

There is None Else Beside Him

(From the book Shamati by Kabbalist Y. Ashlag)

It is written that "there is none else beside Him", meaning that there is no other power in the world with the ability to do anything against Him. And what man sees, namely, that there are things in the world, which deny the household of above, is because He wills it so.

And it is deemed a correction, called "the left rejects and the right adducts, meaning that that which the left rejects is considered correction. This means that there are things in the world, which from the beginning aim to divert a person from the right way, and they reject him from holiness.

And the benefit from these rejections is that through them a person receives a need and a complete desire for God to help him, since he sees that otherwise he is lost. Not only does he not progress in his work, but he sees that he regresses, and he lacks the strength to observe Torah and Mitzvoth even if not for Her name. That only by genuinely overcoming all the obstacles, above reason, he can observe Torah and Mitzvoth.

But he does not always have the strength to overcome above reason, that otherwise he is forced to deviate, God forbid, from the way of the Creator, and even from not for Her name. And he, who always feels that the shattered is greater than the whole, meaning that there are a lot more descents than ascents, and he does not see an end to these predicaments, and he will forever remain outside of holiness, for he sees that it is difficult for him to observe even as little as a jot, unless through overcoming above reason, but he is not always able to overcome. And what shall be the end of it all?

Then he reaches the decision that no one can help him, but God Himself. This causes him to make a heartfelt demand of the Creator to open his eyes and heart, to bring him nearer to eternal adhesion with God. It follows then, that all the rejections he had experienced had come from the Creator.

That means that the rejections he had experienced were not because he was at fault, for not having the ability to overcome, but because these rejections are for those who truly want to draw nearer to God. And in order for such a person not to be satisfied with only a little, namely, not to remain as a little child without knowledge, he receives help from above so that he will not be able to say that Thank God, he observes Torah and performs good deeds and what else could he ask for?

And only if that person has a true desire, he will receive help from Above. And he is constantly shown how his faults in his present state; that is, he is sent thoughts and views, which work against his efforts. This is in order for him to see that he is not one with the Lord. And as much as he overcomes, he always sees how he is found in a position farther from holiness than others, who feel one with the Lord.

But he, on the other hand, always has his complaints and demands, and he cannot justify the behavior of the Creator, and how he behaves toward him. And it pains him that he is not one with the Lord, until he comes to feel that he has no part in holiness whatsoever.

And although he is occasionally awakened from above, which momentarily revives him, but soon he falls into an abyss. However, this is what causes him to come to realize that only God can help and really draw him closer.

A man must always try and cleave to the Creator, namely, that all his thoughts will be about Him. That is to say, that even if he is in the worst state, from which there cannot be a greater descent, he should not leave His domain, namely, think that there is another authority which prevents him from entering into holiness, and which has the power to either benefit or harm.

That is, he must not think that there is a matter of the power of the Other Side (sitra achrah), which does not allow man to do good deeds and follow God's ways; but he should think that all is done by the Creator.

The Ba'al Shem Tov said, that he who says that there is another power in the world. Namely shells, is in a state of "serving other gods", that it is not necessarily the thought of heresy that is the sin, but if he thinks that there is another authority and force apart from the Creator, by that he is committing a sin.

Furthermore, he who says that man has his own authority, meaning that he says that yesterday he himself did not want to follow God's ways, that too is considered to be committing the sin of heresy.

