**The Law of The Arvut [Mutual Guarantee] - Excerpts from the sources**

**1. Baal HaSulam, "600,000 Souls"**

It is said that there are 600,000 souls, and each soul divides into several sparks. We must understand how it is possible for the spiritual to divide, since initially, only one soul was created, the soul of *Adam HaRishon*.

In my opinion, there is indeed only one soul in the world, as it is written (Genesis 2:7), “and breathed into his nostrils the soul [also “breath” in Hebrew] of life.” That same soul exists in all the children of Israel, complete in each and every one, as in *Adam* *HaRishon*, since the spiritual is indivisible and cannot be cut—which is rather a trait of corporeal things.

Rather, saying that there are 600,000 souls and sparks of souls appears as though it is divided by the force of the body of each person. In other words, first, the body divides and completely denies him of the radiance of the soul, and by the force of the Torah and the *Mitzva* [commandment], the body is cleansed, and to the extent of its cleansing, the common soul shines on him.

For this reason, two discernments were made in the corporeal body: In the first discernment, one feels one’s soul as a unique organ and does not understand that this is the whole of Israel. This is truly a flaw; hence, it causes along with the above-mentioned.

In the second discernment, the true light of the soul of Israel does not shine on him in all its power of illumination, but only partially, by the measure he has purified himself by returning to the collective.

The sign for the body’s complete correction is when one feels that one’s soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in *Adam* *HaRishon*.

**2. 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 with each of its organs. For example, if the whole body thinks that a certain organ should serve it and please it, this organ immediately knows that thought and provides the contemplated pleasure. Also, if an organ thinks and feels that the place it is in is narrow, the rest of the body immediately knows that thought and sensation and moves it to a comfortable place.

However, should an organ be cut off from the body, they become two separate entities; the rest of the body no longer knows the needs of the separated organ, and the organ no longer knows the thoughts of the body, to serve it and to benefit 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.

**3. RABASH, Article No. 15 (1986), "A Prayer of Many"**

It is written, “I dwell among my own people.” *The Zohar* says, “One should never retire from the people because the mercy of the Creator is always on the whole people together.” This means that if one asks the Creator to give him vessels of bestowal, as our sages said, “As He is merciful, you be merciful, too,” one should pray for the whole collective. This is because then it is apparent that his aim is for the Creator to give him vessels of pure bestowal, as it was written, “The mercy of the Creator is always on the whole people together.” It is known that there is no giving of half a thing from above. This means that when abundance is given from above to below, it is for the whole collective.

**4. Rabbi Elimelech of Lizhensk, *Noam Elimelech***

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 thought since in the thought, one’s prayer can be accepted easily.

**5. RABASH, Article No. 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”.

**6. RABASH, Letter No. 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.’ […]

I presented the words of the Midrash so that you don’t think that the issue of a group, which is love of friends, relates to Hassidism. Rather, it is the teaching of our sages, who saw how necessary was the uniting of hearts into a single group for the reception of the face of Divinity.

**7. Baal HaSulam, "Matan Torah" [The Giving of the Torah], Letter 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 not lack a thing, and moreover, they will engage in this with great love, with their very heart and soul, in the full meaning of the *Mitzva*, “Love your friend as yourself,” it is then beyond doubt that no one in the nation will need to worry about his own well-being.

Because of this, one becomes completely free of securing his own survival and can easily observe the *Mitzva*, “Love your friend as yourself,” 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, for now they were capable of observing it.

**8. RABASH, Article No. 2 (1984), "Concerning Love of Friends"**

We must remember that the society was established on the basis of love of others, so each member would receive from the group the love of others and hatred of himself. And seeing that his friend is straining to annul his self and to love others would cause everyone to be integrated in their friends’ intentions.

Thus, if the society is made of ten members, for example, each will have ten forces practicing self-annulment, hatred of self, and love of others.

**9. Baal HaSulam, "The Love of God and the Love of Man"**

It is utterly impossible to observe Torah and *Mitzvot* unless the entire nation participates.

