

Bnei Baruch Kabbalah Academy in Europe  
Group Development Department

# **FUNDAMENTALS OF SPIRITUAL WORK IN KABBALISTIC GROUP**

**A Companion to the Writings of Rabash**



Kabbalah Masterclass Series – Vol. 1

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# INTRODUCTION



## 0.1. ABOUT THIS BOOK

Without much introduction, this book was written from a need to build a comprehensive manual for establishing a Kabbalistic group, in a way that it provides a person the optimal environment for his spiritual development. It teaches a person the fundamentals of connection in a Kabbalistic group, giving them a taste of the Kabbalist life, what really is building an environment - and this is a foundation that will stay in the person for life, no matter what framework for his development he chooses in the future.

The organization of this book was mostly made according to the 3rd semester of Kabbalah academy study – The fundamentals of spiritual work in Kabbalistic group. Hence the name of the book. We took this course as the basis of the organization of this book because we never had such a course in Kabbalah academy, that is organized in a way to give each person the opportunity to attain spirituality step by step. Although the course itself was build on the lessons of Rav Laitman, wherever we found incompleteness and uncertainties in explanations provided in the course, we fill them up with words of Rav Laitman, from his lessons and talks with the students, as well as the books he published, especially those dealing with studying in the group.

If the group gathers and wishes to build itself according to the materials outlined in this book, it will get them into a different mode and understanding of a group; they will begin to discover a new relationship between them, with feelings, connection between them and discernments they never had. And from this they will begin to feel what the Kabbalists spoke of on their flesh, reveal the spiritual sensations from their experience.

Besides that, materials in this book will enable them to create the Kabbalistic group in practice – the genuine group experience – from which they will feel how each of them is necessary and important for the others in the group, how they can help each other advance, and how they can (and will) become most valuable and important to each other. And the last, but not least, it will enable them to practically implement all of the advices of Rabash and feel together their spiritual development in all of it's layers – the group, study, dissemination...

### Social articles of Rabash – the foundation of this book

Writing is revealing. In every generation, Kabbalists write books because from generation to generation the souls have larger egos and a new perception. The conditions for the revelation of spirituality change and Kabbalists need to update and adapt the method of correction. The Kabbalistic articles, especially those written by Rabash, explain and teach us how to renew the appearance of the force of connection between us, the place for the revelation of the Creator.

### The uniqueness of the writings of Rabash

In his essay, "The Teaching of Kabbalah and Its Essence," Baal HaSulam explained the following:

***The wisdom of truth, like secular teachings, must be passed on from generation to generation. Each generation adds a link to its former one, and thus the wisdom evolves. Moreover, it becomes more suitable for expansion in the public.***

Rabash played a remarkable role in the history of Kabbalah, providing us with the necessary final link connecting the wisdom of Kabbalah to our human experience. Without his essays, few people in this generation would be able to attain spirituality, meant to be actually revealed in whole humanity. His

essays reveal a profound understanding of human nature. When person wishes to engage in his essays, what on first glance seemed to him as a formality of language, turns out to actually be the precise emotional path to the depths of human heart.

*"His writings show us the inner turning point where we must place our ladder and begin to climb. He accompanies us on this spiritual journey with astounding sensitivity to the trials and confusion that students may experience as they advance toward attainment. His words will enable readers to come to terms with their own nature, and to shift the emotions of fear and anger into liberation, joy, and confidence far more quickly than they would without his warmth and support."*

*"Without his essays, particularly those about one's work within the group, we would never know how to grow from Kabbalah enthusiasts into full-grown Kabbalists. Rabash is the only Kabbalist ever to offer a clear working method that can be used by anyone in the world – from the moment their point in the heart awakens until they accomplish their spiritual goal through their work in groups."*

### **How to approach the writings of Rabash?**

One who develops spiritually and connects to the inner meaning of these writings discovers an entire world within them. That person begins to realize that the text is like a system operating upon us. That is, it is not merely a text, but a program that envelopes one who begins to work with one's desire, building them in accord with the Upper system.

Through his writing, the Kabbalist does not only convey instructions for spiritual development, but also transfers inner strength from the Upper system. This is why reading Kabbalah writings advances people to spirituality.

*"In life you will never reach the height of the source materials. You will never be able to talk in such a manner as it is written, the depth of things... you are very superficial, and only sometimes you take some chunk of the thickness of microns from the source, a little more, and a little more... therefore, when you teach the source materials, you give the students the Light that is clothed in the letters, and when you speak in your name, you are giving letters without Light."*

*"I cannot imagine to myself how it is possible to learn without the source materials. And I constantly return to the source materials. If you come into my office in the middle of the day, when I have time and I am in front of my computer, I go over again and again the source materials which contain endless depth. Therefore they are the true source materials and contain the Light in them, all the rest don't."*

Meaning, the writings of Rabash are not just for reading, but are more like an experiential user's guide. Therefore, it is very important to work with them in order to see what they truly contain. One who works with these texts should try to put them into practice by living out all the states in his connection with the group Rabash describes in them.

While reading Kabbalah writings, we should intend for the Upper Force to bestow His quality upon us, to make us similar to Him. The reading affects us and we slowly begin to draw near Him according to our efforts, just as when children play games, the games cause them to grow and develop. Hence, in working with the essays of Rabash we should aim to connect to him, in order to receive the influence of the Reforming Light through him.

*"In fact, he always advised me to summarize the articles and to work with the texts. And to this day, I do, and I am always astonished by the insights they reveal. Today, I recommend the same to all my*

*students: work with the texts, summarize them, translate them, implement them in the group, and you will discover the power in the writings of Rabash."*

## 0.2. HOW TO USE THIS BOOK

As we stated out earlier, this book is mainly intended to be used by a group of people wanting to build themselves as a Kabbalistic group. Therefore, the materials outlined in this book are organized in a way which follows the stages in which such a group is built.

There are actually four stages, or phases of building a Kabbalistic group. First stage is where the group's identity, the feeling of a group, is built. It is the phase of the creation of the feeling of "WE" – who are we, why were we chosen to be in such a group. The main thing in this stage is creation of the feeling of connection, the feeling of the group in the meetings, workshops, tens, until a full identity of the group is built.

Second stage is when the members of the group start to scrutinize this identity of the group they created, with relation to the rest of the world. The main question in this stage is "who are WE". After the initial stage, the ego begins to grow, and members of the group start living between two realities – the reality of the group, and reality of the "outside world" – and feel inner demand to scrutinize their lives inside and outside of the group.

Third stage is about building the environment above the growing ego. This is where members of the group start to understand that if they want to build a group they need to build an environment where this notion of the group can exist. It is an active process, where they are learning all the means and the ways how build this environment in a group, both collectively and individually.

This book covers materials which can help a group pass through these first three stages of the formation of the Kabbalistic group. Fourth stage is the stage where dissemination comes into picture, meaning, when members of the group start realizing that the purpose of the group is to bring this environment they built between themselves in the group, to the outside world. This stage is covered in the Volume 2 of the Kabbalah Masterclass Series – Principles of dissemination of the Wisdom of Kabbalah. Since this stage actually begins during the third stage, it is advisable to use this Volume 2 during this third stage of the group development, when desire to bring the group environment to the outside world starts emerging in the group.

