**Preparation for the World Virtual Convention 2020
The Principles of Spiritual Work in The Ten**

**1. RABASH, Article No. 1 (1984) "Purpose of Society – 1"**

We gather here—to establish a society where each of us follows the spirit of bestowing upon the Creator. And to achieve bestowal upon the Creator, we must begin with bestowal upon man, which is called “love of others.”

And love of others can only be through revoking of one’s self. Thus, on the one hand, each person should feel lowly, and on the other hand, be proud that the Creator has given us the chance to be in a society where each of us has but a single goal: for The *Shechina* [Divinity] to be among us.

**2. Baal HaSulam, Letter No. 4**

You lack nothing but 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 *Shechina* incessantly, and the fountain of intelligence and high streams of light will be as a never ending fountain.

**3. Rabash. Article 13 (1985) Mighty Rock of My Salvation**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... 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 1 (1984),"Purpose of Society – 2"**

Without annulling self-love, it is impossible to achieve *Dvekut* [adhesion)] with the Creator, meaning equivalence of form.

And since it is against our nature, we need a society that will form a great force so we can work together on annulling the will to receive, called “evil,” as it hinders the achievement of the goal for which man was created.

For this reason, society must consist of individuals who unanimously agree that they must achieve it. Then, all the individuals become one great force that can fight against itself, since everyone is integrated in everyone else. Thus, each person is founded on a great desire to achieve the goal.

To be integrated in one another, each person should annul himself before the others. This is done by each seeing the friends’ merits and not their faults. But one who thinks that he is a little higher than his friends can no longer unite with them.

**5. *Maor VaShemesh*, *Ekev***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.”

**RABASH, Article No. 14, "The Need for Love of Friends"**

There is a special power in the adhesion of friends. Since views and thoughts pass from one to the other through the adhesion between them, each is mingled with the power of the other, and by that each person in the group has the power of the entire society. For this reason, *although each person is an individual, he has the power of the entire group*.

**7. RABASH, Article No. 8 (1985), "Make for Yourself a Rav and Buy Yourself a Friend – 2"**

Those people agreed to unite into a single group that engages in love of friends is that each of them feels that they have one desire that can unite all their views, so as to receive the strength of love of others. There is a famous maxim by our sages, “As their faces differ, their views differ.” Thus, those who agreed among them to unite into a group understood that there isn’t such a great distance between them in the sense that they recognize the necessity to work in love of others. Therefore, each of them will be able to make concessions in favor of the others, and they can unite around that.

**8. RABASH, Article 17 (1987), "The Meaning of the Strict Prohibition to Teach Idol Worshipers the Torah"**

It is impossible to receive the influence of the society if he is not attached to the society, meaning if he does not appreciate them. To the extent that he does, he can receive from them the influence without any work, simply by adhering to the society.

**9. *Maor VaShemesh*, The Meaning of Rosh Hashanah**The main path of repentance is to unite our hearts in love of friends, to unite with each one with love and with one heart, to serve the Creator and work shoulder to shoulder, connect with one another and be locked in each other’s heart, to be one bundle, to serve the Creator wholeheartedly.

**10. *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.

**11. RABASH, Letter No. 5**

You should do more in love of friends. It is impossible to achieve lasting love, unless through *Dvekut* [adhesion], meaning that the two of you will unite in a tight bond. This can be only if you try to “undress” the clothing in which the inner soul is placed. This clothing is called “self-love,” for only this clothing separates two points. But if we walk on the straight path, the two points—which are discerned as two lines that refute one another—become a middle line that contains both lines together.

**12. RABASH, Article 17, (1984) "Concerning the Importance of Friends"**

How can one consider one’s friend greater than himself when he can see that his own merits are greater than his friend’s, that he is more talented and has better natural qualities? There are two ways to understand this:

1. He is going with faith above reason: once he has chosen him as a friend, he appreciates him above reason.

2. This is more natural—within reason. If he has decided to accept the other as a friend, and works on himself to love him, then it is natural with love to see only good things. And even though there are bad things in one’s friend, he cannot see them, as it is written, “love covers all transgressions.”

