**World Kabbalah Convention in Moldova - From Unity to One**

**Lesson 6: Aiming For Mutual Connection With The Creator**

**1. Maor VaShemesh, Haazinu**

The whole purpose of creation was that bestowal would come down only through an awakening from below and raising of *MAN* that the assembly of Israel awakens. When they raise *MAN*, by this all the words ascend and add passion to adhere to their root. This is the main joy of the Creator, when Israel cleanse themselves from the depths of corporeality and yearn to adhere to their Creator.

**2. Rabash. Article 940**

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 creatures.

**3. Rabash. Article 557 “Concerning Ohr Hozer [reflected light]”**

The upper lights are already prepared for a person, as in “More than the calf wants to suckle, the cow wants to nurse,” and all we need is a Kli [vessel]. After the Tzimtzum [restriction], this Kli is called Masach and Ohr Hozer, and this is what connects the upper with the lower. That is, through it, the lower one connects to the upper one.When this connector does not exist, the lower one cannot see the upper one, and the upper one is regarded as nonexistent from the perspective of the lower one. Hence, to the extent that one begins to work for the sake of the Creator, to that extent he acquires connection with the upper light. And by the measure of his connection, so is the measure of his attainment.

**4. Baal Hasulam. Shamati 57. “Will Bring Him as a Burnt Offering to His Will”**

We must evoke a desire from above to administer below.It is not enough that we have a desire, but there has to be a good will on the part of the Giver, too. Even though above there is a general desire to do good to His creations, He still waits for our desire to awaken His desire.In other words, if we are unable to evoke His desire, it is a sign that the desire on the part of the receiver is still incomplete. Hence, precisely by praying that there will be a will above, our desire is made to be a genuine desire, to be a fitting Kli [vessel] to receive the abundance.

**5. Degel Machaneh Ephraim, VaEtchanan**

It is written, “The Lord is one and Israel are one”; hence, they are adhered to the Creator, since it befits the One to cling to the one. And when is this? It is when Israel are bundled and attached together in complete unity. At that time, they are regarded as one, and the Creator is upon them, for He is one. But when their hearts divide and they are apart from one another, they cannot be adhered to the One and the Creator is not on them. Rather, another God is on them. This is implied in the verse, “And you who are adhered,” meaning when you are adhered and united with each other, “You are alive every one of you.” When they are in one unity. Then it befits the One to cling to the one, and the one Creator is upon them.

**6. Rabbi Nachman of Breslov, *Likutey Halachot* [*Assorted Rules*], *Hoshen Mishpat*, “Rules of the Guarantor”**

It is impossible to observe the Torah and *Mitzvot* [commandments/good deeds] unless through *Arvut* [mutual responsibility], when each one becomes responsible for his friend. Since the essence of observance of the Torah, which is the desire, is through unity, anyone who wishes to take upon himself the burden of Torah and *Mitzvot*, which is primarily by overcoming the desire, must be included in the whole of Israel in great unity. For this reason, at the time of the reception of the Torah, they immediately became responsible for one another because they were regarded as one. Precisely by each being responsible for his friend, which is the quality of unity, specifically by this can they observe the Torah. Without it, it would not be possible to observe the Torah whatsoever, since the heart of observing the Torah, which is the desire, is through unity, when all are regarded as one. It follows that specifically through *Arvut*, which is when everyone are regarded as one, is the heart of observing the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend and there is no disparity of desire among them, and all are included in one desire, by which they are included in the upper desire, which is the complete unity.

**7. Rabash. Letter 42**

It is written, “And the people encamped, as one man with one heart.” This means that they all had one goal, which is to benefit the Creator. It follows…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.

***8. Likutey Halachot* [*Assorted Rules*], “Synagogue Rules,” Rule One**

The prime ascension of the soul and its completeness is when all the souls merge and become one, for then they rise to the *Kedusha* [holiness], since the *Kedusha* is one. Therefore, the prayer, which is regarded as the soul, depends primarily on the unity of souls. For this reason, a prayer is mainly in public and not alone, so that one will not be separated and alone, as this is the opposite of *Kedusha*. Rather, we must unite the holy congregation together and become one, and this is a prayer in public, and specifically in the synagogue, for there the souls gather. This is the completeness of the prayer.

**9. Baal Hasulam. Letter 52**

“While they speak, I listen,” meaning the measure of the Creator’s listening depends precisely on the measure of the longing that appears during the saying of the prayer. When one feels excessive longing, he should know at that time that the Creator is listening to him attentively.Clearly, when he knows this, he pours his heart out even stronger, for there is no greater privilege than the King of the world being attentive to him. This is quite similar to what our sages said, “The Creator longs for the prayer of righteous,” for the Creator’s desire for a person to draw near Him awakens great power and longing in the person to crave for the Creator, for “As in water of the face to the face, so the heart of man to man.” It follows that the saying of the prayer and the hearing of the prayer go hand in hand until they accumulate to the full measure and he acquires everything.

**10. Rabash. Article 18**

Meaning 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.