### The structure of the group meeting

There are many types of meetings a Kabbalistic group can conduct, from various social to organizational meetings. In order to implement advices given in this book, it is best to take a "group assembly" approach Rabash describes in his article "The agenda of the assembly – 2". It is a three-step approach, which we can "translate" to an ordinary language as 1) preparation for the meeting, 2) main part of the meeting, and 3) making practical decisions.

#### Preparation for the meeting

***Therefore, first one must praise the importance of the gathering, and then see what to acquire from that activity. It is as our sages said, "One should always praise the Creator, and then pray." In other words, the beginning of the assembly, meaning the beginning of the discussions, which is the beginning of the assembly, should be about praising the society. Each and every one must try to provide reasons and explanations for their merit and importance. They should speak of nothing but the praise of society. Finally, its praise should be disclosed by all the friends.***

*"Before the gathering, one must exalt every one of his friends.' Why am I going to the gathering? What do these friends give me? What do I want from my life? Why did I end up here anyway? And so on. I must awaken these questions within me ahead of time and never extinguish them. Otherwise I will not succeed. However, this has to be done in a purposeful way. I am going to the gathering of friends. By my focusing on the preparation for the gathering, I begin to clarify why I need it.*

*Perhaps, it is simply that the gathering is scheduled on a specific date and I will have to lose yet another evening? Perhaps I would feel awkward not showing up?*

*Or, I awaken such desire within me, that even if nothing was scheduled, if no one was here and no one wanted to come, I would gather everyone by force. This is the meaning of the words that before the gathering of friends, one must come to realize the importance of his friends. I cannot reach the goal without them, and not only 'without them', but without their necessity of reaching the goal. In essence, their realization of that necessity is my fuel. What will come of me if I don't participate in the gathering of friends at least once a week, and resort to its help every day after that, until the next gathering? If that's the case, I simply cross out my whole life.*

*Therefore, we must come to realize the importance of 'building up the significance of friends.' I must understand for myself why I chose specifically these friends. Rabash writes about this."*

The atmosphere at the beginning of the meeting should be one of appreciation of the chance we have been given to literally discover the Creator. Therefore, first we should work on raising the importance of the meeting to the maximum, and on our excitement from simply being present at the meeting. We should also remind ourselves of the true work that each participant must do during the meeting.

In this way we all begin the meeting knowing and feeling that the solution will not come through the intellect of any one participant, but from the common mind and heart, and that the real effort lies in fostering a joint sensation of warmth, connection, accord, and love that only intensify during the meeting.

There are various questions you can ask for the friends to scrutinize during this phase, to help the raise the importance of the meetings, like:

- Share with others your most beautiful expectations, greatest hope from this meeting we are about to have?
- Speak in praise of every member in the circle, as much as possible, about his point in the heart, his yearning and commitment to spirituality.
- Why I do not have anything besides you, besides the group?
- Why is self-nullification the only way to be equal to each other in the center of the group?
- How do we work for all of us and the group's success as one?



And this is how we should start every group meeting.

*"We are all only thinking about one thing that a field of warmth will be formed between us ... that will radiate the attribute of bestowal and love on us so that the Creator will truly begin to be revealed among us. We must attain this precise state and must yearn toward it, so that a single desire will be revealed between us, one thought, one demand. So that the Creator will be revealed among us, will connect us to One, and then it will be revealed in that One."*

## The main part of the meeting

***Then they should say, "Now we are through with Stage One of the assembly of friends, and Stage Two begins." Then each will state his mind about the actions we can take so that each and every one will be able to acquire the love of friends, what each person can do to acquire love in his heart for each and every one in the society.***

All the chapters in this book are actually proposed main parts of the group meetings, where you can use the whole chapter material for a single meeting, or divide it into several meetings, or even take only part of it and use it for the meeting. Every chapter deals with one of the topics which are a must for building a solid foundation of Kabbalistic group, and is organized in the following way to help you scrutinize the topics in a most optimal way:

- Almost each chapter is focused on a single article of Rabash, and discusses a single topic. The words of Rabash and other Kabbalists are written in ***bold italic font***, and are centered with greater margins.
- Words of Rav Laitman which expand on the specific point in the chapter are "*quoted and written in italic font*".
-  designates the suggested frame of focus for easier understanding of article. Each article can be understood from various different points, and points outlined in the box under this sign can help you focus on the specific frame of understanding which is related to the topic discussed in the chapter.
- **?** designates the proposed question(s) you can ask in a workshop format, as you go through the article and related materials, interpretations and explanations.
-  designates proposed advices, recommendations and exercises you can do as a group during the group meeting, or in between meetings.

In order to help you better connect to the materials outlined in the chapters of this book, we advise you to look at them, and scrutinize them in you meetings, in the form of the workshop (which will be described in the following part of this chapter), from two points: 1) look at it like a picture, an image, a state of the group, with as much details as possible, so much that you can envision it both emotionally and mentally, and 2) look for the structure which can hold and support this picture, image you envisioned, which can help you attain it.

## Making practical decisions

***And once Stage Two is completed—suggestions regarding what can be done in favor of society—begins Stage Three. This concerns carrying out of the friends' decisions about what should be done.***

We can easily say that the meeting of the group, which ended without making some decisions about practical actions, through which the group can attain the image they build in the previous stage of the meeting, actually never happened. Meaning, if the meeting didn't result in practical decisions, it is as if it never happened.

This is so because practical actions we can take as individuals and as a group as a whole between the meetings, are actually "vessels" in which we can put qualitative effort, which invites the influence of the Reforming Light on us. The time between the meetings is when the group is seemingly "scattered", when each of the members are immersed in their daily life routine, and when actual efforts they can

make express their desire to remain under the influence of the environment of the group. Without making these decisions, group is left without this place for qualitative efforts, and members of the group are left without necessary connecting line with the group, during their day-to-day life in external, corporeal environment.

## **Reflection and sharing impressions**

Although it is not in the original scheme of Rabash, it is nevertheless very important to designate significant amount of time from the meeting to conduct reflection and share impressions from the meeting between yourselves.

Reflection means self-scrutiny of members of the group in regard to a process they went through during the meeting. It is intended to reinforce in the members of the group the sensation of elation that has been achieved during the meeting, and enrich each one of them with the impressions and insights that have accumulated.

Reflection is vital because it helps members of the group understand where they will have to relinquish themselves and support others, and where they will have to take charge and lead. Put differently, reflection teaches us how to become a healthy organ in the social organism of the group.

Reflection upon an experience of the group meeting can be even more important than the experience itself, because it takes the emotions and the experience into a cognitive, conscious realm, turning it into a meaningful insight. Without a final reflection or verbal reference of members of the group to the experiences they had had in the meeting, these experiences will not be embedded in them as meaningful and might be forgotten.

### When should we conduct a reflection?

Although, usually, reflection is done at the very end of the meeting, it can be done anytime during the meeting. It can even be as an opening discussion in the beginning of the day, to unite the group members after not seeing each other for a while (e.g. to reflect upon experiences they had between the group meetings), or it can come after some activity intended to lift the emotional state of group members, following an intense discussion. All in all, the rule-of-thumb is that the more meaningful the exercise or task are to the group, the more you want to reflect on them afterwards.

