**World Kabbalah La’am Convention in Bulgaria (2019)**

**Lesson 3: Building the Image of the Creator in the Ten**

**Edited by Michael Laitman**

**1. Based on RABASH. Letter 76**

It is known that the whole earth is full of His glory. This is what one must believe. However, the Creator has made a concealment so that we cannot see Him so as to have room for choice—to believe that the Creator fills everything. After a person keeps the choice, the Creator reveals Himself to him. Then, a person sees that the Creator rules the world. It follows that he makes the Creator into a king who will rule over him. That is, he feels that the Creator rules over the whole world, and this is regarded as making the Creator king over him.

**2. Based on RABASH. Records 940. The Point in the Heart**

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 dwells. Hence, one should build his structure of *Kedusha* [holiness], so that upper abundance from the Giver to the receiver will permeate him. However, there must be equivalence between the Giver and the receiver, that the receiver, too, will have the aim to bestow like the Giver. This is called “Let them make Me a Temple,” a *Kli* [vessel].

**3. Based on Baal HaSulam. A Speech for the Completion of The Zohar**

As the Creator does not think of Himself—whether He exists or whether He watches over His creations, and other such doubts—one who wishes to achieve equivalence of form must not think of these things, as well. This is what our sages said, “Let all your deeds be for the sake of the Creator,” meaning actions that lead to *Dvekut* [adhesion]. In other words, all your actions will be in order to benefit others, and then you will achieve equivalence of form with the Creator, for all your actions will be for the sake of others.

**4. RABASH - 2. Letter 66**

A person should create power and might and overcome his qualities so they will be for the sake of others. By this he will later be rewarded with working with these qualities for the sake of the Creator. Once a person has already been corrected in his qualities so he can work for the sake of others, he can work on the matter of faith in the Creator, for then he is fit to be rewarded with faith, as then he already has equivalence of form, called, “adhere to His attributes,” as in, “As He is merciful, so you are merciful.”

**5. Based on RABASH. Article 19 (1990). “What the Torah Being Called “The Middle Line” Means in the Work-2”**

There is the matter of *Se’arot* [hairs], which cover the light so they will not enjoy the light as long as they are unworthy, since they might blemish. The thing is that we must believe that the Creator gave us a desire and craving to do good deeds. As long as one is unworthy, he must not feel that the Creator compels him to do good deeds. This is why the Creator hides Himself in *Lo Lishma* [not for Her sake]—in a clothing of friends.

**6. Based on RABASH. Article 13 (1986). “Come unto Pharaoh - 2”**

We were given love of friends to learn how to emerge from self-love and come to love the Creator through love of others. When we complete the love on love of friends, he will be rewarded with the love of the Creator.

**7. Based on RABASH. Article 1, Part 2 (1984). “Purpose of Society - 2”**

We need a society that will form a great force so we can work together on annulling the will to receive, called “evil,” as it hinders achieving the goal for which man was created. For this reason, society must consist of individuals who all agree that they must achieve unity. Then, the individuals become one great force that can fight against himself since everyone is integrated in everyone else. It follows that each person is founded on a big desire to achieve the goal. In order to be integrated in one another, each one must annul himself before the others by each one seeing the friends’ merits and not their faults.

**8. Based on RABASH. Article 6 (1984). “Love of Friends - 2”**

By each one annulling himself before the society, they become one body that consists of ten people. Thus, they have ten times the strength of one person, provided that each one has come to revoke self-love, that he does not think of satisfying his will to receive, but thinks only of love of friends. At that time, he can receive a desire and need to bestow. Then, from love of friends he can come to love of the Creator, meaning to want to bestow contentment upon the Creator.

**9. Based on Maor VaShemesh. Parashat VaYechi**

The assembly is mainly about everyone being in one unity, to seek only to find the Creator. In every ten there is the *Shechina* [Divinity]. Thus, each one should assemble with his friend and they should speak about how to find the Creator, and annul before each other. At that time, the brings Himself to them and He is with them, and great mercies are drawn upon them.

**10. Based on Zohar, Acharei Mot, Item 65**

“Behold, how good and how pleasant it is for brothers to also sit together.” When the friends sit together, at first they seem like people at war, wishing to kill one another. But afterwards they return to love. The Creator says about them, “Behold, how good and how pleasant it is for brothers to also sit together.” The word, “also” comes to include the Creator Himself with them.

**11. Based on RABASH. Letter 42**

If each one worries about himself, it is impossible to be as one man, since their views are not similar to one another. But when they all annul their own authority and care only about the benefit of the Creator, their personal views will be canceled and they will all enter the singular authority.

**12. Based on *Likutey Halachot* [*Assorted Rules*], “Synagogue Rules,” Rule One**

The 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. For this reason, prior to the prayer, he must take upon himself the to-do *Mitzva* [commandment] “Love your neighbor as yourself,” for it is impossible to say the words of the prayer unless through peace, when we unite with all the souls of Israel. Hence, the 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 only unite the holy congregation together and become one. This is a prayer in public, when the souls assemble and unite, and this is the completeness of the prayer.

**13. Based on *Likutey Halachot* [*Assorted Rules*], *Hoshen Mishpat*, “Rules of the Guarantor”**The quintessence of love and unity is in the desire, when each one please his friend, there is no disparity of desire among them, and all are included in one desire. By this they are included in the upper desire, which is the purpose of the unity.