**World Kabbalah Convention in Moldova - From Unity to One**

**Lesson 3: How do I Influence the Environment**

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

Every person should say, “The whole world was created only for me”. 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.

**2. Baal Hasulam. A Speech for the Completion of The Zohar**Just as 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*.

**3. Rabash. Article 13 (1985) Mighty Rock of My Salvation**Hence, the issue of *love of friends* is where each person in the group, besides having a desire of his own, acquires desire from the friends. This is a great asset that can be obtained *only* through love of friends. However, one should take great care not to be among friends who have no desire to examine themselves, the basis of their work—whether it is to bestow or to receive—and to see if they are doing things in order to reach the path of truth, which is the way of nothing but bestowal. Only in such a group is it possible to instill the friends with a desire to bestow, meaning that each will absorb a lack from the friends, which he himself lacks the power to bestow, and wherever he walks, he is eagerly searching for a place where perhaps someone will be able to give him the power to bestow. Hence, when he comes into a group where everyone is thirsty for the power to bestow, everyone receives this strength from everyone else. This is considered receiving strength from the outside in addition to the small power that he has within him.

**4. Rabash. Article 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.

**5. *Maor VaShemesh*, Portion Yitro**

One should depict his friend as serving the Creator more than him, and “authors’ [also counters’] envy will increase wisdom.” By this, he will grow increasingly stronger in the work of the Creator. This is the meaning of “Each one is burned by his friend’s canopy,” from the word “fervor.” By seeing that his friend’s canopy is bigger than his, a fire will burn in him and his soul will further ignite toward the work of the Creator, and he will attain more attainments of Godliness.

**6. 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.

**7. Rabash. Article 4 (1984) They Helped Every One His Friend**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.

**8. Rabash. Records. 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. Hence, both are cancelled.

**9. 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”. 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.

**10. Rabash. Article 17 (1986)**According to what is written, “In the multitude of people is the King's glory,” it follows that the greater the number of the collective, the more effective is the power of the collective. In other words, they produce a stronger atmosphere of greatness and importance of the Creator. At that time, each person’s body feels that he regards anything that he wishes to do for holiness—meaning to bestow upon the Creator—as a great fortune, that he has been privileged with being among people who have been rewarded with serving the King. At that time, every little thing he does fills him with joy and pleasure that now he has something with which to serve the King. To the extent that the society regards the greatness of the Creator with their thoughts during the assembly, each according to his degree originates the importance of the Creator in him. Thus, he can walk all day in the world of gladness and joy.