### How should we conduct a reflection?

In principle, reflection follows the rules of the workshop, where each group member briefly contributes one's own perspective regarding the meeting under discussion. The goal here is to form a general picture that arises out of the group members, so that they know that one's personal opinion is only one angle out of all the angles. For a reflection, a record-keeper (so-called "secretary") is appointed to write the words of the participants, and a moderator is appointed to guide the reflection according to clear questions. It is important that the reflection will be done in rotation among the speakers in order to maintain equality.

### Which questions should we ask during the reflection?

The nature of questions changes according to the activity and the level of connection among the group members. It is advisable to start with questions that are as open as possible, allowing for the entire gamut of responses. From question to question, the direction should become increasingly focused in order to emerge with the messages and conclusions we want to reach as a group.

All in all, it is better to begin the reflection with questions invoking positive impressions regarding the meeting and the group members, and then scrutinize more deeply. In the end of reflection should also be a question that brings up a positive experience.

Below are some examples of possible questions:

- How do we summarize our meeting (to be asked at the end of the meeting)?
- What new things have I learned? What have I discovered about myself? What have I found about the group?
- What have I received as an individual, and what has my group received from the meeting?
- What did I feel at the start of the meeting, and how do I feel now? How have my emotions changed as a result of the meeting and as a result of the work with the friends in the workshop?
- What can we add? Do I have any concrete suggestions for improvement?
- What made me happy during the meeting?

#### What are conditions for conducting a good reflection?

We do not consciously grasp the majority of things we learn. The discussion in the workshop is very dynamic. To open up to new viewpoints, mutual connections, and to understand problems deeply, we must allocate time for thinking. Hence the need for reflection.

It's very important to have the viewpoint of all the group members, so that besides the diversity and wealth of views, they will learn to appreciate the friends sitting with them.

We need to understand the meaning of the new information we have acquired, and determine its relevance to information, views, and plans we already have. What we perceive without reflection we quickly forget because it's similar to memorizing and we easily forget it. This is why it is so important to make time for group members to reflect right there and then, in the meeting.

Having gone through the experience of the workshop, the possibility of changing ourselves and our relation toward others no longer seems like science fiction. It is very important to share such insights with the friends in the circle.

Exchanging views helps us stimulate each other to keep working together productively, relying on new values such as equality, collaboration, and a desire to listen to others.

### **The workshop – the means for realizing the principles of Rabash**

The wisdom of Kabbalah teaches us only one thing, how to turn to the Creator to correct us and bring us to adhesion with Him. We don't need anything apart from this. And the correct prayer that a person learns throughout many years. This prayer is called "a deficiency", and this deficiency each group member must organize inside his heart in the connection with the friends, in his efforts to disseminate and drawing the Reforming Light during the study. All these deficiencies add up inside him and he understands how to do it along with the friends, which is called "the prayer of many" – that he raises their deficiencies, that he is praying for many. And then this prayer is received, and in return comes a Light that corrects him in his connections with others, in this form that the Creator is revealed within them.

A workshop is a special type of connection between friends, where we create a connection between us, in a manner that we have ten people and we try to find the common desire between us, that each and every one contributes to this desire. How do they contribute? We want to connect together, to be

together, and in this connection we create a common area. It is a sort of common desire, where each distances from himself, goes into the common desire and inside it we can build a system of connection between us. The correct connection system between us is called "The Upper World".

Therefore, the workshop is the best and most efficient way to reach the correct prayer – we gather in a circle, each annuls himself, subdues himself toward others, connects with all nine people in front of him, integrates within them until he stops feeling himself, but rather feels "us". This is already some kind of new reality that didn't exist previously, that the group becomes like an entity that exists in its own right.

In other words, at first there were ten, and now these ten have connected and a connection was born, so this connection is called a group. And in this group everyone is equal, each of them includes everyone. I rise above myself and connect to nine, my neighbor rises above himself and connects to nine, and the same goes for each one. In this way we attain connection.

When we began with workshops as a group, Rav Laitman was very moved at the lesson: *"I feel a new stage, trully. As thus far we throughout all the times studied and tried to make all sorts of actions, hear and there. We were like little children running from corner to corner in the room, taking a throwing all kinds of games, not nowing exactly what he was doing. Not even like a baby, as he lays down and throws his hands nda feet, without any criticism and a plan. And now we are atsrtng to be concentrated towards corrections. We want to enter that line, that pipe, that our desires will be connected in, and directed towards one goal. And therefore they have become one pipe, through which we will really fill the connection, our general connection. Meaning, this is the work that we are advancing with towards work in awareness and understanding, and scrutiny and discernment, which is already, let's say, not a baby, but youth. It is an advancement, it is an addition of mind and feeling, an addition of scrutinty. As you are in a certain control over what you are doing..."*

### **The workshop as a form of a circle**

The workshop creates in a person and in his feelings the perception of the circle – the whole experience in the workshop is depicted inside him without being told what to feel and think – he himself experiences it, the answers come from him, the feeling of incorporation and connection with everyone, the recognition of importance of the rules of the workshop and more.

*"In a workshop there are two acts, at one time I am speaking and at another I am listening. It is as if you are talking to friends, as if you are in a dialog with them, you want to feel their heart. What they are thinking, what you think, and in this manner you are not alone.*

*You are not alone, and you are not speaking to the Creator, you are speaking to the creatures, you want to reveal the attribute of bestowal in the connection between the creatures which can only be revealed in the connection between them."*

When one is listening to the friends in the workshop, he must feel that he is less than his friends in order to be as their student, and to learn from them, and to receive what they know, what he feels and what others want to bestow to him. On the other hand, when one is speaking in the workshop, he must know more than the other, to come from the position of a teacher, in order to influence others with regard to the importance of the goal – attaining the equivalence of form with the Creator. Out of performing these two actions in the workshop, the feeling of equality is born between group members. And if we connect according to equality then we are a circle.

*"Everyone subdues himself toward the group, each takes upon himself the greatness of the group and wants to be connected with others truly in one desire, which is called heart, and in one thought, which is called brain. For the heart and brain to be connected. We want to build in the connection between us, we, some kind of human figure. Each bends himself in front of all the others, so that he is the lowest out of all, and on the one hand accepts everything they are thinking and saying, and on the other hand he shows himself as higher than others since he yearns more than others for the goal."*

Therefore the workshop is the closest to the correct form. So we gather in a group, in the workshop we are always in equality, we always want to be in the circles. A group is called "circle". And the form of the circle puts us according to branch and root under a different influence of the Upper Light, so much so that even if we didn't intend it for anything, it already invites in us a different attitude towards each other, a warm pleasant feeling, a feeling of connection.