**13. RABASH, Article No. 17, Part 1 (1984) "Concerning the Importance of Friends"**

If one has love of friends, the rule in love is that you want to see the friends’ merits and not their faults. Hence, if one sees some fault in one’s friend, it is not a sign that his friend is at fault, but that the seer is at fault, meaning that because his love of friends is flawed, he sees faults in his friend.

Therefore, now he should not see to his friend’s correction. Rather, he himself needs correction. It follows from the above-said that he should not see to the correction of his friend’s faults, which he sees in his friend, but he himself needs to correct the flaw he has created in the love of friends. And when he corrects himself, he will see only his friend’s merits and not his faults.

**14. Rabash. Article 30 (1988) What to Look For in the Assembly of Friends**Love of friends that is built on the basis of love of others, by which they can achieve the love of the Creator, is the opposite of what is normally considered love of friends. In other words, love of others does not mean that the friends will love me. Rather, it is I who must love the friends. For this reason, it makes no difference if the friend slanders him and must certainly hate him. Instead, a person who wishes to acquire love of others needs the correction of loving the other. Therefore, when a person makes the effort and judges him to the side of merit, it is a *Segula* [remedy/power/virtue], where by the toil that a person makes, which is called “an awakening from below,” he is given strength from above to be able to love all the friends without exception.

**15. RABASH, Article No. 30 (1988) "What to Look For in the Assembly of Friends"**

When a person makes the effort and judges him to the side of merit, it is a *Segula* [remedy/power/virtue], where by the toil that a person makes, which is called “an awakening from below,” he is given strength from above to be able to love all the friends without exception. This is called “Buy yourself a friend,” that a person should make an effort to obtain love of others. And this is called “labor,” since he must exert above reason. Reasonably thinking, “How is it possible to judge another person to the side of merit when his reason shows him his friend’s true face, that he hates him?” What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve *Dvekut* [adhesion] with the Creator, called “equivalence of form,” meaning not to think of his own benefit. Thus, why is subduing a difficult thing? The reason is that he must revoke his own worth, and the whole of the life that he wishes to live will be only with the consideration of his ability to work for others’ benefit, beginning with love of others, between man and man, through the love of the Creator. Hence, here is a place where he can say that anything he does is without any self-interest, since by reason, the friends are the ones who should love him, but he overcomes his reason, goes above reason, and says, “It is not worth living for myself.”

**16. RABASH, Letter No. 40**

Through the wearing out of the hearts, even of the strongest ones, each will bring out warmth from the walls of his heart, and the warmth will ignite the sparks of love until a clothing of love will form. Then, both of them will be covered under one blanket, meaning a single love will surround and envelop the two of them, as it is known that *Dvekut* [adhesion] unites two into one.

And when one begins to feel the love of his friend, joy and pleasure immediately begin to awaken in him, for the rule is that a novelty entertains. His friend’s love for him is a new thing for him because he always knew that he was the only one who cared for his own well being. But the minute he discovers that his friend cares for him, it evokes within him immeasurable joy, and he can no longer care for himself, since man can toil only where he feels pleasure. And since he is beginning to feel pleasure in caring for his friend, he naturally cannot think of himself.

**17. Zohar Laam, Aharei Mot [After the Death], "Behold, How Good and How Pleasant", No. 65-66
“**Behold, how good and how pleasant it is for brothers to also sit together.” These are the friends as they sit together, and are not separated from each other. At first, they seem like people at war, wishing to kill one another. Then they return to being in brotherly love. The Creator says about them, “Behold, how good and how pleasant it is for brothers to also sit together”. The word, “also,” comes to include the Shechina with them. Moreover, the Creator listens to their words and He has contentment and delights with them.

