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

**Lesson 1: Revealing The Creator In The Connection Between Us**

**Each one of us has one goal - for Divinity to dwell among us.   
You made Me.   
Go out “in the field that the Creator blessed”.   
My brothers I seek.   
The center of the Ten  
One soul.**

**1. Baal Hasulam, Shamati 67, Depart from Evil**

Besides man’s body there is only the Creator. This is because it is the essence of creation that man is called “creature” only with respect to himself. The Creator wants man to feel that he is a separated reality from Him; but except for that, it is all “the whole earth is full of His glory.”

**2. Rabash. Article 5. (1987) What Is the Advantage in the Work More than in the Reward**A complete man is one who has been rewarded with “The Torah and the Creator and Israel are one.” Therefore, indeed, greeting the *Shechina* is very important because the purpose is for man to achieve this degree. But to come to greet the *Shechina* requires prior preparation, for one to be fit for it. In the words of our sages, this is called “As He is merciful, so you are merciful.” This is the interpretation of the verse, “and to cleave unto Him, cleave unto His attributes.” It means, as explained in the book *Matan Torah*[*The Giving of the Torah*], that only by a person working in love of others can he achieve *Dvekut*[adhesion] with the Creator.

**3. Baal Hasulam. Letter 4**   
You lack nothing except to go out to a field that the Lord has blessed, and collect all those flaccid organs that have drooped from your soul, and join them into a single body.

In that complete body, the Creator will instill His Divinity incessantly, and the high streams of light will be as a never ending fountain.

**4. 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”... 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.”

**5. 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, as it is written, “All who boast”, for you shall never see one who exits the collective without being clothed in pride, and woe unto him for he brings ruin to his soul. Even during work, when one prays alone, against his will he departs from the public and ruins his soul, 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.

**6. *Maor VaShemesh*, *Ekev***

It is of paramount importance that each and every one will not think of himself as righteous or special in the society and annul himself completely. 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 it is drawn the most through the person who is more regarded as “nothing” and as “a heel.”

**7. Baal HaSulam. Letter 13**You should know that there are many sparks of holiness in each one in the group. When you assemble all the sparks of holiness into one place, as brothers, with love and friendship, you will certainly have a very high level of holiness for a while, from the light of life.

**8. Rabbi Shmuel Bornstein, author of *Shem MiShmuel***

It is written “Gather, purify,” since gathering is more unification of the heart than the word “grouping.” “Grouping” pertains only to the body, although the views are not united. But a gathering of people is also with one heart. It is a gathering from the outside in, where they become very unified. Therefore, the word “gathering” applies mostly to the souls, since “soul” comes from the words “desire” and “yearning.” If each and every one yearns for his own benefit, although they all want the same thing, it is still not one view, since one wants one’s own benefit, and the other wants his own benefit. However, if they are complete, and also many yearn to satisfy the Creator’s will, this is certainly called “complete unification,” and deserves the title “gathering.”

**9. *Maor VaShemesh*, *VaYechi***

The essence of the assembly is for everyone to be in one unity and for all to seek but one purpose: to find the Creator. In every ten there is the *Shechina* [Divinity]. Clearly, if there are more than ten then there is more revelation of the *Shechina*. Thus, each one should assemble with his friend and come to him to hear from him a word about the work of the Creator, and how to find the Creator. He should annul before his friend, and his friend should do the same toward him, and so should everyone do. Then, when the assembly is with this intention, then “More than the calf wants to suckle, the cow wants to nurse,” and the Creator approaches them and He is with them, and great mercies and good and revealed kindness will be extended over the assembly of Israel.

**10. *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.

**11. Zohar. Nasso 105-106**   
It is written, “And let them make Me a Temple, that I may dwell among them”, since the Shechinah comes to the synagogue early. Happy is the man who is among the first ten at the synagogue because by them is the congregation completed, which it is not less than ten. They are the ones who are sanctified by the Shechinah first. But there must be ten in the synagogue at the same time, and not come bit by bit, so that the completion of the organs is not detained, for all ten are as organs of a single body in which Divinity dwells.

<http://files.kabbalahmedia.info/download/audio/heb_o_rav_2018-11-27_kitei-makor_achana-le-kenes_n1_p1.mp3>