**Selected Passages On The Topic - Arvut**

**1. Baal Hasulam. A Speech for the Completion of The Zohar**The body with its organs are one. The whole of the body exchanges thoughts and sensations regarding each of its organs. For example, if the whole body thinks that a specific organ should serve it and please it, this organ will immediately know that thought and provide the contemplated pleasure. Also, if an organ thinks and feels that the place it is in is narrow, the rest of the body will immediately know that thought and sensation and move it to a comfortable place. However, should an organ be cut off from the body, they will become two separate entities; the rest of the body will no longer know the needs of the separated organ, and the organ will not know the thoughts of the body, to benefit it and serve it. But if a physician came and reconnected the organ to the body as before, the organ would once again know the thoughts and needs of the rest of the body, and the rest of the body would once again know the needs of the organ.

**2. *Likutei Halachot*, *Hoshen Mishpat*, *Hilchot Arev***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. Precisely by each being responsible for his friend, which is the quality of unity, precisely by this they can observe the Torah. Without it, it would be utterly impossible to observe the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend, there is no disparity of form between them, and they are all included in one desire. By this they are incorporated in the upper desire, which is the end goal of the unity.

**3. 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 though, since in the thought one’s prayer is easily accepted.

**4. Rabash. Article 4(1984) “They Helped Every One His Friend”   
T**here is one thing that is common to all—the mood. It is said, “A concern in one’s heart, let him speak of it with others.” This is because with regard to feeling high-spirited, neither wealth nor erudition (knowledge) can be of assistance. Rather, it is one person who can help another by seeing that one’s friend is low. It is written, “One does not deliver oneself from imprisonment.” Rather, it is one’s friend who can lift his spirit. This means that one’s friend raises him from his state into a state of liveliness. Then, one begins to reacquire strength and confidence of life and wealth, and he begins as though his goal is now near him. It turns out that each and every one must be attentive and think how he can help his friend raise his spirit, because in the matter of spirits, anyone can find a needy place in one’s friend that he can fill.

**5 Baal Hasulam. The Arvut (Mutual Guarantee), 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* (precept) of loving others in the full measure, expressed in the words: “Love thy friend as thyself”. This means that each and every one in Israel would take it upon himself to care and work for each member of the nation, and to satisfy all their needs, no less than the measure imprinted in him to care for his own needs. And once the whole nation unanimously agreed and said, “We shall do and we shall hear,” each member of Israel became responsible that nothing shall be missing from any other member of the nation. 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 keep the *Mitzva*, “Love thy friend as thyself” 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, who were standing ready to provide for him.

**6. Rabash. Article 738. A Covenant of Salt**“On all your offerings you shall offer salt.” This is the covenant of the salt, which is a covenant against the intellect, for when one takes good things from one’s friend, they should make a covenant. A covenant is needed precisely when each one has demands and complaints against the other, and they might come into anger and separation. At that time, the covenant they made obligates them to maintain the love and unity between them, for the rule is that whenever someone wishes to hurt the other, they have a cure—to remember the covenant that they had made between them. This obligates them to maintain the love and peace. This is the meaning of “On all your offerings you shall offer salt,” meaning that any nearing in the work of the Creator should be through a covenant of salt, as this is the whole foundation.

**7. Baal Hasulam. A Speech for the Completion of The Zohar**The Creator does not think of Himself—whether He exists or whether He watches over His creations, and other such doubts. Similarly, one who wishes to achieve equivalence of form must not think of these things, as well, when it is clear that the Creator does not think of them, since there is no greater disparity of form than that. Hence, anyone who thinks of such matters is certainly separated from Him, and will never achieve equivalence of form. This is what our sages said, "Let all your actions be for the Creator," that is, *Dvekut* with the Creator. Do not do anything that does not promote this goal of *Dvekut*. This means that all your actions will be to bestow and to benefit your fellow person. At that time, you will achieve equivalence of form with the Creator—as all His actions are to bestow and to benefit others, so you, all your actions will be only to bestow and to benefit others. This is the complete *Dvekut*.

**8. Baal Hasulam. Shamati 36. What are the Three Bodies in a Man**

One must think only for the inner body, for it is a clothing for the soul of *Kedusha*. That means that one should think thoughts that are after one’s skin. This means that after the body’s skin is called outside one’s body, meaning outside one’s own benefit, but only thoughts of benefiting others. And this is called “after one’s skin.” This is so because after one’s skin, there is no grip for the *Klipot* (plural for *Klipa*), for the *Klipot* hold only that which is within one’s skin, meaning that which belongs to one’s body, and not outside one’s body, called “outside one’s skin.” That means that they possess anything that comes within the clothing of the body, and they cannot hold anything that is not clothed within the body When one persists with thoughts that are after one’s skin, one is awarded what is written, “And when after my skin this is destroyed, then without my flesh shall I see God” (Job 19, 26). “This” is the Holy Divinity, and she stands after one’s skin. “Destroyed” means that it has been corrected to stand “after my skin.” At that time one is awarded “without my flesh shall I see God.”