*"The circle is the most exalted of all forms in our world, because whatever is above is down, whatever is right is left – each thing completes itself if it is in the circle. That is why we call all the connections that don't have differentiation in degrees, that are all equal, annuled before each other, we call them round, circle, sphere, globe, ball, onion layers... That is how he calls it, that is how Kabbalists found according to the language of branches in our world, the similar form to that quality in spirituality called 'round'."*

Hence, when a few people gather in the form of a circle and talk between them and discuss in an equal manner, to the extent that they talk about all kinds of things that connect them and don't distance them from one another, then through this they are activating the Reforming Light which brings us back to our ideal state and it influences us. In this way they begin to feel that here in the center of this big circle lies the special Light.

## **The goals and the rules of the workshop**

The workshop has two goals, an internal and external goal: 1) externally – to provide the group members a good pleasant feeling of connection, a nice attitude felt between everyone, which facilitates the discussion, and 2) internally - to awaken the Reforming Light, and adapt the connection between the group members to the form of the Creator, so that He will be revealed from within them.

In the same manners, there are internal rules of the workshop, which should help us attain the internal goal, and external rules of the workshop, which should support the internal rules, preventing external factors to influence our internality. Although there are many of them (they are actually principles of connection in the group outlined by Rabash), we will outline six most important internal and external rules, which, if followed, will result in a successful workshop.

## **Six internal rules of the workshop**

### **1) Seeing the love**

My effort to see in the rest of the participants the desire to discover the Creator, and my own contribution to enhance it in the circle, evoke among us a special feeling of warmth, confidence, pleasantness, softness, and love. The relations among the participants become closer and more intimate, and a feeling that no problem is unsolvable in the circle is formed.

*"Each of the friends lets go of his ego and integrates with the point in the heart, meaning that same point that draws him to the goal of creation and adhesion with the Creator. When he reaches the point*

*of disconnecting from his ego and being, only to feel himself at this point, he needs to meet such points in his friends."*

*"I hold the feeling that I am in the hearts of the friends together, and do not separate from them, and always attempt to find the common desire; more and more warmth, stirred strongly, in which we are all together as one attempting to reveal that one that is the Creator. How do I not stop being in that ..?"*

## 2) Losing myself and finding the one desire

*"What do we do with the group? What do I need in the group? I need to transfer from my authority to theirs. To place myself there, to truly embed myself there, to melt as we say, in the group. This is called connecting to them in a way that I don't exist. I only exist to the extent that I can serve them, to operate them like cogwheels or something, it doesn't matter how you describe it. It is called going from one authority to the next."*

*"It is actually the entire principle of the workshop against all the other things. That I don't think, I try not to think anything against the other, but rather to go into his thought, go into his desire, to be in adhesion with him, to be within him and he is the same within me. Then we are in this internal game, but from that we have a psychological unity."*

Losing myself doesn't mean I have to lose my mind and heart. Rather, it means I must direct my full attention to feeling the common mind and heart of the circle. I am like a cogwheel that joins a circle with sprockets. My efforts to move in sync with the rest of the wheels allow me to maintain my self, on the one hand, yet feel my friends circling along with me and their role in the system, on the other hand. This gradually creates in me a space where I can feel my friends' hearts. This state is called "as one man with one heart."

*"The main thing is the integration. That we are discussing all kinds of means, what we need to do. The main thing is the integration that we expect to be in the mutual force of bestowal where we reveal the Creator. The Creator is revealed to the extent that we reach integration between us "as one man with one heart". It is not those questions that bring the revelation of the attribute of bestowal in me, where I discover the upper force in accordance with that, as a vessel and light. But rather the integration between us. But if we say that we succeeded to do it, it exists for a moment, the Reshimo is carried out, and then we start to descend, to distance from that form, because the Reshimot are revealed, a new coarseness, so that we will make a more advanced form of connection between us, and so on and so forth. And each time a new form, a new coarseness, and this is how we rise from step to step."*

*"We get closer to one another by speaking about something, it does not matter what we speak about actually, we feel in round afterround more and more connection between us to one thing, to one common feeling, one thought, one inclination. In this connection that is built between us through these rounds where everyone talks, where everyone tries to complete the other, to integrate in the other, through this we build the form of the Creator, we make Him."*

*We connect our attributes, desires, inclinations, passions between us so that they become some kind of assembly where the connection is suddenly revealed and then this assembly begins to shine, this is called that we have reached the first form of the Creator in us and this form of the Creator in us is called 'soul'."*

*"Each goes into the heart of his friend, inside his mind so that he identifies with him, it does not matter if he agrees or not, I don't criticize, but rather go inside and really flow with him. When I go into the friend and flow along with him, I must feel how many things are stopping me, clashes, how much I am*

*not keeping up after his words. This is where I feel I need to annul myself, in order to truly flow at the same pace, the way that he is flowing I am with him, as if sitting on him without any resistance he is carrying me. It is not that I am after him like running after his words.*

*Try to feel where the self-annulment is. When I identify with the friend suddenly I discover here some kind of space where I feel the Creator.. This space came from the annulment of my ego, that I am now willing to annul it to join the friends. So that same ego that I annulled transforms into a space, and there I can feel the extent of my identification with the friend and the extent of revelation of the Creator."*

### 3) Everyone but me is complete

*"When a friend is talking I integrate in what he is saying with no judgment, as if it's the most important thing in the world. I want to integrate, to connect, with what he is saying. It really becomes my own. I want my heart to be played like strings on a guitar, that it will play in this manner according to what he is saying. And the same goes for each and every one. I have no critique of what he is saying. I simply want to integrate with the same thought."*

During the workshop I must regard myself as the last participant, who needs to add one's own part to what is already complete. Once I have heard all the views in the circle I must exert to agree with them, even when they sound unreasonable or even stupid, because I have decided once and for all that these are my friends. If I can lower myself compared to the friends despite my reason's claim that I am much smarter than they are, and far more experienced and correct than them, then I contribute to the building of the center of the circle.

This is why we never disparage or argue, but only try to complement one another in order to discover among us a singular group opinion. The greater the difficulty in doing so, the greater the chance to discover the Creator. The sign of true work in a circle is the feeling that only my point of annulment is missing in the puzzle.

*"We have no arguments, only one plus one, plus one, plus one. And each adds to the other and no one argues, there is no such thing, even if it appears that if I truly won't be able to rise above myself, above my attribute of criticism, and hear that the other is saying something, I need to immediately correct myself, that if I hear something incorrect from the friends, it's a sign that I am not ok, and then everyone only adds to the others, someone can say a half sentence and I add, he adds, and this is how it goes, we are always adding."*

### 4) They are the brain, I am their hands and legs

*"It is one desire, one thought that brings you to one sentence. What is the sentence? The sentence is a state. There is no way around it. With us everyone must be in one heart in one state. I must take the last half of the friend's sentence and continue it. When I want to continue the friend from his half sentence, I want to continue what he would have said, only I am now saying it in his place. Not everyone has to complete his thought, but rather try to come after him and finish it, complete it, and in this way everyone participates. Each and every one does not wait for his turn but must be in the stream of thought of the person talking. We want to build the connection between us in this manner."*

To develop the proper attitude during the workshop, you can imagine that only you can help solve their problems. You can see it from the perspective of parents whose children want something from them so they listen to their words with love and full attention. Another way to relate to the situation is to tell yourself that since you cannot appreciate the importance of their words, you will help them however you can. In a way, they are your brain, and you are their hands and legs.