18. העיקר הוא התחברות ואהבה וחיבה באמת בין החברים, זה גורם כל הישועות והמתקת הדינים, שתתאספו ביחד באהבה ואחוה וריעות, ועל ידי זה מסולקים כל הדינין, ונמתקים ברחמים, ונתגלה בעולם רחמים גמורים וחסדים מגולים על ידי התחברות.

**(מאור ושמש. פרשת דברים)**

**19. RABASH, Article No. 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.

**20. RABASH, Letter No. 8**

Once I have acquired this above-mentioned clothing, sparks of love promptly begin to shine within me. The heart begins to long to unite with my friends, and it seems to me that my eyes see my friends, my ears hear their voices, my mouth speaks to them, the hands embrace, the feet dance in a circle, in love and joy together with them, and I transcend my corporeal boundaries. I forget the vast distance between my friends and me, and the outstretched land for many miles will not stand between us.

It is as though my friends are standing right within my heart and see all that is happening there, and I become ashamed of my petty acts against my friends. Then, I simply exit the corporeal vessels and it seems to me that there is no reality in the world except my friends and I. After that, even the “I” is cancelled and is immersed, mingled in my friends, until I stand and declare that there is no reality in the world—only the friends.

**21. RABASH, Assorted Notes. Article 759 “Man as a Whole”**

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.

**22. RABASH, Article 19 (1990) "Why Is the Torah Called “Middle Line” in the Work – 2"**

One must believe as was said above, that “there is none else besides Him,” meaning that it is the Creator who compels him to do the good deeds, but since he is still unworthy of knowing that it is the Creator who commits him, the Creator dresses Himself in dresses of flesh and blood, through which the Creator performs these actions. Thus, the Creator acts in the form of *Achoraim* [posterior].

In other words, the person sees people’s faces but he should believe that behind the faces stands the Creator and performs these actions. That is, behind the man stands the Creator and compels him to do the deeds that the Creator wants. It follows that the Creator does everything, but the person regards what he sees and not what he should believe.

**23. Baal Hasulam. Not The Time For The Livestock To Be Gathered**

This is the meaning of a prayer in public, that 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 in (*Midrash Rabbah*, Chapter 7, Item 6) “All who is proud,” etc., for there cannot be one who retires from the public unless with an attire of pride. Woe unto him, for he inflicts ruin on 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 one’s strength into the whole of Israel with every plea to the Creator in the prayer and [...] include himself in the only one, the root of all of Israel.

**24. 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.

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

The ascension of the soul and its completeness is mainly 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.

**26. 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” (See the *Sulam* Commentary, Part 1, Item 103). 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.

**27. Baal HaSulam, Letter No. 2**

I shall advise you to evoke within you fear of the coolness of the love between us. Although the intellect denies such a depiction, think for yourself—if there is a tactic by which to increase love and one does not increase it, 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 not like 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.

**28. Baal HaSulam, "The Arvut [Mutual Guarantee]", No. 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.

**29. Rabbi Nachman of Breslov, *Likutey Halachot* [*Assorted Rules*], *Hoshen Mishpat*, “Rules of the Guarantor”**

It is impossible to observe the Torah and *Mitzvot* [commandments/good deeds] unless through *Arvut* [mutual responsibility], when each one becomes responsible for his friend. Since the essence of observance of the Torah, which is the desire, is through unity, anyone who wishes to take upon himself the burden of Torah and *Mitzvot*, which is primarily by overcoming the desire, must be included in the whole of Israel in great unity. For this reason, at the time of the reception of the Torah, they immediately became responsible for one another because they were regarded as one. Precisely by each being responsible for his friend, which is the quality of unity, specifically by this can they observe the Torah. Without it, it would not be possible to observe the Torah whatsoever, since the heart of observing the Torah, which is the desire, is through unity, when all are regarded as one. It follows that specifically through *Arvut*, which is when everyone are regarded as one, is the heart of observing the Torah, since the essence of love and unity is in the desire, when each one is pleased with his friend and there is no disparity of desire among them, and all are included in one desire, by which they are included in the upper desire, which is the purpose of the unity.