**9. Baal Hasulam, Not the Time for the Livestock to Be Gathered**

This is the meaning of a prayer in public, 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, and there was no awakening for any individual in the assembly of Israel to ask for anything individually, 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. Thus, every one must gather with all of his strength into the whole of Israel with every plea to the Creator in the prayer and in the work and include himself in the root of all of Israel.

**10. The RAMA”K, The Manner of the Righteous, The Thirteen Attributes**Israel are responsible one for another because in each person there is a part of his friend, and when one sins he blemishes himself and he blemishes the part of his friend within him. It follows that for this reason his friend is responsible for him. Hence they are part of each other. Therefore it is good for one to seek the good of his friend, and seek the good of his friend and his honor should be desirable for him as his own for it is truly so. For this reason we were commanded “Love your friend as yourself”. And it is fitting that one should want right for his friend and not speak any evil of him, and that he should not desire the Creator to condemn him, nor his grief. One should not desire the condemnation of his friend and neither his sorrow and neither his corruption, rather he should feel bad as if he was immersed in that same sorrow, God forbid, or in the same goodness.

**11. The Gate of Incarnations, Introduction, Item 38**

My teacher warned me, and all the friends that were with him in the society, that prior to the morning prayer we should accept upon ourselves the positive commandment to "love your friend as yourself" with the intention to love all Israel as our own soul. And thus his prayer will rise together, with the prayer of all Israel, and achieve the correction above.

And concerning the love of friends among us, each and every one of us must include himself and feel as if he is a limb inside of his friend. And my teacher warned me greatly concerning this matter.

**12. Baal Hasulam. Matan Torah 16**

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 never lack a thing, and moreover, that they will keep it with a mighty love, with their very heart and soul, in the full meaning of the *Mitzva*, “Love thy friend as thyself,” then it is beyond doubt that no man of the nation will need to worry about his own well being. Because of that, he becomes completely free of securing his own survival and can easily keep the *Mitzva*, “Love thy friend as thyself,” 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, because now they were capable of keeping it.

**13. Baal Hasulam, The Arvut, Items 17-18**

All of 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* until each cares and satisfies the needs of his friends, they can fully keep the Torah and *Mitzvot*, meaning bring contentment to their Maker (Item 13). And on the negative side, if a part of the nation does not want to keep the *Arvut*, but rather chooses to wallow in self-love, they cause the rest of the nation to remain immersed in their filth and lowliness without ever finding a way out of their filth.Therefore, the Tana (Rabbi Shimon Bar Yochai) described the *Arvut* as two people on a boat, when one of them began to drill a hole in the boat. His friend asked, “Why are you drilling?” He replied, “What business is it of yours? I am drilling under me, not under you.” So he replied, “Fool! We will both drown together!”

**14. Rabash.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.

**15. Rav Menachem Mendel of Kosov, *Love of Peace***

One who prays for his friend is answered first. This means that one who prays for his friend becomes a pipeline of bestowal to bestow upon his friend. And since the abundance flows through him, he is answered first. By this we can understand the verse, “He who blesses is blessed,” since one who blesses becomes a pipeline of bestowal and is therefore blessed.

**16. Rabash. Letter 24**You must always stand guard, all day and all night, when you feel a state of day or feel a state of night.

We say to the Creator, “Yours is the day, and Yours is also the night.” Thus, the night, too, the darkness of night, comes from the Creator to man’s favor, too, as it is written, “Day to day utters speech, and night to night expresses knowledge”. It follows that you must evoke the heart of the friends until the flame rises by itself, as our sages said about it, “When you light up the candles.” By that, you will be rewarded with awakening the love of the Creator upon us.

**17. Rabash. Article 30(1988) . What to Look For in the Assembly of Friends**Each one should try to bring into the society a spirit of life and hopefulness, and infuse energy into the society. Thus, each of the friends will be able to tell himself, “Now I am starting a clean slate in the work.” In other words, before he came to the society, he was disappointed with the progress in the work of the Creator, but now the society has filled him with life and hopefulness. Thus, through society he obtained the confidence and strength to overcome because now he feels that he can achieve wholeness. And all his thoughts—that he was facing a high mountain that could not be conquered, and that these were truly formidable obstructions—now he feels that they are nothing. And he received it all from the power of the society because each and every one tried to instill a spirit of encouragement and the presence of a new atmosphere in the society.

**18. Baal Hasulam. Letter 2**

I shall advise you to evoke within you fear of the coolness of the love between us. And although the intellect denies this depiction, think for yourself—if there is a tactic by which to increase love and one does not increase, 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 unlike 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.

**19. Baal Hasulam. The Love of God and the Love of Man   
W**hen one completes one’s work in love of others and bestowal upon others through the final point, one also completes one’s love for the Creator and bestowal upon the Creator. And there is no difference between the two, for anything that is outside one’s body, meaning outside one’s self-interest, is judged equally—either to bestow upon one’s friend or to bestow contentment upon one’s Maker. 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.

