**As One Man In Arvut - Virtual Congress 2018**

**Lesson 4 - Covenant Of Salt**

**Making a covenant with the Creator
Covenant of salt
Continuing as One Group in Arvut**

**1. Rabash. Article 63. You Stand Here Today – 1**“You stand here today all of you.” This means that he gathered them… to admit them into the covenant (RASHI). “All of you” means that everyone entered into the *Arvut* [mutual responsibility] (*Ohr HaChaim*). There is a question why he begins with plural form, “all of you,” then shifts to singular form, “every man from Israel.” It means that “all of you” permeates everyone in Israel, meaning that every person from Israel will be included with “all of you,” as it is written, “And the people camped at the bottom of the mountain,” as one man with one heart. In other words, when there is love of Israel, they can succeed.

**2. Rabash. Art. 31(1987) What Is Making a Covenant in the Work**As long as one has not been awarded permanent faith, there must be ascents and descents. It follows that there could be a time when the love between them cools. For this reason, now, in the beginning of his work, he takes upon himself the burden of the kingdom of heaven, to make a covenant, so that whether or not the body agrees to be a servant of the Creator, he takes upon himself not to change a thing. Instead, he will say, “I spoke once and I will not change.” Instead, I will go above reason as I have taken upon myself when making the covenant in the beginning of the work.

**3. Rabash. Article 471. You Stand Today - 2**When a person feels the love of the Creator, he understands that it is worthwhile to leave other loves for the love of the Creator. But later, when the awakening passes away from him and he no longer feels the love of the Creator, he will want to return to the other loves that he had already decided to toss away. At that time, a person needs the covenant and maintain the same conduct that he had while he felt the love of the Creator, although now he has no feeling whatsoever. Then, the work must be compulsory, to enslave himself to the covenant that he had made before.

 **4. 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.

**5. Rabash. Art. 9 (1984) One Should Always Sell the Beams of His House**If a society is established with certain people, and when they gathered, there must have been someone who wished to establish specifically this “bunch.” Thus, he sorted out these people to see that they were suitable for each other. In other words, each of them had a spark of love of others, but the spark could not ignite the light of love to shine in each, so they agreed that by uniting, the sparks would become a big flame. Hence, now, too, when he is spying on them, he should overcome and say, “As all of them were of one mind that they must walk on the path of love of others when the society was established, so it is now.” And when everyone judges his friends favorably, all the sparks will ignite once more and again there will be one big flame.

**6. 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 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 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.

**7. 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” (See the *Sulam* Commentary, Part 1, Item 103). 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.

**8. Baal Hasulam. Letter 18**First thing in the morning, when he rises from his sleep, he should sanctify the first moment with *Dvekut* with Him, pour out his heart to the Creator to keep him throughout the twenty-four hours of the day so that no idle thought will come into his mind, and he will not consider it impossible or above nature. Indeed, it is the image of nature that makes an iron partition, and one should cancel nature’s partitions that he feels, and must first believe that nature’s partitions do not cut off from Him. Afterward, he should pray from the bottom of his heart, even for something that is above his natural will. Understand that always, even when forms that are not of *Kedusha* [holiness] traverse you, and they will instantly stop when you remember. See that you pour out your heart with all your might that henceforth the Creator will save you from cessations in *Dvekut* with Him. Gradually, your heart will grow accustomed to the Creator and will crave to adhere to Him in truth, and the Lord’s desire will succeed by you.

**9. Rabash. Letter 77**“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. However, there is an advice that one should not wait until his degree is lowered for him, and when he feels his lowliness he goes up again, and that ascent is regarded as sorting a part into holiness. Instead, he himself descends and elevates other sparks, and raises them into the domain of holiness. It is as 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.”

**10. Baal Hasulam. Shamati 19. What Is the Creator Hates the Bodies, in the Work**One must especially try to have a strong desire to obtain the will to bestow and overcome the will to receive. The meaning of a strong desire is that a strong desire is measured by the proliferation of the in-between rests and the arrests, meaning the cessations between each overcoming. Sometimes one receives a cessation in the middle, meaning a descent. This descent can be a cessation of a minute, an hour, a day, or a month. Afterwards, one resumes the work of overcoming the will to receive, and the attempts to achieve the will to bestow. A strong desire means that the cessation does not take him a long time and he is immediately reawakened to the work.

**11. Rabash. Art. 15 (1989) What Is, “The Righteous Become Apparent through the Wicked,” in the Work**If their intention is to bring contentment to the Creator, then if they want to increase the work, they must increase the greatness of the Creator, since to the extent of His greatness, to that extent they can annul before Him and do everything they do only for the sake of the Creator. It is as *The Zohar* says about the verse, “Her husband is known at the gates,” each according to “what he assumes in his heart.” Therefore, in order to have fuel to work, those who want to work for the sake of the Creator must try each day to exert to obtain faith in the greatness of the Creator, since the greatness of the Creator is what compels them to work for Him, and this is all the pleasure they derive from their work.

**12. Baal Hasulam. Letter 47**Let me remind you the validity of love of friends in spite of everything at this time, for it is upon that that our right to exist depends, and upon that our near-to-come success is measured. Hence, turn away from all the imaginary engagements and set your hearts on thinking thoughts and devising proper tactics to truly connect your hearts as one, so the words, “Love your friends as yourself,” will literally come true in you, for a verse does not reach beyond the literal, and you will be cleaned by the thought of love that will be covering all transgressions. Test me in that, and begin to truly connect in love, and then you will see, “the palate will taste,”

**13. Acharei Mot [After the Death], Behold, How Good and How Pleasant, 66**

And you, the friends who are here, as you were in fondness and love before, henceforth you will also not part until the Creator rejoices with you and summons peace upon you. And by your merit there will be peace in the world, as it is written, “For the sake of my brothers and my friends let me say, ‘Let peace be in you.’”

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