reward and the essence of the labor.

### **2. Baal HaSulam, Introduction to The Book of Zohar, Item 13**

By the very thought to create the souls, His thought completed everything, for He does not need an act, as do we. Instantaneously, all the souls and worlds that were destined to be created, emerged filled with all the delight and pleasure and the gentleness He had planned for them, in the final perfection that the souls were intended to receive at the end of correction, after the will to receive in the souls has been fully corrected and was turned into pure bestowal, in complete equivalence of form with the Emanator.

This is so because in His Eternalness, past, present, and future are as one. The future is as the present and there is no such thing as time in Him. Hence, there was never an issue of a corrupted will to receive in its separated state in Ein Sof.

On the contrary, that equivalence of form, destined to be revealed at the end of correction, appeared instantly in the Infinite. And our sages said about that: "Before the world was created there were He is One and His Name One," for the separated form in the will to receive had not been revealed in the reality of the souls that emerged in the Thought of Creation. Rather, they were cleaved unto Him in equivalence of form by way of, "He is One and His Name One."

### **3. Baal HaSulam, Shamati 67, Depart from Evil**

Besides man's body there is only the Creator. This is because it is the essence of creation that man is called "creature" only with respect to himself. The Creator wants man to feel that he is a separated reality from Him; but except for that, it is all "the whole earth is full of His glory."

### **4) Baal Hasulam, Shamati 3, The Matter of Spiritual Attainment**

"There is no change in the Light." Rather, all the changes are in the Kelim, meaning in our senses. We measure everything according to our imagination. From this it follows that if many people examine one spiritual thing, each will attain according to his imagination and senses, thereby seeing a different

form.

In addition, the form itself will change in a person according to his ups and downs, as we have said above that the Light is Simple Light and all the changes are only in the receivers.

### **5) Baal Hasulam, Shamati 3, The Matter of Spiritual Attainment**

For themselves, all the worlds are regarded as simple unity and there is no change in Godliness. This is the meaning of “I the Lord do not change.” There are no Sefirot and Behinot (discernments) in Godliness.

Even the most subtle appellations do not refer to the Light itself, as this is a discernment of Atzmuto where there is no attainment. Rather, all the Sefirot and the discernments speak only of what a person attains in them.

### **6) Baal Hasulam, Shamati 3, The Matter of Spiritual Attainment**

We can only speak from where our senses are impressed by the expanding Light, which is “His desire to do good to His creations,” which comes into the hands of the receivers in actual fact.

Similarly, when we examine a table our sense of touch feels it as something hard. We also discern its length and width, all according to our senses. However, that does not necessitate that the table will appear so to one who has other senses. For example, in the eyes of an angel, when it examines the table, it will see it according to its senses. Hence, we cannot determine any form with regard to an angel, since we do not know its senses.

Thus, since we have no attainment in the Creator, we cannot say which form the worlds have from His perspective. We only attain the worlds according to our senses and sensations.

## **7. Rabash, Letter 76**

“If you walk in My statutes and keep My commandments so as to do them.” The holy Zohar asks, “Since he already said, ‘walk’ and ‘keep,’ why also ‘do’?” It replies, “One who does the Mitzvot [commandments] of the Torah and walks in His ways, it is as though he has made Him above. The Creator said, ‘as though he had made Me.’ This is the meaning of ‘to do them,’ as though you have made Me” (Behukotai, item 18).

We should understand what it means that one who walks in the way of the Creator makes the Creator. How can one think such a thing?

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

Thus, at that time a person makes the king who will rule over him. That is, a person feels that the Creator is the ruler of the world, and this is regarded as a person making the Creator king over him. As long as one has not come to such a feeling, the Creator's kingship is concealed. This is why we say, "On that day, the Lord will be one and His name, 'One.'" That is, the glory of His kingship will appear over us.

### **8) Baal Hasulam, Thou Hast Hemmed Me In Behind and Before**

Thou hast hemmed me in behind and before, meaning the revelation and concealment of the face of the Creator. This is because indeed, "His kingdom ruleth over all," and everything will return to its root because there is no place vacant of him. But the difference is in present tense or future tense, because who connects the two worlds, discovers His clothing in the present: everything that is done is a clothing for the revelation of divinity.

