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

**Lesson 2 - In Arvut as one man**

*The connection in which we rise above self-concern and fully care for the others as one man together for the Creator, in the form of one will help his friend.*

**The conditions for actualizing the Arvut between us.   
From “I” to “Us”   
One does not deliver oneself from imprisonment.   
As one man in one heart.   
All of us enter the covenant of Arvut.**

***1. Likutei Halachot*, *Hoshen Mishpat*, *Hilchot Arev***It is impossible to observe Torah and *Mitzvot* [commandments] except through *Arvut* [mutual responsibility], when each one becomes responsible for his friend, since the essence of observing the Torah, which is the desire, is through unity. Therefore, anyone who wants to take upon himself the burden of Torah and *Mitzvot*, which is mainly through the intensification of the desire, should be included in the whole of Israel with great unity. It follows that precisely through the *Arvut*, when all are regarded as one, precisely by this they can observe the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend, there is no disparity of desire between them, and they are all included in one desire. By this they are incorporated in the upper desire, which is the end goal of the unity.

**2. A Speech for the Completion of The Zohar**   
Because 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. Baal Hasulam. The Love of God and the Love of Man**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.

**4. Rabash. Love of Friends - 1 (1984)**“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.

**5. Rabash. Concerning Love of Friends (1984)**Instead, 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.

**6. Rabash. They Helped Every One His Friend (1984)**“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.

**7. 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.

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

**9.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 one who blesses becomes a pipeline of bestowal and is therefore blessed.

**10. Rabash. 759 - Man As A Whole**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 envelopes them, and then they two become one person because the clothing that covers them is a single garment.

**11. Baal Hasulam. The Arvut 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. Baal Hasulam. The Arvut 17-18**All of 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, as mentioned in “Matan Torah,” Item 13. 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!” Meaning, as we said, since those rebels wallow in self-love, by their actions, they build an iron wall that prevents the observers of the Torah from even beginning to fully observe the Torah and *Mitzvot* in the measure of words “Love your friend as yourself,” which is the ladder for achieving *Dvekut*[adhesion] with Him. Indeed, how right were the words of the proverb that said, “Fool, we will both drown together in the boat!”

**13. Rabash. Letter 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.

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