It follows that each one becomes responsible for his friend. This means that the reckless make the observers of the Torah remain in their filth, for they cannot be completed in bestowal upon others and love of others without their help. Thus, if some in the nation sin, they make the rest of the nation suffer because of them.

This is the meaning of what is written in the Midrash, “Israel, one of them sins and all of them feel.” Rabbi Shimon said about this: “It is like people who were seated in a boat. One of them took a drill and began to drill under him. His friends told him, ‘What are you doing?’ He replied, ‘Why do you care? Am I not drilling under me?’ They replied, ‘The water is rising and flooding the boat.’” As we have said above, because the reckless are immersed in self-love, their actions create an iron fence that prevents the observers of Torah from even beginning to observe the Torah and *Mitzvot* properly.

**10. The RAMAK, The Manner of the Righteous, The Thirteen Attributes**

Israel are responsible for one another since in each one there is truly a part of his friend. When one sins, he blemishes himself and he blemishes the part that his friend has in him. It follows that as far as that part goes, his friend is responsible for him. Therefore, they are related to each other. For this reason, one should desire one’s friend’s benefit and look favorably upon one’s friend’s benefit, and his honor should be as dear to him as his own, for he is truly him. This is why we were commanded, “Love your friend as yourself.”

One should want one’s friend’s purity and will not speak badly of him whatsoever, just as the Creator does not wish for our defamation or affliction or corruption. It should pain him just as though he were in the same affliction or the same joy.

**11. Baal HaSulam, "The Arvut [Mutual Guarantee]", No. 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* [commandment] of loving others in the full measure expressed in the words “Love your friend as yourself,” as explained in the article “Matan Torah,” Items 2 and 3, examine it thoroughly there. This means that each and every one in Israel would take upon himself to care and work for each member of the nation, to satisfy all their needs, no less than the measure imprinted in him to care for his own needs.

Once the whole nation unanimously agreed and said, “We will do and we will hear,” each member of Israel became responsible that no member of the nation will lack anything. 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 observe the *Mitzva*, “Love your friend as yourself” 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 standing ready to provide for him.

**12. RABASH, Article No. 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.

**13. RABASH, Article No. 18 (1987), "What Is 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.

**14. 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...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 purpose of the unity.

**15. RABASH, Article No. 15 (1986), "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.

**16. RABASH, Article No. 15 (1986), "A Prayer of Many"**

If there are a few people in the collective who can reach the goal of Dvekut with the Creator, and this will bring the Creator more contentment than if he himself were rewarded with nearing the Creator, he excludes himself. Instead, he wishes for the Creator to help them because this will bring more contentment above than from his own work. For this reason, he prays for the collective, that the Creator will help the entire collective and will give them that feeling—that they receive satisfaction from being able to bestow upon the Creator, to bring Him contentment.And since everything requires an awakening from below, he gives the awakening from below, and others will receive the awakening from above, to whomever the Creator knows will be more beneficial for the Creator.

**17. RABASH, Letter No. 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.

**18. 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, since the bestowal passes through him.

**19. Baal HaSulam, "The Arvut [Mutual Guarantee]", No. 17-18**

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* to the point that each one cares and satisfies the needs of his friends, they can fully observe the Torah and *Mitzvot* [commandments], meaning to bring contentment to their Maker, […]. On the negative side, if a part of the nation does not want to keep the *Arvut*, but to wallow in self-love, they cause the rest of the nation to remain immersed in their filth and lowliness without finding a way out of their filth.

Therefore, the Tana described the *Arvut* as two people who were on a boat, and one of them began to drill a hole in the boat. His friend said, “Why are you drilling?” He replied, “Why should you mind? I am drilling under me, not under you.” So he replied, “Fool! We will both drown together in the boat!”

**20. RABASH, Article No. 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.

**21. 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 to him 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 sake of the Creator,” that is, *Dvekut* with the Creator. Do not do anything that does not yield 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*.