And this is deemed the present tense, meaning that now, too, he comes out in royal clothes and evidently shows that the rider is not subordinate to the horse. But although it seemingly appears that the horse leads the rider, the truth is that the horse is provoked to any movement only by the sensation of the rider's bridle and headstall. And this is called "the construction of the stature of divinity," and it is also called "face-to-face."

But one who has not yet come to dedicate all his movements to the Creator alone, and the horse does not equalize its movements to the rider's bridle and headstall, but appears to do the opposite, and the handmaid appears to rule the mistress, this is called "behind." Hence, you should not think that you are drawing away from holiness, for "that which cometh into your mind shall not be at all."

Thus says the Lord: "Surely with a mighty hand," etc., "For he that is banished be not an outcast from him." And every wheel turns to come to holiness, its root. Therefore, although it seems that the horse leads the rider by its base desire, the truth is not so. It is the rider who leads the horse to his destination. However, it is not apparent in the present, but in the future. Hence, that way there is contact, as well, but it is back to back, meaning not by the will of the dresser or that of the dressee.

But those who follow His will discover for themselves the royal dresses in the present, connected face to face through the will of the dresser, for that is precisely His wish.

And this is the meaning of "Because thou hast not served the Lord thy God with joyfulness." For you will serve Him anyhow, but the difference is that this way is "in siege and in distress," meaning unwillingly, and the other way is by reason of the abundance of all things, meaning willingly.

It is also written in the Midrash: "The Creator gazes upon the deeds of the righteous and the deeds of the wicked, and He does not know which the Creator wants, whether the deeds..."

When He says, 'And God saw the light, that it was good; and God divided,' meaning in the deeds of the righteous."

This means that the Creator examines, meaning connects with all the deeds and conducts, and everything returns to its root. Hence, the question is, "Which way is more desirable? In that regard, the Midrash is assisted by the verse, "And God saw the light, that it was good," meaning disclosure, which is in the deeds of the righteous. This is our sages' meaning in saying, "Long and short, and short and long."

### **9) Introduction to the Book of Zohar, Two Points, Item 121**

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

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

### **10) Baal Hasulam, Shamati 33. The Lots on Yom Kippurim and with Haman**

We must know that what appears to one as things that contradict the guidance of "Good that Doeth Good," is only to compel one to draw the Upper Light on the contradictions, when wanting to prevail over the contradictions. Otherwise one cannot prevail. This is called "the greatness of the Creator," which one extends when having the contradictions, called Dinim (judgments).

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

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

However, one can only see that later, meaning after one has already been granted the Light that rests on these contradictions and Dinim that he had had in the beginning. This is so because he sees that without the hair, meaning the descents, there would not be a place for the Upper Light to be there, as there is no Light without a Kli (vessel).

Hence, one sees that all the greatness of the Creator that he had obtained was because of the Se'arot and the contradictions he had had. This is the

meaning of, “the Lord on high is mighty.” It means that the greatness of the Creator is awarded through the Aderet, and this is the meaning of, “let the high praises of God be in their mouth.”

This means that through the faults in the work of God, it causes one to elevate oneself upward, as without a push one is idle to make a movement. One consents to remain in the state one is in, whereas if one descends to a lower degree than one understands, that gives one the power to prevail, for one cannot stay in such a bad situation, since one cannot consent to remain like that, in the state one has descended to.

For this reason one must always prevail and come out of the state of descent. In that state one must draw upon himself the greatness of the Creator. That, in turn, causes one to extend higher forces from Above, or he will remain in utter lowness. It follows that through the Se'arot one gradually discovers the greatness of the Creator, until one finds the Names of the Creator, called “the thirteen attributes of Mercy.” This is the meaning of “and the elder shall serve the younger,” and “the wicked shall prepare it, but the just shall wear it.” And also, “and thou shalt serve thy brother.”

It means that the whole enslavement, meaning the contradictions that were, appeared to be obstructing the Holy Work, and were working against Kedusha (Sanctity). Now, when granted the Light of God, which is placed over these contradictions, one sees the opposite, that they were serving Kedusha. This means that through them, there was a place for Kedusha to clothe in their dresses. And this is called “the wicked shall prepare it, but the just shall wear it,” meaning that they gave the Kelim (vessels) and the place for the Kedusha.