*"When I said a sentence and the friend is now apparently continuing I need to help him inside, help him say what I would have said, help inside, in intention, that he will only express what I would continue, and the same with each one until we reach an integration of thoughts and desires. This is integration and when you do it, you do it with desires. You need to turn around inside in such a way, to bend, to turn your opinion this way and slightly that way, and then you begin to see how much you are in touch or not with the friends and that actually brings you connection. If I reach a state where I can identify with the friend in my thought and desire this is called identifying with the Creator."*

#### 5) Seeking solution in the next degree

The search for the solution in the circle is felt like you are in deep fog, unable to see or perceive anything, until a light suddenly appears and matters become clearer as answers rise from within. It works this way because the question is asked from the current level of connection, but the answer is found on the next level. There is nothing more futile than to seek the solution on the same level, yet it is a mistake humanity has been making consistently for millennia, in every field of life.

The solution to any problem comes from the next degree of connection and accord among us. When we rise to the next level, the Creator will give us the "eureka," namely the new mind and heart by which we will be able to cope with the challenge.

*"Attempt to make such a connection where we will all be able to lose ourselves. Where we disappear in it, where we become – us, one drop, then the Creator is revealed. A person is not capable of doing it. At the end of the day we are only capable of attaining such a state when we reach the recognition, that we ourselves are not capable of getting closer and connecting, then in this desperate state of lack of option, of the impossible, suddenly we understand how to turn to the Creator, how to scream to Him, how to demand of Him, and he answers immediately."*

*"We work between us in the ten to build the vessel and reveal the Creator. We work from the start along with the Creator, we draw him in as a partner in everything we do, that in every act that we do now we make the connection, to reach the connection, to reveal the correct connection, to reveal the Creator to please Him; to make a long story short we do everything until we reach the correct vessel."*

#### 6) Aiming for the center of the circle

*"The group needs to begin to feel how from inside, from this gathering in the place where you are sitting, that within it some kind of warm circle has been formed. From here they create their total together as one. It is not actually an amount that increases times ten together, but rather an amount that is much greater because their unity places them in accordance with the upper force that exists in it, with the Creator, and they begin to feel that inside them there is some force that begins to work, they feel their equivalence with this force."*

Only after a circle has formed a sense of "common space," where we do not feel ourselves, but only the connection with the others (the center of the circle), can we bring to the circle our own knowledge and experience in order to express what we feel properly. In this way the bonding with the others begins to feel alive, something from which concepts such as "annulment," "listening," "bonding," and "Creator" suddenly become clear.

*"If I go out of myself and try to listen to what the friend is saying, I suddenly feel like I am going into some empty space inside him. How can we begin to feel certain changes in that empty space afterwards, certain movements, the kind that will allow me to penetrate into my internal desires toward the Creator, by getting closer to the Creator, and that from there we will strive forward. If you*

*listen really well to your friends you will discover that you are in some kind of empty space. There, in his words, it doesn't matter what he is talking about, the main thing is to be inside of him.*

*How can we begin to feel his movement in that empty space and go along with him toward the Creator? I listen to the friend's question, his answer and really want to get into him. And when I get into him I only listen, I don't operate my brain at all, I only want to hear and listen through feeling and go into him, and when I go into him I feel the space and in the space I begin to slowly slowly get used to him. I go into my friend, into everything he says. Look at the workshop, he says something, I don't care what he is saying. I want to get inside him and see how this whole question will become mine, that it will ring inside me.*

*That there will be like a kind of vibration. If I disconnect my thoughts, my mind, my control, and only listen to what he is saying, through this hearing I want to reach his feeling. And this is how it is with each and every one. This is how I give birth inside myself, develop in myself, the feeling, this sense for the other. And afterwards I can feel his desire. Inside this emptiness you will begin to hear. You hear some kind of question, or what he is saying. Through this question you want to penetrate him. You go out to him, it's as if you go into him, into some empty space, you begin to search for his feeling in this empty space, that he is talking from."*

### **Six external rules of the workshop**

- 1) We do not speak of ourselves, our families, or incidents from our lives. Rather we try to speak from a level of unity among us, "above" faces, bodies, and mundane life.
- 2) We speak briefly, concisely, clearly, and to the point.
- 3) We listen to each friend attentively and we show it.
- 4) We do not criticize, argue, disparage, or engage in personal dialogs with any one participant.
- 5) It is important that everyone expresses him or herself when the turn arrives, even with a few words.
- 6) The workshop is an attack. Therefore, we must avoid anything that might deflect us from the campaign. We switch off electronic devices, refrain from getting up, or leaving the ten, or joining it. The inner space that has formed during the workshop is sacred; we must guard it with all our hearts.

**1**

**FUNDAMENTALS  
OF  
KABBALISTIC GROUP**



## 1.1. THE PURPOSE OF KABBALISTIC GROUP

*"If there is an environment, if there is another field of influence around you, which sustains, holds the importance of Creator, the importance of spirituality, it is in that field, and then you become included in that field, so once you feel good or bad, that field directs you, the environment aims you to think about truth and false. On your own you cannot do it at all. You will never achieve the scrutiny of truth and false on your own. Because, it is not an examination in the will to receive. It is only with importance of the goal, with the support of society that you attach to yourself from outside.*

*And then if you become included with it, if you become integrated with this correct outside force, then it aims you not to be immersed in bitter and sweet – 'When will I feel better, and in meantime I don't want to feel anything, I just go to sleep'. But, by that force of this environmental field, it raises to your consciousness, to your awareness, a thought that you have to ascend to the scrutiny of truth or false – 'I feel bad, ok, but it is truth. I advance because I am discovering my status as opposed to the Light. That's why I feel darkness'.*

*Meaning, instead of longing for the bitter to become sweet, I need to long for the Light, for bestowal, the truth, and hold on to that. And that should be important for me. In other words, you already detach yourself from what you feel in your will to receive, the bitter and sweet, and you raise yourself to the level of the Masach, the Light, which is truth and false. And this is something that is impossible within our vessels, only with the help of the external vessel, which is the environment."*

*"If you deserve according to your soul to now become corrected and ascend, then you begin to feel that you are brought to one environment. And if you are brought there it is not enough, you are told – take it. And to take it means to bond with them correctly, not just to celebrate with them, or do all kinds of things like that, but to connect with their interior, their desire, and to clarify what kind of desire should I absorb from them, what desires I shouldn't, and so on. That's the work.*

*And to the extent that I reveal the Creator, where does that happen? Where do I reveal, find that quality, that discernment called Creator, total unconditional bestowal, love? I try to reveal that within the environment. I don't have any other vessel in which to find it. My vessel is really both of these together, this is the true 'I' – me and the environment. This is 'me', only when I am not broken. So, I am dealing with that only. Meaning, this is my vessel, and only to the extent that I reveal my vessel, I feel the Creator, because the Creator comes from two words 'Come' and 'See'<sup>1</sup> – it is the impression in my vessel. My relation with the friends, that reciprocal relation, is how we build the image of the Creator. We create the Creator, so to speak, within our vessel.*

*The Creator means the impression in our vessel. Now that impression is zero, none. We have to form that bestowal between us and according to the correct form of bestowal we will feel the Creator. We will generate that quality within us. Come and see – this is something that you will attain for sure, and above that you don't know what it is. You attain your own root. It is like in our world; let's say I just became a father, so by that I achieve a degree of my own father, I understand what it means to be a father. I build myself like the Creator, and by that I understand who the Creator is. And it is all with respect to the society."*

A particular part of the wisdom of Kabbalah explains how to behave within a group, the reciprocal spiritual work we should carry out, and how to help each other out. A single person doesn't have enough strength to emerge from himself, and needs additional strength. Within the group, he finds people who support him. They push him, he pushes them, and they all work together.