**22. Rav Chaim Vital, *Shaar HaGilgulim*, Introduction, 38**

My teacher cautioned me and all the friends who were with him in that society that prior to the morning prayer, we should take upon ourselves the commandment to-do of “Love your neighbor as yourself,” and to aim to love each one from Israel as his own soul, for by this his prayer would rise comprising all of Israel and will be able to ascend and make a correction above. Especially, our love of friends, each and every one of us should include himself as though he is an organ of those friends. My teacher sternly cautioned me about this matter.

**23. RABASH, Article No. 4 (1984)," They Helped Every One His Friend"**

There 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 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.

**24. *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. 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 adhere to the Lord your God are alive everyone of you this day,” 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.

**25. Baal HaSulam, "The Love of God and the Love of Man"**

When 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.

**26. *Degel Machaneh Ephraim*, *Yitro* [Jethro]**

It is good for the people of the children of Israel to always be united together in one bundle. Then, even those who are of inferior degree assist their friends in gaining more *Kedusha* [holiness] and attaining more. As the upper one needs the lower one, and the lower one needs the upper one, so you will always be gathered in one bundle, and then your roots will unite, as well. This is the meaning of “And you will be unto Me a *Segula* [remedy/virtue],” meaning that when you are in one unity below, you will also be a *Segula* in the upper world.

**27. 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.

**28. Baal HaSulam, "The Arvut [Mutual Guarantee]", No. 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.

**29. Baal HaSulam. Shamati. 76. "On All Your Offerings You Shall Offer Salt**"

“On all your offerings you shall offer salt,” meaning the covenant of the salt. The covenant corresponds to the mind. Normally, when two people do good to one another, when there is love between them, they certainly do not need to make a covenant. But at the same time, we can see that precisely when there is love, this is the usual time for making covenants. Then he said that the making of the covenant is for later.

This means that the agreement is made now so that later, if there comes a state where each of them thinks that the other’s heart is not whole with one’s friend, they will have an agreement. This agreement will obligate them to remember the covenant that they had made between them, in order to continue the old love in this state, too.

This is the meaning of “On all your offerings you shall offer salt,” meaning that all of the *Krevut*[1](https://kabbalahmedia.info/he/sources/cVnwhXZS?language=en#fn1) in the work of the Creator should be about the covenant of the King

**30. RABASH, Letter No. 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.

**31. RABASH, Assorted Notes. 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 envelops them, and then they two become one person because the clothing that covers them is a single garment.

**32. RABASH, Article No. 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.

**33. *Zohar for All*. Toldot [Generations], These Are the Generations of Isaac, #3**

Also, there is not an organ in a man’s body that does not have a corresponding creation in the world.

This is so because as man’s body divides into organs and they all stand degree over degree, established one atop the other and are all one body, similarly, the world, meaning all creations in the world are many organs standing one atop the other, and they are all one body.

**34. Baal HaSulam, Shamati, Article No. 225, "Raising Oneself"**

One cannot raise oneself above one’s circle. Hence, one must nurse from one’s environment, and he has no other way except through Torah and much work. Therefore, if one chooses for oneself a good environment, he saves time and efforts since he is drawn according to his environment.

**35. RABASH, Article No. 3 (1984), "Love of Friends – 1"**

“And a certain man found him, and behold, he was wandering in the field. And the man asked him, saying, ‘What are you seeking?’ And he said, ‘I seek my brothers. Tell me, I pray you, where they are feeding the flock?’” (Genesis, 37).

A man “wandering in the field” refers to a place from which the crop of the field to sustain the world should spring. And the works of the field are plowing, sowing, and reaping. It is said about that: “They that sow in tears shall reap in joy,” and this is called “a field which the Lord has blessed.”

Baal HaTurim explained that a person wandering in the field refers to one who strays from the path of reason, who does not know the real way, which leads to the place he should reach, as in “an ass wandering in the field.” And he comes to a state where he thinks that he will never achieve the goal he should achieve.

“And the man asked him, saying, ‘What are you seeking?’” meaning, “How can I help you?” “And he said: ‘I seek my brethren.’” By being together with my brothers, that is, by being in a group where there is love of friends, I will be able to mount the trail that leads to the house of God.