**30. RABASH. Letter No. 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.

**31. *Degel Machaneh Ephraim*, *BeShalach* [When Jacob Sent]**

One who truly wants to serve the Creator must include himself with all creations, connect himself with all the souls, include himself with them, and they with him. That is, you should leave for yourself only what is needed for connecting the *Shechina* [Divinity], so to speak. This requires closeness and many people, for the more people serve the Creator, the more the light of the *Shechina* appears to them. For this reason, one must include himself with all the people and with all creations, and raise everything to their root, to the correction of the *Shechina*.

**32. Baal HaSulam. The Freedom**

Only in the matter of the choice of environment is man’s reign over himself measured, and for this he should receive reward or punishment.

**33. Baal HaSulam, Shamati, Article No. 225, "Raising Oneself"**

One cannot raise oneself above one’s circle. Hence, one must nurse from one’s environment, and he has no other way except through Torah and much work. Therefore, if one chooses for oneself a good environment, he saves time and efforts since he is drawn according to his environment.

**34. RABASH. Letter 21**

Therefore, this is the only point on which we must make every effort that one has acquired from the point in the heart, since each point in the heart gives strength to work, but if this force is used to serve the environment.

**35. RABASH, Article No. 7 (1984), According to What Is Explained Concerning “Love Thy Friend as Thyself”**

The advice for one to be able to increase his strength in the rule, “Love thy friend,” is by love of friends. If everyone is nullified before his friend and mingles with him, they become one mass where all the little parts that want the love of others unite in a collective force that consists of many parts. And when one has great strength, he can execute the love of others.

And then he can achieve the love of God. But the condition is that each will annul before the other. However, when he is separated from his friend, he cannot receive the share he should receive from his friend.

Thus, everyone should say that he is nothing compared to his friend.

**36. RABASH, Article No. 2 (1984), "Concerning Love of Friends"**

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.

**37. Baal HaSulam, Letter No. 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 to 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.

**38. RABASH, Article 21 (1986), "Concerning Above Reason"**

Only through bonding with the society and the envy that he feels toward the friends when he sees that they have better qualities than his own. It motivates him to acquire their good qualities, which he doesn’t have and of which he is jealous.

Thus, through the society, he gains new qualities that he adopts by seeing that they are at a higher degree than his, and he is envious of them. This is the reason why now he can be greater than when he didn’t have a society, since he acquires new powers through the society.

39. ראוי ונכון להחזיק במעוז אהבת חברים, ולקרב אותם לדרך ה', כי על ידי זה, יוכל להמשיך הארה לאורך ימים, על ידי מה שמקרבם לעבודת הבורא.

**(מאור ושמש. פרשת כי תצא)**

**40. *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.

**41. Baal HaSulam, Shamati, Article No. 99, "He Did Not Say Wicked or Righteous"**

If one does not have any desire or craving for spirituality, if he is among people who have a desire and craving for spirituality, if he likes these people, he, too, will take their strength to prevail, and their desires and aspirations, although by his own quality, he does not have these desires and cravings and the power to overcome. But according to the grace and the importance he ascribes to these people, he will receive new powers.

**42. RABASH, Article No. 21 (1986), "Concerning Above Reason"**

Can be obtained by adhesion of friends—new qualities by which they will be qualified to achieve *Dvekut* with the Creator. And all this can be said while he sees the merits of the friends. At that time, it is relevant to say that he should learn from their actions. But when he sees that he is better qualified than they are, there is nothing he can receive from the friends. This is why they said that when the evil inclination comes and shows him the lowliness of the friends, he should go above reason. But certainly, it would be better and more successful if he could see within reason that the friends are at a higher degree than his own. With that we can understand the prayer that Rabbi Elimelech had written for us, “*Let our hearts see the virtues of our friends, and not their faults*.”

**43. RABASH, Article No. 4 (1984)," They Helped Every One His Friend"**

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.