**20. Rabash. Letter 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 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.”

**21. Ramchal, D’rushei 24, The Ornaments of the Bride**You are all beautiful, my bride. “Let everything that has breath praise the Creator”.In order to be perfected it is necessary for all the souls to be united in her and become one in her. Then Divinity will shine in a great correction and then “A beautiful bride is my beloved” and no flaw remains in her because of the power of Arvut - one corrects for the other and thus all are corrected.

**22. *Likutei Halachot*, *Hoshen Mishpat*, *Hilchot Arev* 30**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. Precisely by each being responsible for his friend, which is the quality of unity, precisely by this they can observe the Torah. Without it, it would be utterly impossible to observe the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend, there is no disparity of form between them, and they are all included in one desire. By this they are incorporated in the upper desire, which is the end goal of the unity.

**23. Baal Hasulam. Pri Chacham. Not the Time for the Livestock to Be Gathered**

When the power of one part is missing, it causes weakness in the whole level. This is the meaning of (Braita de Rabbi Ishmael) an individual that requires a collective, and anything that was in the collective and has departed the collective, does not testify to itself, but departed in order to testify to the entire collective… This is the meaning of the allegory in *The Zohar* about two who boarded a boat, and one was drilling under him. His friend admonished him, “Why are you drilling?” And that fool replied, “Why should you care? I am drilling under me!” But indeed, the individual spoils the beauty of the entire image.

**26. Baal Hasulam. Letter 53**   
Indeed, you have caused me much work concerning the separation and hatred that has been sown and grown among you to an extent that I did not foresee. Each of the students, may they live forever, is like an organ in my own body, and behold, there is no peace among my bones due to my sin. Therefore, I must begin to cleanse myself like a newborn baby until I merit making peace between the students.

**27. Rabash Article 106. The Ruin of *Kedusha* [Holiness]**

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.

**28. Rabash Article A Prayer of Many**The advice is to ask for the whole collective. In other words, everything that one feels that he is lacking and asks fulfillment for, he should not say that he is an exception or deserves more than what the collective has. Rather, “I dwell among my own people,” meaning I am asking for the entire collective because I wish to come to a state where I will have no care for myself whatsoever, but only for the Creator to have contentment. Therefore, it makes no difference to me if the Creator takes pleasure in me or can receive the pleasure from others. In other words, he asks the Creator to give us such an understanding, which is called, “entirely for the Creator.” It means that he will be certain that he is not deceiving himself that he wants to bestow upon the Creator, that perhaps he is really thinking only of his own self-love, meaning that he will feel the delight and pleasure. Therefore, he prays for the collective.

**29. Rabash. Letter 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, since man can toil only where he feels pleasure. And since he is beginning to feel pleasure in caring for his friend, he naturally cannot think of himself.

**30. Rabash. Article 759. Man as a Whole**One must know that love is bought by actions. By giving his friends gifts, each gift that he gives to his friend is like an arrow and a bullet that makes a hole in his friend’s heart. Although his friend’s heart is like a stone, still, each bullet makes a hole. And from many holes, a hollow is created, and the love of the giver of the gifts enters in this place. The warmth of the love draws to him his friend’s sparks of love, and then the two loves weave into a garment of love that covers both of them. This means that one love surrounds and envelopes them, and then they two become one person because the clothing that covers them is a single garment. Hence, both are cancelled.

**31. Baal Hasulam. The Arvut, 23**It is written, “And Israel camped there before the mountain,” which our sages interpret as “as one man with one heart.” This is because each and every person from the nation completely detached himself from self-love, and wanted only to benefit his friend. It turns out that all the individuals in the nation had come together and became one heart and one man, for only then were they qualified to receive the Torah.

**32. Rabash. Article What is the 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. In other words, if we remain in our current state, our lives will not be lives but they will be our burial place.

**33. Rabash. Article What Does It Mean that the Torah Was Given Out of the Darkness in the Work?   
T**he 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. For this reason, since the Torah came because of the darkness, the Torah did two things: 1) “The light in it reforms him.” Then, the *Tzimtzum* and concealment depart from his vessels of reception because where he had vessels of reception, he has now been rewarded with vessels of bestowal. This is the meaning of the words, “And the Lord will shine upon you.” That is, as the Creator wants to bestow, so man will be rewarded with a desire to bestow. 2) After he has been rewarded with vessels of bestowal, meaning he was granted the ability to work *Lishma* [for Her sake], which is called “learning Torah *Lishma*,” then he is shown the secrets of the Torah, as Rabbi Meir says (in the Mishnah, *Avot*). This is the meaning of the words, “And His glory will be seen upon you,” meaning the glory of the Creator, which is the revelation of Godliness. It “will be seen upon you,” for th

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