This trail is called “a path of bestowal,” and this way is against our nature. To be able to achieve it, there is no other way but love of friends, by which everyone can help his friend.

**36. RABASH, Article 17 (1987), "The Meaning of the Strict Prohibition to Teach Idol Worshipers the Torah"**

It is impossible to receive the influence of the society if he is not attached to the society, meaning if he does not appreciate them. To the extent that he does, he can receive from them the influence without any work, simply by adhering to the society.

**37. Baal HaSulam, "Not the Time for the Livestock to Be Gathered"**

This is the meaning of the allegory in The Zohar (The Sulam [Ladder] commentary, Nasso, Item 19) 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. [...]

This is the meaning of a prayer in public, that 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.

**38. RABASH, Article No. 471, "You Stand Today – 2"**

Concerning the covenant, Baal HaSulam said why two people who love each other need the covenant if there is love and friendship between them. However, the covenant is because as now the love between them is complete, it is possible that after some time there will not be the same love and each one will imagine that the other is causing him harm. At that time, the covenant comes so that each one will keep the covenant that they had made while there was true love between them. Thus, now, too, although they do not feel so, they will maintain the friendship between them as though now, too, they feel love.

Likewise, 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. This is called “that you may enter into the covenant.”

**39. Likutei Halachot, Hilchot Arev**

The essence of the root of Arvut is extended from the reception of the Torah, when all of Israel were responsible for one another. And this is because at the root the souls of Israel all are considered as one, because they are extended from the source of unity.

**40. RABASH, Article No. 2, (1984), "Concerning Love of Friends"**

One must disclose the love in his heart towards the friends, since by revealing it he evokes his friends’ hearts toward the friends so they, too, would feel that each of them is practicing love of friends. The benefit from that is that in this manner, one gains strength to practice love of friends more forcefully, since every person’s force of love is integrated in each other’s.

**41. Baal HaSulam, "Peace in the World"**

Each and every individual in society is like a wheel that is linked to several other wheels placed in a machine. This single wheel has no freedom of movement in and of itself but continues with the motion of the rest of the wheels in a certain direction to qualify the machine to perform its general function. And if there is some malfunction in the wheel, the malfunction is not evaluated relating to the wheel itself, but according to its service and role with respect to the whole machine.

**42. RABASH, Article No. 9 (1984), "One Should Always Sell the Beams of His House"**

The covenant that two friends make, as we find in the Torah (Gen 21:27), “And Abraham took sheep and oxen, and gave them unto Abimelech; and they two made a covenant.” He asked, “If the two of them love each other, of course they do good to each other. And naturally, when there is no love between them because the love has waned for some reason, they do not do good to one another. So how does making a covenant between them help?”

He answered that the covenant that they do is not for now, since now when the love is felt between them, there is no need to make a covenant. Rather, the making of the covenant is done purposely for the future. In other words, it is possible that after some time, they will not feel the love as they do now, but they will still keep their relations as before. This is what the making of the covenant is for. We can also see that although now they do not feel the love as it was when the society was established, everyone must still overcome his view and go above reason. By that, everything will be corrected and each will judge his friend favorably.

**43. RABASH, Letter No. 5**

When you feel that you are at war, each of you will know and feel that he needs the help of his friend, and without him, his own strength will wane, as well. Then, when you understand that you must save your life, each of you will forget he has a body he must preserve, and you will both be tied by the thought of how to defeat the enemy.

**44. RABASH, Letter No. 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 awaken the heart of the friends until the flame rises by itself, as our sages said about it, “When you mount the candles.” By that, you will be rewarded with awakening the love of the Creator upon us.

**45. Pri Etz Chaim, “Gate of Selichot,” Chapter 8**

We should speak in plural form, “We have sinned,” and not “I have sinned.” The reason is that all of Israel are one body, and each one from Israel is a particular organ, since this is the Arvut [mutual guarantee], where one is a guarantor for his friend if he sins. Therefore, although he does not have that same iniquity in him, he should still confess to it, since when his friend commits it, it is as though he himself committed it. This is why it is said in plural form. Even if a person makes a confession alone in his home he should say that what he sinned is regarded as though he and I committed our sin together because of the Arvut among the souls.