**44. Rabash. Article 30 “What to Look For in the Assembly of Friends“ (1988)**

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.

**45. RABASH, Article No. 17 (1986), "The Agenda of the Assembly-2"**

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.

**46. RABASH, Letter No. 40**

And in the matter of love, it is through “Buy yourself a friend.” In other words, through actions, one buys one’s friend’s heart. And even if he sees that his friend’s heart is like a stone, it is no excuse. If he feels that he is suitable for being his friend in the work, then he must buy him through deeds. […]

Each gift that he gives to his friend is like a bullet that makes a hollow in the stone. And although the first bullet only scratches the stone, when the second bullet hits the same place, it already makes a notch, and the third one makes a hole.

And through the bullets that he shoots repeatedly, the hole becomes a hollow in his friend’s heart of stone, where all the presents gather. And each gift becomes a spark of love until all the sparks of love accumulate in the hollow of the stony heart and become a flame.

The difference between a spark and a flame is that where there is love, there is open disclosure, meaning a disclosure to all the peoples that the fire of love is burning in him. And the fire of love burns all the transgressions one meets along the way.

**47. Baal HaSulam, "Matan Torah" [The Giving of the Torah], Letter 15**

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 not lack a thing, and moreover, they will engage in this with great love, with their very heart and soul, in the full meaning of the *Mitzva*, “Love your friend as yourself,” it is then beyond doubt that no one in the nation will need to worry about his own well-being.

Because of this, one becomes completely free of securing his own survival and can easily observe the *Mitzva*, “Love your friend as yourself,” 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, for now they were capable of observing it.

**48. RABASH, Assorted Notes. Article 759 “Man as a Whole”**

After one receives the garment of love from another, he enjoys only the love of the other and forgets about self-love. At that time, each of them begins to receive pleasure only from caring for his friend, and they cannot worry about themselves because one can labor only where he can receive pleasure.

Since he is enjoying love of others and receives pleasure specifically from that, he will take no pleasure in caring for himself.

**49. *Degel Machaneh Ephraim*, *VaEtchanan***

It is written, “The Lord is one and Israel are one”; hence, they are adhered to the Creator, since it befits the One to cling to the one. And when is this? It is when Israel are bundled and attached together in complete unity. At that time, they are regarded as one, and the Creator is upon them, for He is one.

But when their hearts divide and they are apart from one another, they cannot be adhered to the One and the Creator is not on them. Rather, another God is on them. This is implied in the verse, “And you who are adhered,” meaning when you are adhered and united with each other, “You are alive every one of you.” When they are in one unity. Then it befits the One to cling to the one, and the one Creator is upon them.

**50. Baal HaSulam, Letter No. 47**Let me remind you the validity of love of friends in spite of everything at this time, for it is upon this that our right to exist depends, and upon this our near-to-come success is measured. Hence, turn away from all the imaginary engagements and set your hearts on thinking thoughts and devising proper tactics to truly connect your hearts as one, so the words “Love your friend as yourself” will literally come true in you, for a verse does not reach beyond the literal, and you will be cleaned by the thought of love that will cover all crimes. Test me in that, and begin to truly connect in love, and then you will see, “the palate will taste”.

**51. Baal HaSulam, Letter No. 49**I order you to begin to love one another as yourselves with all your might, to ache with your friends’ pains, and rejoice in your friends’ joys as much as possible. I hope that you will keep these words of mine and execute this matter to the fullest.

**52. RABASH, Letter No. 66**A person should have the power and force to overcome his qualities, to turn them into being in favor of others, for by that he will later be rewarded with working with those qualities for the Creator. Because once a person has already been corrected in his qualities so he can work in favor of others, he can work on the matter of faith in the Creator, for then he is fit to be rewarded with faith, for then he already has equivalence of form, called, “Cleave onto his attributes,” as in, “As He is merciful, be you merciful.”