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<sup>1</sup> Creator in hebrew is Boreh, which is composed of two words – Bo (come) and Reh (see)

## A group as a laboratory

A group is like a laboratory within which we sharpen our intentions. The laboratory includes friends, Kabbalah writings, and a Kabbalist teacher who has attained spirituality. We learn about the force of love and giving, the force of the Creator, and try to realize it in the group. We don't try it alone, in our imaginations, but with people going through the same process.

Together, we receive direction concerning what it means to increase bestowal, loving, and giving, and becoming more like the Creator. Our continuous efforts to build the quality of the Creator and develop a longing for that quality to overpower us are "the work with intentions."

## Building the common Kli

There are only two forces in reality—the force of receiving, and the force of giving, self-love and love of others. Naturally, our egos appreciate the force of receiving. The work in the group is aimed at elevating within us the importance of the force of giving.

The more we value that force, the more we appreciate it and the more we can advance. As advertisers relentlessly try to sell us useless stuff, the group should advertise the importance of the force of giving until we feel that to be loving and giving like the Creator is the greatest thing possible.

In the group, we read together Kabbalah texts that describe our corrected state. We try to unite by rejecting the hate and disrespect we feel, and our desire to control each other. As we study, the Light that reforms gradually affects us and a common vessel forms among us. The Creator isn't revealed in me or in you, but in the bond between us. Hence, a new vessel is created in the group, within which we can feel spiritual life, the Light.

Therefore, in this chapter why exactly is group a necessary condition for attaining spirituality, and how we can actually start using it both as a means as well as a place for attainment.

## Purpose of society – 1



**During the study of this article, it is worthwhile to focus on following things:**

- Reason why we need a group
  - ✓ The group is a the central only place to implement spirituality, enabling exiting from oneself to love of others, and from love of others to attain the Creator
  - ✓ The group is a place to implement Rav's advice, reveal the spiritual worlds, Partzufim, souls, workshop, ten, etc.
- What is the essence of the group
  - ✓ The group is a collection of points in the hearts, that's how I relate to friends and appreciate them
  - ✓ The group nurtures spiritual relationships not corporeal ones between friends.
- What is the reason for entering a group
  - ✓ Exit self love to love others
  - ✓ Connect with the points in the hearts of my friends despite what I see corporeally

- ✓ Understand that the point in the heart I have now, this is the good fate, and I need to choose it from the spiritual point of view.
- What are the desirable forms of relationships and behaviors in a Kabbalistic group

***We have gathered here to establish a society for all who wish to follow the path and method of Baal HaSulam, the way by which to climb the degrees of man and not remain as a beast, as our sages said (Yevamot, 61a) about the verse, "And you My sheep, the sheep of My pasture, are men." And Rashbi said, "You are called 'men,' and idol worshipers are not called 'men.'"***

- ? Let's scrutinize this - who is a "man" and who is a "beast", what is difference between them?
- ? What is this "path and method of Baal HaSulam"?

On the level of "animal" are all those who have only the nature of our world, meaning those who have only will to receive, so called property of Malchut. Besides them, there are those who, in addition to the property of Malchut, received the property of Bina from above – the "point in the heart" – due to which they are able to rise from the level of "animal" to the level of "man". This property of Bina within us is what gives the creation, Malchut, the likeness to the Creator. And that is what the level of "man" is; "adam", hebrew word for "man", comes from "adameh l'Elyon", meaning "I will be like the Upper", like the Creator.

And the path that enables a person to rise from the level of "animal", meaning a level of nature of reception, to the level of "man", of the second nature to bestowal, to the level of similarity to the Creator, can be traversed using the "method of Baal HaSulam", meaning method of Kabbalah.

***To understand man's merit, we shall now bring a verse from our sages (Berachot, 6b) about the verse, "The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man" (Ecclesiastes, 12:13). And the Gemarah asks, "What is 'for this is the whole man'?"***

***Rabbi Elazar said, "The Creator said, 'The whole world was created only for that.' This means that the whole world was created for the fear of God."***

In order to transition from the level of "animal" to the level of "man" person can do with the help of a property called "trepidation", "fear". What is fear in the spiritual sense of the word? It is he the cause of the creation of the world, the force by which the creature moves forward to the equivalence of form with the Creator.

- ? Why the "fear" is the force which enables a person to come to equivalence of form with the Creator?

***Yet, we need to understand what the fear of God is, being the reason for which the world was created. From all the words of our sages, we learn that the reason for creation was to benefit His creations. This means that the Creator wished to delight the creatures so they would feel happy in the world. And here our sages said about***

***the verse, “For this is the whole man,” that the reason for creation was the fear of God.***

<p><b>?</b> How to connect sense of fear with the sense of happiness, pleasure, perfection that a person must achieve? How can these two opposing categories of feelings be combined in man?</p>
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***But according to what is explained in the essay, Matan Torah [“The Giving of the Torah”], the reason why the creatures are not receiving delight and pleasure, even though it was the reason for creation, is the disparity of form between the Creator and the creatures. The Creator is the giver and the creatures are the receivers. But there is a rule that the branches are similar to the root from which the branches were born.***

***And since there is no reception in our root, since the Creator is in no way deficient and needs nothing to satisfy His want, man feels unpleasantness when he needs to be a receiver.***

***To correct that, the world had to be created. Olam [world] means He’elem [concealment], so that delight and pleasure must be concealed. Why is it so? The answer is, for fear. In other words, it is so that man would fear using his vessels of reception, called “self love.” This means that one should prevent oneself from receiving pleasures because one craves them, and should have the strength to prevail over the craving, the object of one’s desire.***

***Instead, one should receive pleasures that bring contentment to the Creator. This means that the creature will want to bestow upon the Creator and will have fear of the Creator, of receiving for oneself, since reception of pleasure—when one receives for one’s own benefit—removes him from cleaving to the Creator.***

The entire system in which we are, should lead us to the equivalence of form with the Creator, and is created, on the one hand, in order to fill us with unlimited delight, and on the other, so that we do not feel shame while receiving this delight. We need to understand the system that the Creator created with respect to man. Meaning, on the one hand, we need to understand it from the aspect of relation of the Creator toward man, understand why He created such a system. And on the other hand, we need to understand it from the aspect of receiving person, a creature, how he perceives this system and ascends to the level of the Creator.