**46. RABASH, Article No. 3 (1987), ”All of Israel Have a Part in the Next World"**

Concerning Abraham and Avimelech, “And the two of them made a covenant.” Baal HaSulam asked, “If two people understand that it is worthwhile for them to love each other, why should they make a covenant? How does an act of seemingly signing a contract help? What does it give us?” Then he said, “It gives us that when we make a covenant we mean that since it is possible that something might separate them, they are making a covenant now, so that just as now they understand that there is love and equivalence between them, this covenant will persist even if afterwards things will come that should separate them. Still, the connection they are establishing now will be permanent. Accordingly, we should say that if afterwards things will come that should separate them, we should say that each one should go above reason and say that they will not notice what they see within reason, but go above reason. Only in this way can the covenant hold and there will be no separation between them.

**47. Maor VaShemesh, Portion Ekev**

The most important is for each and every one to annul himself completely and not think of himself as righteous or that he counts at all among the friends. It is known that in every ten there is Shechina [Divinity], and this is a complete level. In a complete level, there are head, hands, legs, and heels. It follows that when every person regards himself as nothing in society, then he regards himself as a heel compared to the society, while they are the head, the body, and the higher organs. When each one thinks of himself in this way, they make the gates of abundance and every lushness in the world open up to them, and the most important is that righteous who can best grasp a discernment that is more “null” than all of them. Through him, all the abundance flows.

**48. RABASH, Article No. 18**

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.

**49. The Ramchal Group Takanon [constitution]**

These are the words of the covenant that the friends have taken upon themselves. They have hereby signed that they will observe them for the sake of unifying the Creator with His Shechina [Divinity] for they all became as one man to do this work, the work of God. And in this work, each of them will be considered as all of them.

This is what they have taken upon themselves:

This learning will not be in order to receive reward of any sort of expecting reward or for any other thought or inclination, but only for the correction of the Shechina and the correction of the whole of Israel, the people of the Lord, to bring contentment to their Maker. They will receive no reward from this, but rather merit performing more such corrections, and so as to unify the Creator and His Shechina, and to correct all of Israel. This learning will by no means be regarded as a personal correction of one of the friends, even for atonement of iniquities. Rather, the only complete intention in him will be to correct the Shechina and for the correction of all of Israel.

**50. Pri HaAretz [Fruit of the Land], Letter No. 10**

The thing that leads to keeping from ignorance and cessation of Dvekut [adhesion] is the connection and love, and true peace in Dvekut among friends. Indeed, without this, he is in concealment of the Face. If his heart rushes to separate him from people over some hatred and envy, he should quickly run to his brothers, the friends who truly listen to the voice of the Creator, and say, “My brothers, my soul, save me please and let me hear; the word of the Creator will heal my ruined heart.” One should accustom oneself to always instill love of friends in his heart until his dying day, and continue with this until his soul is adhered and they will cling to one another. Then, when all are as one man, the One will dwell within them and will shower them with ample salvations and comforts, and they will rise with an elevation of body and soul.

**The Law of Arvut for Humanity**

**51. Baal HaSulam, "The Writings of the Last Generation"**

The basis of my entire commentary is the will to receive imprinted in every creature, and which is disparity of form to the Creator. Thus, the soul has separated from Him as an organ is separated from the body, since disparity of form in spirituality is like a separating axe in corporeality. It is therefore clear that what the Creator wants from us is equivalence of form, at which time we adhere to Him once more, as before we were created.

This is the meaning of the words, “Adhere to His attributes; as He is merciful, etc.” It means that we are to change our attribute, which is the will to receive, and adopt the attribute of the Creator, which is only to bestow, so that all our actions will be only to bestow upon our fellow persons and benefit them as best as we can.