**53. RABASH, Article 13 (1986), "Come unto Pharaoh – 2"**We should know that we were given love of friends to learn how to avoid blemishing the King’s honor. In other words, if he has no other desire except to give contentment to the King, he will certainly blemish the King’s honor, which is called “Passing on *Kedusha* [holiness/sanctity] to the external ones.” For this reason, we mustn’t underestimate the importance of the work in love of friends, for by that he will learn how to exit self-love and enter the path of love of others. And when he completes the work of love of friends, he will be able to be rewarded with love of the Creator.

**54. RABASH, Article No. 19 (1990), Why Is the Torah Called “Middle Line” in the Work? - 2**The Ari writes (*Talmud Eser Sefirot*, Part 13, Item 152), “There is the matter of *Se’arot* [hairs], which cover the light, so they do not enjoy the light as long as they are unworthy, since they might blemish.” The thing is that we must believe that the Creator gave us a desire and yearning to do good deeds. And as long as one is unworthy, he must not feel that the Creator compels him to do good deeds. This is why the Creator hides Himself in dresses, and this dressing is called *Lo Lishma* [not for Her sake]. In other words, sometimes the Creator hides Himself in a clothing of friends.

**55. Baal HaSulam, Shamati, Article No. 67, "Depart from Evil"**

Who thinks that he is deceiving his friend is really deceiving the Creator, since 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 separate reality from Him; but other than this, it is all “The whole earth is full of His glory.” Hence, when lying to one’s friend, one is lying to the Creator; and when saddening one’s friend, one is saddening the Creator.

**56. The Holy Shlah, *Shaar HaOtiot*, Vol. 2**

Although your friend's virtues are not as you would like, you must tolerate him and love him, for so the Creator created him.

**57. RABASH, Article No. 1 (1985), "Make for Yourself a Rav and Buy Yourself a Friend – 1"**

Everyone must make great efforts by himself to create the love of friends in his heart.

**58. RABASH, Article No. 8 (1985), "Make for Yourself a Rav and Buy Yourself a Friend – 2"**

After he has bonded with a group of people who wish to achieve the degree of love of the Creator, and he wishes to take from them the strength to work in order to bestow and be moved by their words about the necessity for obtaining the love of the Creator, he must regard each friend in the group as greater than himself. This is the reason why each one must feel that he is the smallest of them all, since one who is great cannot receive from one who is smaller than himself, much less be impressed by his words. Rather, it is only the smaller one who is impressed through appreciating the greater one.

**59.** ***Maor VaShemesh*, *Tetzave***The main thing that brings one to love another is by each one being lowly and despicable in his own eyes, always finding faults in everything he does, and seeing the righteousness and actions of one’s friend as very great in his eyes. By this he comes to love his friend and be in unity with him. Conversely, if he is great in his own eyes and feels proud, he naturally sees his friend’s faults and by this comes to hate him, since his friend is very lowly in his eyes.

**60. RABASH, Letter No. 40**

There is a prayer for it—that the Creator will help him by making him feel the love of his friend and make his friend close to his heart.

**61. Baal HaSulam, Letter No 13**

Make an effort to see the merits of the friends and not their faults at all, and connect in true love, together, until “Love will cover all crimes.”

**62. *Likutey Etzot*, "Peace,” Item 10**

One must not look at one's friend unfavorably, finding in him precisely that which is not good and searching for flaws in his friend's work. On the contrary, one must only look at the good and always search and find in him merit and good, and by this there will be peace with everything.

**63. Baal HaSulam, Letter No. 21**

If you do wish to cleanse the sins off you, you should engage in annulment of self-importance instead of the mortifications, meaning to feel that you are the lowest and the worst of all the people in the world. It requires much learning and education to understand this, and each time you should test yourself to see if you are not fooling and deceiving yourself. It also helps to lower yourself before your friend in practice.

However, you should be mindful that you lower yourself only before the right people. So if you wish to engage in it in practice, you can annul yourself before our group, and not before strangers, God forbid. However, you must know for certain that you are the worst and the lowest of all the people in the world, as this is the truth.