For this purpose, the Creator specifically created a sense of shame, so that in a person there was an awareness of the difference in the state of "animal" from the state of "man", the difference between receiving from bestowal, the properties of creation and the property of the Creator. The difference between these properties is manifested in man by such a feeling, which we call in Kabbalah "shame". That is, a measure of the difference between the creature and the Creator is called a measure of shame.

To be more precise, the problem is not in us being receivers (since this is the nature of the creature), but the intention for which we are receiving - for our own sake (which is natural, and is called “self love”), or for the sake of the Creator/others (which we need to attain). In this way we still receive, but in order to bestow contentment to the Creator, and not for our own sake. And by that we attain the form of the Creator, or spirituality.

- ? How do we bestow upon the Creator, and why do we need this group in order to do that?
- ? Why it is not possible to attain spirituality alone, but only in the group?

***And this is why 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.***

- ? Why we must start with bestowal upon man in order to reach bestowal upon Creator?
- ? Why we need to revoke our self in order to reach love of others, and consequently, love of the Creator?

***And although we have not yet achieved this goal, we have the desire to achieve it. And this, too, should be appreciated by us, for even though we are at the beginning of the way, we do hope to achieve the exalted goal.***

The Creator gave us the desire for attainment of spirituality, but He also gave us the condition for it – to create a group. He gave us every opportunity to understand what our path is. Everything else depends on how we can implement this path. So, let’s understand how we should use the group as a means for implementing the path and method of Baal HaSulam, as a means to attaining spirituality, the Creator, by scrutinizing what Rabash wrote in the article "Purpose of society – 2".

## Purpose of society – 2



**During the study of this article, it is worthwhile to focus on following things:**

- Friends, love and Arvut
  - ✓ Love of friends is the instrument to achieve the state of Arvut which is the only means to attain spirituality.
  - ✓ Spirituality is something we attain between us, and therefore the group is the only place to achieve it.
  - ✓ In order to work correctly with the friends, I must change my attitude towards them, and concentrate on their point in the heart and not on any external expression.
- What is a group
  - ✓ What is the essence of the group
    - The group is a collection of points in the hearts, that’s how I relate to the friends and appreciate them
    - The group nurtures spiritual relationships not corporeal between friends
    - The group enables us the connection with Rav and the Kabbalists.
  - ✓ What is the reason we need a group

- The group is the only central place for spiritual realization, enabling us to emerge from oneself to the love of others, and from the love of others to attaining the Creator
- The group is the place for implementing Rav's advice, the spiritual worlds, Partzufim, souls, workshop, ten, etc.
- ✓ What is the purpose of joining the group
  - Exit from self love to the love of others
  - Connect with the points in the hearts of the friends despite their physical appearance
  - The group is the good fate, and I need to choose them from a spiritual point of view and not corporeality.

➤ What forms of relationships and behaviors are desirable in a Kabbalistic group

***Since man is created with a Kli called "self-love," where one does not see that an act will yield self-benefit, one has no motivation to make even a tiny movement. And without annulling self-love, it is impossible to achieve Dvekut (adhesion) with the Creator, meaning equivalence of form.***

Our entire nature is the desire to receive pleasure. All of the things we desire, everything we think about, and everything that emerges within us are nothing other than the various degrees of the presence or the absence of pleasure, and nothing more.

Even the most removed and abstract notions in our thoughts and plans, which may seem to be completely unrelated to feelings, are nevertheless based only on the perception of "better" or "worse". Only afterwards do we receive various measurements in our mind.

In addition, the pleasure that a person expects in the future must be greater than the pleasure he feels right now. In this case, the difference between the current pleasure and the expected future pleasure will be the driving force that will cause him to move.

How, then, are we able to nullify our own egoism? Where will we get the energy to do this? If I received pleasure by suppressing my egoism, as a masochist does, then I would suppress it in order to receive pleasure. However, our task is to suppress our egoism in order to achieve union with the Creator, that is, to achieve the property of bestowal. However, my nature was not created such that the property of bestowal is a reward for me.

If I was able to imagine my future state as a reward, meaning the state in which I give everything and do not have any concern for myself, and in which I concern myself only with other people and I love everyone; if I conceived of this state as a reward then I would have the strength to achieve it and to suppress my egoism. However, if I am made only of egoism then how can I annihilate it all by myself? Egoism itself will not allow me to do this; it will not permit me.

**?** What is our motivation for annulling self-love? How can we do that?

***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.***

I have been given a specific goal and I have to achieve this goal. However, I am not capable of achieving it because it is contrary to my egoism. Egoism does not allow me to take even the smallest step towards this goal. How, then, will I be able to find the strength within myself in order to achieve this goal?

Rabash says that we need a society to help us do it. But how can others help us, when every one of them is in the same egoistic "trap" as I we are? It is only under condition that they form the "great force" capable of annulling the ego, which is formed when they work together.

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| <p>? What is the "great force" that society forms capable of annulling the will to receive?</p> <p>? How can a society work together on annulling the will to receive?</p> |
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***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.***

Each person will receive such a great force of opposition to his own egoism, that it will enable him to suppress his egoism and to ascend spiritually. A person should not even attempt to find the strength for spiritual change and spiritual ascent inside of his own self, because to do this is absolutely impossible. It is precisely our own egoism, our "evil", or our *Klipa* that forces us to search for the source of these forces within ourselves.

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| <p>? What does this society of individuals need to unanimously agree upon?</p> <p>? What does it mean "to unanimously agree"? How can we do it, and under which conditions?</p> |
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*"The members of the group must have exactly the same desires and the same goal. They must constantly clarify this, in order for all of them to be as one person with one mind and one heart, and for each person to understand the others in such a way that it will be easy for him to lower himself before the others in order to become impressed by their exaltation of the goal, i.e. the greatness of the Creator and the greatness of unifying with Him. This impression has to be so great that even the biggest egoism will not be an obstacle. Rather, a person will always and happily stomp it for the sake of unifying with the Creator."*

In reality, only after a great amount of searches, perhaps even after many years, does a person arrive at the state when he finally understands that he does not contain anything that can help him to ascend spiritually. The only place where he is able to acquire the energy to perform an anti-egoistic action against his nature and in order to rise above it into the spiritual world, is only from the people around him. That is, a person should never appeal to himself, but rather only to his environment.

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| <p>? What does it mean to be integrated in one another?</p> |
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***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 the friends can no longer unite with them.***

- ? Why should one nullify himself before others in order to integrate with him?
- ? How does seeing friends' faults harm unity, and how does seeing their merits help?
- ? Why cannot we unite when we are feeling we are higher than friends? What does it mean to feel myself higher than my friends?

What is Rabash trying to tell us here? Let us try to scrutinize it step by step:

***To be integrated in one another, each person should annul himself before the others.*** Meaning, by doing this a person will be able to receive an impression of the greatness of the goal from the others to such a degree that he will be willing to part with his own egoism, because he will see that egoism and the goal contradict each other.

***This is done by each seeing the friends' merits and not their faults.*** Meaning, if I see that my friend is in a state of descent and in a bad state, then I have to justify him. I have to say the following: "If I was experiencing this kind of descent then I would act the same way or worse. My descents are always smaller than his, and I still act this way sometimes". This is how I have to justify him until I finally consider him to be my friend.