By this we come to the goal of adhering to Him, which is equivalence of form. What one is compelled to do for oneself, namely the necessary minimum for one’s self and one’s family’s sustenance, is not considered disparity of form, as “Necessity is neither condemned nor praised.” This is the great revelation that will be revealed in full only in the days of the Messiah. When this teaching is accepted, we will be rewarded with complete redemption.

**52. Baal HaSulam, "Peace in the World"**

We must thoroughly know the proportional value between the individual and the collective, between the individual and the collective that the individual lives in and nourishes from, in both matter and in spirit.

Reality shows us that an individual cannot exist in isolation without a sufficient number of people around him to serve him and help him provide for his needs. Hence, man is inherently born to lead a social life. Each and every individual in society is like a wheel that is linked to several other wheels placed in a machine. This single wheel has no freedom of movement in and of itself but continues with the motion of the rest of the wheels in a certain direction to qualify the machine to perform its general function.

And if there is some malfunction in the wheel, the malfunction is not evaluated relating to the wheel itself, but according to its service and role with respect to the whole machine.

**53. Baal HaSulam, "Introduction to The Book of Zohar", No. 68**

Do not be surprised that one person’s actions bring elevation or decline to the whole world, for it is an unbreakable law that the general and the particular are equal as two peas in a pod. Hence, all that applies to the general applies also to the particular. Moreover, the parts make what is found in the whole, for the general can appear only after the appearance of the parts in it, and according to the quantity and quality of the parts. Evidently, the value of an act of an individual elevates or declines the entire collective.

**54. Baal HaSulam, “Peace in the World"**

Do not be surprised if I mix together the well-being of a particular collective with the well-being of the whole world, because indeed we have already come to such a degree where the whole world is considered one collective and one society. That is, because each person in the world draws his life’s marrow and his livelihood from all the people in the world, he thereby becomes enslaved, to serve and care for the well-being of the entire world.

**55. Baal Hasulam. Peace in the World**

The benefit of each and every person within his collective is evaluated not according to his own benefit, but according to his service to the public. And vice-versa, we appreciate the measure of evil of each and every individual only according to the harm one inflicts upon the public in general, and not by one’s own individual value. These matters are crystal clear both from the perspective of the truth in them, and from the perspective of the good in them. This is because what is found in the collective is only what is found in the individual, and the benefit of the collective is the benefit of each and every individual. He who harms the collective takes his share in the harm, and he who benefits the collective takes his share in the benefit, since individuals are parts of the whole, and the whole is not worth in any way more than the sum of its individuals.

**56. Baal HaSulam, "Peace in the World"**

In our generation, when each person is aided for his happiness by all the countries in the world, it is necessary that to that extent, the individual becomes enslaved to the whole world, like a wheel in a machine.

Therefore, the possibility of making good, happy, and peaceful conducts in one state is inconceivable when it is not so in all the countries in the world, and vice versa. In our time, the countries are all linked in the satisfaction of their needs of life, as individuals were in their families in earlier times. Therefore, we can no longer speak or deal with just conducts that guarantee the well-being of one country or one nation, but only with the well-being of the whole world, for the benefit or harm of each and every person in the world depends and is measured by the benefit of all the individuals the world over.

**57. Baal HaSulam, "The Peace"**

The collective and the individual are one and the same, and the individual is not harmed because of his enslavement to the collective, since the freedom of the collective and the freedom of the individual are one and the same, too, and as they share the good, they also share the freedom. Thus, good attributes and bad attributes, good deeds and bad deeds are evaluated only with respect to the benefit of the public.

Of course, the above words apply if all the individuals perform their role toward the public to the fullest and receive no more than they deserve, nor take from their friend’s share. But if a part of the collective does not behave accordingly, as a result, they not only harm the collective, but they, too, are harmed.

We should not discuss further something that is known to all, and the aforesaid is only to show the drawback, the place that needs correction, namely that each and every individual will understand that his own benefit and the benefit of the collective are one and the same, and by this, the world will come to its full correction.

