**Selected Passages On The Topic - Arvut**

**1. 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 regarding each of its organs. For example, if the whole body thinks that a specific organ should serve it and please it, this organ will immediately know that thought and provide the contemplated pleasure. Also, if an organ thinks and feels that the place it is in is narrow, the rest of the body will immediately know that thought and sensation and move it to a comfortable place. However, should an organ be cut off from the body, they will become two separate entities; the rest of the body will no longer know the needs of the separated organ, and the organ will not know the thoughts of the body, to benefit it and serve 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.

**2. *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* should be included in the whole of Israel with great unity. For this reason, at the time of the reception of the Torah, they certainly became responsible for one another, since as soon as they want to receive the Torah they must all be included as one, in order to be incorporated in the desire. At that time, each one is certainly responsible for his friend because all are important as one. Precisely by each being responsible for his friend, which is the quality of unity, precisely by this they can observe the Torah. Without it, it would be utterly impossible to 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 form 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.

**3. 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.

**4. Rabash. Article 4(1984) “They Helped Every One His Friend”   
T**here 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 (knowledge) 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.

**5 Baal Hasulam. The Arvut (Mutual Guarantee), 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* (precept) of loving others in the full measure, expressed in the words: “Love thy friend as thyself”. This means that each and every one in Israel would take it upon himself to care and work for each member of the nation, and to satisfy all their needs, no less than the measure imprinted in him to care for his own needs. And once the whole nation unanimously agreed and said, “We shall do and we shall hear,” each member of Israel became responsible that nothing shall be missing from any other member of the nation. 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 keep the *Mitzva*, “Love thy friend as thyself” 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, who were standing ready to provide for him.

**6. Rabash. Article 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.

**7. 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 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 Creator," that is, *Dvekut* with the Creator. Do not do anything that does not promote 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*.

**8. 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.” That means that they possess anything that comes within the clothing of the body, and they cannot hold anything that is not clothed within the body 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.”

**9. 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.

**10. The RAMA”K, The Manner of the Righteous, The Thirteen Attributes**Israel are responsible one for another because in each person there is a part of his friend, and when one sins he blemishes himself and he blemishes the part of his friend within him. It follows that for this reason his friend is responsible for him. Hence they are part of each other. Therefore it is good for one to seek the good of his friend, and seek the good of his friend and his honor should be desirable for him as his own for it is truly so. For this reason we were commanded “Love your friend as yourself”. And it is fitting that one should want right for his friend and not speak any evil of him, and that he should not desire the Creator to condemn him, nor his grief. One should not desire the condemnation of his friend and neither his sorrow and neither his corruption, rather he should feel bad as if he was immersed in that same sorrow, God forbid, or in the same goodness.

**11. 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.

**12. Baal Hasulam. Matan Torah 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 never lack a thing, and moreover, that they will keep it with a mighty love, with their very heart and soul, in the full meaning of the *Mitzva*, “Love thy friend as thyself,” then it is beyond doubt that no man of the nation will need to worry about his own well being. Because of that, he becomes completely free of securing his own survival and can easily keep the *Mitzva*, “Love thy friend as thyself,” 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, because now they were capable of keeping it.

**13. Baal Hasulam, The Arvut, Items 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* until each cares and satisfies the needs of his friends, they can fully keep the Torah and *Mitzvot*, meaning bring contentment to their Maker (Item 13). And on the negative side, if a part of the nation does not want to keep the *Arvut*, but rather chooses to wallow in self-love, they cause the rest of the nation to remain immersed in their filth and lowliness without ever finding a way out of their filth.Therefore, the Tana (Rabbi Shimon Bar Yochai) described the *Arvut* as two people on a boat, when one of them began to drill a hole in the boat. His friend asked, “Why are you drilling?” He replied, “What business is it of yours? I am drilling under me, not under you.” So he replied, “Fool! We will both drown together!”

**14. Rabash.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.

**15. 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. By this we can understand the verse, “He who blesses is blessed,” since one who blesses becomes a pipeline of bestowal and is therefore blessed.

**16. 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 evoke the heart of the friends until the flame rises by itself, as our sages said about it, “When you light up the candles.” By that, you will be rewarded with awakening the love of the Creator upon us.

**17. 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.

**18. Baal Hasulam. Letter 2**

I shall advise you to evoke within you fear of the coolness of the love between us. And although the intellect denies this depiction, think for yourself—if there is a tactic by which to increase love and one does not increase, that too is considered a flaw. It is like a person who gives a great gift to his friend. The love that appears in his heart during the act is unlike the love that remains in the heart after the fact. Rather, it gradually wanes each day until the blessing of the love can be entirely forgotten. Thus, the receiver of the gift must find a tactic every day to make it new in his eyes each day. This is all our work—to display love between us, each and every day, just as upon receiving, meaning to increase and multiply the intellect with many additions to the core, until the additional blessings of now will be touching our senses like the essential gift at first. This requires great tactics, set up for the time of need.

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