**How Do We Organize Ourselves For Prayer**

**1. Zohar. Hukat 78**   
Anyone who wishes to evoke things of above—in an act or in a word—if that act or that word is not done properly, nothing is evoked. All the people in the world go to the assembly-house to evoke a matter above, but few are the ones who know how to evoke. The Creator is near to all those who know how to call Him and to evoke a matter properly. But if they do not know how to call upon Him, He is not close, as it is written, “The Lord is near to all those who call upon Him, to all who call upon Him in truth.” “In truth” means that they know how to properly evoke a true matter.

**2. Zohar. VaYetze 284-285**   
Wherever a person prays his prayer, he should incorporate himself in the public, in the manifold public, as it is written about Shunammite when Elisha told her… “Would you be spoken for to the king”... And she said, “I dwell among my own people.” In other words, she said, “I have no wish to be mentioned above, but to put my head among the masses and not leave the public. Similarly, man should be included in the public and not stand out as unique, so the slanderers will not look at him and mention his sins.

**3. Rabash 36. Who Hears a Prayer**“Hears a prayer.” There is a question: Why is prayer written in singular form if the Creator hears prayers, as it is written, “For you hear the prayer of every mouth of Your people Israel with mercy”? We should interpret that we have only one prayer to pray—to raise the *Shechina* [Divinity] from the dust, and by this all the salvations will come.

**4. Zohar. Introduction to the Book of Zohar, 183**the prayer that we pray is the correction of the Holy Divinity, to extend abundance to her, to satisfy all her deficiencies, for hence, all the requests are in plural form, such as “And grant us knowledge from You,” or “Bring us back, our Father, into Your law.” This is so because the prayer is for the whole of Israel, since all that there is in the holy Divinity exists in the whole of Israel. And what is lacking in her is lacking in the whole of Israel. It follows that when we pray for the whole of Israel, we pray for the Holy Divinity, since they are the same.

**5. Rabash 217. Run My Beloved**

It is a great rule that the person himself is called “a creature,” meaning only he alone. Other than him it is already considered the holy *Shechina*. It follows that when he prays for his contemporaries, it is considered that he is praying for the holy *Shechina*, who is in exile and needs all the salvations. This is the meaning of eternity, and precisely in this matter, the light of mercy can be revealed.

**6. Rabash. Art.15(1986) Prayer of Many**We can understand the importance of a prayer of many, as 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.

**7. Zohar. VaYehi. 515-516**

One should pray one’s prayer in the collective, since He does not despise their prayer, even though they are not all with intent and the will of heart, as it is written, “He has regarded the prayer of the destitute.” Thus, He only observes the prayer of an individual, but with a prayer of many, He does not despise their prayer, even though they are unworthy. “He has regarded the prayer of the destitute” means that He accepts his prayer, but it is an individual who is mingled with many. Hence, his prayer is as a prayer of many.

**8. Rabash.Art.7(1986) The Importance of a Prayer of Many**Baal HaSulam explained the matter of a prayer of many as a person praying for the many; this is called “a prayer of many.” This is why a prayer of many is called “a time of good will.” When a person prays for himself, he has slander and questions whether his prayer is truly worth acceptance. But when he prays for the public, it becomes irrelevant to scrutinize him and to see if he is worthy of his prayer being answered, since he is not asking for anything for himself, but only for the public. This is why it was said that a prayer of many is called “a time of good will” and his prayer is answered.

**9. Rabash. 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.

**10. 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. Even during work, when one prays alone, against his will he departs from the public and ruins his soul, and there was no awakening for any individual in the assembly of Israel to ask for anything individually, for no one needed anything because they did not feel as separate selves, and this was their power to come out of Egypt with a mighty hand. 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.

**11. Rabash Art.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.

**12. Noam Elimelech, Likutei Shoshana**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 though, since in the thought one’s prayer is easily accepted.

**13. The Gate of Incarnations, Introduction, Item 38**

My teacher warned me, and all the friends that were with him in the society, that prior to the morning prayer we should accept upon ourselves the positive commandment to "love your friend as yourself" with the intention to love all Israel as our own soul. And thus his prayer will rise together, with the prayer of all Israel, and achieve the correction above.

And concerning the love of friends among us, each and every one of us must include himself and feel as if he is a limb inside of his friend. And my teacher warned me greatly concerning this matter.