**58. Baal Hasulam. Writings of the Last Generation**

Everyone’s thoughts will be devoted to bestowal upon one’s fellow person, as is the nature of any edification that calculates it even before one feels one’s own needs… It is based on the observation that in consumption we are like any other animal. In addition, every loathsome act in the world stems from consumption. And vice-versa, we see that every joyous act in the world comes from the attribute of bestowal upon one’s fellow person. Thus, we should scrimp and reject thoughts of consumption for self, and fill our minds only with thoughts of bestowal upon our fellow person.

**59. Baal Hasulam. Newspaper "The Nation"**

The measure of egoism inherent in every creature is a necessary condition in the actual existence of the creature. Without it, it would not be a separate and distinct being in itself. Yet, this should not at all deny the measure of altruism in a person. The only thing required is to set distinct boundaries between them: The law of egoism must be kept in all its might, to the extent that it concerns the minimum existence. And with any surplus of that measure, permission is granted to waive it for the well-being of one’s fellow person.

**60. Baal HaSulam, "One Commandment"**

The first and only Mitzva that guarantees the achievement of the aspiration to attain Lishma is to resolve not to work for oneself, apart for the necessary works—merely to provide for one’s sustenance. In the rest of the time, he will work for the public: to save the oppressed, and every being in the world that needs salvation and benefit

There are two advantages to this Mitzva: 1) Each one will understand that he is working because this work is approved and agreeable to all the people in the world. 2) This Mitzva may better qualify him to observe Torah and Mitzvot Lishma, since the preparation is part of the goal. This is so because by accustoming oneself to serving people, one benefits others and not oneself. Thus, one gradually becomes fit to observe the Mitzvot of the Creator under the required condition—to benefit the Creator and not himself. Naturally, the intention should be to observe the Mitzvot of the Creator.

**61. Baal HaSulam, "Introduction to the Book Panim Meirot uMasbirot", Item 22.**

One does not live for oneself, but for the whole chain. Thus, each and every part of the chain does not receive the light of life into itself, but only distributes the light of life to the whole chain.

**62. Likutey Moharan, First Edition, Mark 5**

Every person should say, “The whole world was created only for me” (Sanhedrin 37). It follows that if the whole world has been created for me, I have to look and delve into the correction of the world at all times, satisfy the needs of the world, and pray for them.

**63. Baal HaSulam, "Anyone Who Is Sorry for the Public”**

A servant of the Creator who is not sorry for the public but feels only his own personal lack, his receptacle for abundance is also not greater. As a result, he will not be able to receive the collective revelation of Godliness in the form of the comfort of the public, since he did not prepare a Kli to receive this collective discernment, but only his individual discernment.

Conversely, one who is sorry for the public and feels the troubles of the public as his own trouble is rewarded with seeing the complete revelation of the Shechina, meaning the comfort of the whole of Israel. Because his lack is a collective lack, the abundance of Kedusha [holiness] is also collective.

**64. Degel Machaneh Ephraim, BeShalach [When Jacob Sent]**

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the Shechina [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the Shechina appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the Shechina.

**Israel Is Responsible For The Correction Of The World**

**65. Baal HaSulam, "The Writings of the Last Generation"**

Life’s direction is to attain adhesion with Him, strictly to benefit the Creator, or to reward the public with achieving adhesion with Him.

**66. Baal HaSulam, Man’s Actions and Tactics**

All the souls in the world must unite and merge into one soul, truly one, which emerges out of all the souls and they truly become one, as in the beginning of creation, when only one man [Adam] was created, and from his Zivugim [couplings], he engendered sons, and the sons follow in his ways, making Zivugim until this world is made, with seventy nations, and from within them, the seed of Israel. At the end of correction, they will merge in one another until all of them will become one man like Adam HaRishon.

**67. Baal HaSulam, "The Arvut" [Mutual Guarantee], No. 19**

Rabbi Elazar, son of Rashbi, clarifies the matter of Arvut even further. It is not enough for him that all of Israel be responsible for one another, but the whole world is included in the Arvut.