**64. Baal HaSulam, "The Dispute between Korah and Moses"**

The matter of lowliness becomes revealed primarily when one must do something that his friend obligates him to do, while his own view indicates the opposite of his friend’s view, and yet he subjugates himself. This is called “lowliness,” when he lowers his own view.

**65. Baal HaSulam, Article No. 821, "We Will Do and We Will Hear – 2"**

That person annuls himself before the other, not necessarily in external annulment, but also internally. Externality means that which is revealed outside, which is regarded as “revealed,” when it is visible to everyone that he does not consider himself as anything, but that he regards his friend as being at a higher degree than his own. This is shown by the things he does before his friend. But there is also internality, called “hidden.” These are the thought and the mind, which he must also annul before his friend. This is the meaning of “My soul shall be as dust to all.”

**66. RABASH, Article No. 9 (1984), "One Should Always Sell the Beams of His House"**

If a society is established with certain people, and when they gathered, there must have been someone who wished to establish specifically this “bunch.” Thus, he sorted out these people to see that they were suitable for each other. In other words, each of them had a spark of love of others, but the spark could not ignite the light of love to shine in each, so they agreed that by uniting, the sparks would become a big flame.

Hence, now, too, when he is spying on them, he should overcome and say, “As all of them were of one mind that they must walk on the path of love of others when the society was established, so it is now.” And when everyone judges his friends favorably, all the sparks will ignite once more and again there will be one big flame.

**67. Zohar Laam, VaYetze [And Jacob Went Out],**

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… “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.

**68. Baal HaSulam, "Anyone Who Is Sorry for the Public"**

"Anyone Who Is Sorry for the Public" […] Therefore, a servant of the Creator who is not sorry for the public but feels only his own personal lack, his receptacle for abundance is also not greater. As a result, he will not be able to receive the collective revelation of Godliness in the form of the comfort of the public, since he did not prepare a *Kli* to receive this collective discernment, but only his individual discernment.

Conversely, one who is sorry for the public and feels the troubles of the public as his own trouble is rewarded with seeing the complete revelation of the *Shechina*, meaning the comfort of the whole of Israel. Because his lack is a collective lack, the abundance of *Kedusha* [holiness] is also collective.

**69. RABASH, Article No. 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.

**70. RABASH, Article No. 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 manner, the light of mercy can be revealed.*

**71. RABASH, Article No. 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.

**72. RABASH, Article No. 15 (1986), "A 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.

**73. RABASH, Article No. 15 (1986), "A 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.

**74. RABASH, Article No. 15 (1986), "A 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.

**75. 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.

**76. Baal HaSulam, "He Who Prays for His Friend"**

“He who prays for his friend is answered first” (*Baba Kama* 92b).

This is seemingly a deceit. We should understand “answered first,” as in “Before they call, I will answer.” It means that for a person to be able to ask for his friend, one first needs assistance from above. Otherwise, the body does not agree.

**77. RABASH, Article No. 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.

**78. Baal HaSulam. Shamati. 76. On All Your Offerings You Shall Offer Salt**

“On all your offerings you shall offer salt,” meaning the covenant of the salt. The covenant corresponds to the mind. Normally, when two people do good to one another, when there is love between them, they certainly do not need to make a covenant. But at the same time, we can see that precisely when there is love, this is the usual time for making covenants. Then he said that the making of the covenant is for later.

This means that the agreement is made now so that later, if there comes a state where each of them thinks that the other’s heart is not whole with one’s friend, they will have an agreement. This agreement will obligate them to remember the covenant that they had made between them, in order to continue the old love in this state, too.

This is the meaning of “On all your offerings you shall offer salt,” meaning that all of the *Krevut*[1](https://kabbalahmedia.info/he/sources/cVnwhXZS?language=en#fn1) in the work of the Creator should be about the covenant of the King

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