**14. Rabash. Art. 15(1986) 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.

**15. Rabash. Art.15(1986) 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.

**16. Rabash. Art.15(1986) Prayer of Many**If he has the strength to ask for such a prayer, then he will certainly face a true test—if he agrees to such a prayer. However, if he knows that what he is saying is only lip service, what can he do when he sees that the body disagrees with such a prayer to have pure bestowal without a hint of reception? Here there is only the famous advice—to pray to the Creator and believe above reason that the Creator can help him and the whole collective.

**17. Rabash. Art.28(1986) Congregation Is No Less than Ten**Our sages said (*Sanhedrin*, 39), “In every ten there is *Shechina*.” It is known that *Malchut* is called “tenth.” It is also known that the receiving *Kli* is also called “the *Sefira Malchut*,” who is the tenth *Sefira*, receiving the upper abundance. She is called “will to receive,” and all the creatures extend only from her. For this reason, a congregation is no less than ten, since all the corporeal branches extend from the upper roots. Therefore, according to the rule, “There is no light that does not have ten *Sefirot*,” in corporeality, something is not considered a congregation that can be regarded as important unless there are ten men there, such as the upper degrees.

**18. Rabash.Art.5(1984) What Does the Rule "Love Thy Friend as Thyself" Give Us**“A sacred audience,” we are referring to a number of individuals who have gathered and formed a unit. Afterwards, a head is appointed to the audience, etc., and this is called a *Minian* [ten/quorum] or a “congregation.” At least ten people must be present, and then it is possible to say *Kedusha* (a specific part of a Jewish prayer) at the service. *The Zohar* says about it: “Wherever there are ten, the *Shechina* [Divinity] dwells.” This means that in a place where there are ten men, there is a place for the dwelling of the *Shechina*.

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

The house of prayer is called a synagogue because this is where all the souls are assembled through the prayer that they pray there, since prayer is the aspect of Nefesh (soul). Hence the main part of the prayer is in the synagogue and in public.   
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.

**20. 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,” by everyone uniting with an immense feeling of the soul, to do the will of our Father in Heaven.

**22. Zohar. Nasso. Why Have I Come and There is No Man 105-108**   
It is written, why have I come and there is no man? How loved are Israel before the Creator, wherever they are, the Creator is with them because He has not removed His love from them, as 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, for the Creator has made man at once and established for him all the organs at the same time.

Once all of the man’s organs were completed at that time, each organ was properly established in itself. Likewise, since Divinity came to the synagogue first, there must be ten there together, and then it is completed because there is no congregation of less than ten, who correspond to *Malchut’s* ten *Sefirot*. As long as there are no ten together there, none of them is completed. Afterwards, the whole congregation is corrected, as it is written, “The king is glorified in the multitude of the people.” Hence, the people, who come after the first ten are all the correction of the body, the correction of the congregation, since the multiplication of the people increases the glory of the king.

When the Shechinah comes early, before the people came together in ten as is proper, the Creator calls out, why have I come and there is no man and there is no man whose organs have been corrected, and his body completed, which is called an assembly. When the body is incomplete there is no man, namely, the private organs that have already come are incomplete.

When the body is complete below, when there are ten, the upper divinity comes and enters that body and the lower becomes exactly like the ten sefirot above. Then everyone must be careful not to speak about things of this world, since Israel is now in the state of the upper perfection and is sanctified by the upper kedusha.

**23. Zohar. VaYakhel 150**

Happy is a man who knows how to set up his prayer properly. In this prayer, in which the Creator is crowned, he waits until all the prayers of Israel have concluded ascending and are included in the complete prayer, and then all is as perfect as it should be above and below.

**24. Rabash. Art. 5(1991) What Is, “The Good Deeds of the Righteous Are the Generations,” in the Work**We ask the Creator to give us the strength so we can perform all our actions for You, meaning for the sake of the Creator. Otherwise, meaning if You do not help us, all our actions will be only for our own benefit. That is, “If not,” meaning “If You do not help us, all our actions will be only for ourselves, for our own benefit, for we are powerless to overcome our will to receive. Therefore, help us be able to work for You. Hence, You must help us.” This is called “Do for Your sake,” meaning do this, give us the power of the desire to bestow. Otherwise, we are doomed; we will remain in the will to receive for our own sake.

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