**68. Sefat Emet, Shemot [Exodus], Portion Yitro [Jethro]**

The children of Israel became responsible for the correction of the entire world by the power of the Torah. Everything depends on the children of Israel. As they correct themselves, so are all creations drawn after them.

**69. Baal Hasulam. The Arvut [Mutual Guarantee], item 20**

The end of the correction of the world will only be by bringing all the people in the world under His work, as it is written, “And the Lord will be King over all the earth; in that day, the Lord will be one and His name one.” The text specifies, “on that day,” and not before. And there are several more verses, “For the earth will be full of the knowledge of the Lord…” “…and all the nations will flow unto him.” But the role of Israel toward the rest of the world resembles the role of our holy fathers toward the Israeli nation: As the righteousness of our fathers helped us develop and cleanse until we became worthy of receiving the Torah, for were it not for our fathers, who observed the whole of the Torah before it was given, we would certainly not be any better than the rest of the nations, as mentioned in Item 12, so it is upon the Israeli nation—through Torah and Mitzvot—to qualify itself and all the people of the world to develop until they take upon themselves that sublime work of the love of others. This is the ladder to the purpose of creation, which is Dvekut with Him.

**70. Baal Hasulam. The Arvut [Mutual Guarantee], item 28**

“Now, if you surely listen to My voice and keep My covenant,” meaning make a covenant on what I am telling you here: to be My Segula from among all peoples. This means that you will be My Segula, and sparks of purification and cleansing of the body will pass through you onto all the peoples and the nations of the world, for the nations of the world are not yet ready for this, and at any rate, I need one nation to start with now, so it will be as a remedy for all the nations. For this reason, He ends, “for all the earth is Mine,” meaning all the peoples of the earth belong to Me, as do you, and are destined to adhere to Me. But now, while they are still incapable of performing that task, I need a virtuous people.

**71. Maor Eynaim, Yitro [Jethro]**

It is known that the whole world, with all created beings, must receive their vitality from the Creator all the time and at any given moment. Therefore, it is appropriate and fitting for the righteous to be a medium between the Creator and the entire world, to connect everything to Him, to make a pathway and a track, a passage for the abundance and vitality, and a pipeline to pour down to all created beings. He is the one who unites heaven and earth, who connects the whole world to the Creator, so they will not part from Him.

**72. Baal HaSulam, "The Arvut [Mutual Guarantee]", No. 24**

The Israeli nation had been constructed as a sort of gateway by which sparks of purity would flow onto the entire human race throughout the world.

And these sparks multiply daily, like one who gives to the treasurer until they are filled sufficiently, meaning until they develop to such an extent that they can understand the pleasantness and tranquility that are found in the kernel of love of others, for then they will know how to shift the balance to the side of merit, and will place themselves under His burden, and the side of sin will be eradicated from the earth.

**73. Baal Hasulam. Article “The Love of God and the Love of Man”**

The Israeli nation was to be a “passage.” This means that to the extent that Israel cleanse themselves by observing the Torah, so they pass their power on to the rest of the nations. And when the rest of the nations also sentence themselves to the side of merit, the Messiah will be revealed, whose role is not only to qualify Israel to the ultimate goal of Dvekut with Him, but to teach the ways of the Creator to all the nations, as it is written, “And all nations will flow unto Him.”

**74. Likutei Halachot, “The Blessing for the Scent, and a Blessing of Thanksgiving,” Rule No. 4**

There is a medium between all the worlds and the Creator, and it is the Israeli soul, which is very high at its root and is truly a Godly part. It is the medium that connects all the worlds with the Creator, and through it, the abundance and vitality and existence are drawn to all the worlds. For this reason, everything depends on Israel.

**75. Rav Kook, Israel’s Vocation and Its Nationalism**

Only when the Torah is exercised in Israel will complete peace and faithful love come, and the pure feeling of recognizing the brotherhood between people will develop… When that development is completed within us, at a degree that merits being a role model to many, all the nations will recognize it, and the blessing of pcece will begin to dwell in the world.

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