I see two states in my friend. I am given the sight of these two states on purpose. In addition, these states are such that I am able to criticize a person's states of ascent as well as his states of descent. I can simply criticize everything, or vice-versa, I can appreciate this or that state, love my friend in these states and benefit from both of his states.

***But one who thinks that he is a little higher than the friends can no longer unite with them.*** Because, a person will not be able to give them his own feeling of the greatness of the goal as well as his feeling that one can part with one's egoism for the sake of achieving the goal. In addition, he will also not be able to receive their feeling of the greatness of the goal, and that it is worthwhile to part with egoism for the sake of reaching the Goal.

***Hence, it is good that there will be equality among the friends who unite, so one can be annulled before the other. And there should be careful watch in the society, disallowing frivolity, since frivolity ruins everything.***

The members of the group must have exactly the same desires and the same goal. They must constantly clarify this, in order for all of them to be as one person with one mind and one heart, and for each person to understand the others in such a way that it will be easy for him to lower himself before the others in order to become impressed by their exaltation of the goal, i.e. the greatness of the Creator and the greatness of unifying with Him. This impression has to be so great that even the biggest egoism will not be felt as an obstacle. Rather, a person will always and happily stomp it for the sake of unifying with the Creator.

Yet, the biggest mistake and the greatest harm that a person can inflict on the group is when he brings frivolity into it, that is, a slighting or any kind of light attitude towards the goal. Frivolity is not when a person tells a joke or a funny story to raise his friend's mood. Frivolity is not even when I talk about something that happened somewhere in the world. Frivolity is the name for a frivolous thought about the Goal of creation, that is, when I begin to think that the Goal of creation is not as important as it should be thought of, and when a frivolous thought in relation to it emerges within me. This kind of attitude destroys everything.

***"Therefore, each one of us should first realize that he cannot move towards the goal on his own, because movement towards the goal can happen only by suppressing one's egoism, that is, by pushing***

*upwards away from it. In order to take a jump up from egoism a person should envision to himself that there is something above that is more attractive than the egoism is. A person does not have this evaluation initially, rather, egoism attracts a person more than anything else. This means that I must have a greater force of attraction to the goal and the Creator than the force of my attraction to egoism; I have to feel that they are opposite. Then, when I become aware of this inside of myself, I must then turn to the group so that it would help me to acquire the force of rejection of egoism and attraction to the Creator.*

*If I relate to the group with the purpose of receiving this force from it, then this means that I perceive that the group can give me something, that it is higher than me, better than me and more perfect than I am. In this case, I lower myself before the group and I make myself small relative to my friends. That is, I have to see them as great people, as corrected and good. I have to turn to them and find love for them within myself, because we receive pleasure from those we love and we wish to be closer to them and to acquire something from them. As a result of this, the perception of the entire group's importance of the goal will emerge in me.*

*This is how relentlessly constant work on yourself with the help of the group brings a person to the point when he acquires the strength to ascend more and more, to push upwards away from egoism more and more and to ascend higher. A person is able to ascend the steps of the spiritual ladder only to the degree that he receives strength from the group."*

## 1.2. THE CONNECTION BETWEEN FRIENDS IN THE GROUP

We learn that in the world of Ein Sof we had the Creator ready to give everything, a desire ready to receive all the abundance - seemingly a perfect symbiosis. Then, out of nowhere, something blemished our relationship with the Giver, at least this is how Malchut feels about it. It was discovered that by a tiny, but crucial blemish called "the intention in order to receive", we could not be as equals.

Therefore, we were humiliated and cast down into an imaginary world, world of kinds of relationships that, in truth, can't exist at all. But from these imaginary forms, we can volitionally build correct ones. Meaning, we can actively draw closer to the form of attitude we need to have towards the Giver, which we were missing in Ein Sof, by building it step by step, together with the friends.

Hence, as we develop as a group, we begin to feel ourselves more and more; a connection is born between us and is expanding. We begin to discern all sorts of things relative to our connection. A new form of connection is being created between us that are not similar to anything we experienced corporeally before. What happens is that the Reforming Light influences our desires and advances us towards a connection between us, towards spirituality.

And in order to draw the Reforming Light With this, Rav Laitman and the Kabbalists say we need to connect, be in unity between us. But, what really is connection?

*"Connection is something that exists neither in you, nor in me. Connection is something between us. It doesn't exist in you, don't search for it on the inside. 'I love him, he is inside me', and he says the same 'I love you, you are inside me'. That is still not connection. That is how each feels the other.*

*Connection – it means that between us, between you and me – not the bodies, but the feeling of me and you – there is a connection where we feel ourselves close, and closer, and closer, until I feel that it is not that you are in me, and I am in you, but both of us are as one. It is something that you have to start feeling. That the place between us neither belongs to me nor to you, but we are together. That means together!*

*Together – it means that we are canceling myself and yourself, there is no such thing, but the only thing that exists is 'the Together'. And that 'Together' is the Root. That is the revelation of the Creator to His creatures."*

This is the topic of this chapter – the connection between us in the group. We will get to know this topic from different angles, just as Rabash explains it in his article "Concerning the importance of friends".

### Concerning the importance of friends



**During the study of this article, it is worthwhile to focus on following things:**

- The importance of connection between us
  - What is the meaning connection and what are the conditions to attain it in a Kabbalist group: 1) connection through the morning lesson, 2) connection through common work in serving the society and the friends, 3) connection through the workshop by keeping the rules and the right intentions
- Basic principles of connection and equality: small – big – equal
  - What the forms of work before the friends are and how we connect specifically in equality which is attained by the two forms of attitudes
  - What are the "lesser, greater, equal" forms of attitudes between us in the group

***Concerning the importance of the friends in the society and how to appreciate them, meaning with which kind of importance everyone should regard his friend.***

All together we learn from this article about the laws of connection of the souls. For the time being we don't see souls before us, rather they appear before us as people. This is so since we exist in a state after the shattering of the vessels, and in this state no one has the forces to bestow on his own. There is a spark in each of us, and we need to connect these sparks into one big deficiency, a Kli.

Therefore, Rabash immediately starts from the importance of the friends that are in the society, the environment which follows the path and method of Baal HaSulam. I need to connect with them and they are my only chance to implement the purpose of creation. No one has the force to bestow. If a person connects with other people, then in the connection with them he acquires a personal force for himself. This personal/private force is already a general force, shared between them, but is called "private" after the one who caused the connection.

Therefore, it is worthwhile to grow the friends in your eyes, because then you can trust them, you want to belong to them, subjugate before them. This is a very great thing, and we wish it could be so all the time.

<p><b>?</b> Rabash speaks of the importance of friends, so let's raise the importance of the friends in this course and say how they are great and important?</p>
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***But in the essay, "A Speech for the Completion of The Zohar," it is written, "The measure of the greatness comes under two conditions: 1) to always listen and receive the appreciation of society, to the extent of their greatness; 2) the environment should be great, as it is written, 'In the multitude of people is the king's glory.'"***

***To accept the first condition, each student must feel that he is the smallest among all the friends, and then he will be able to receive the appreciation of the greatness from everyone. This is so because the greater one cannot receive from the smaller one, much less be impressed by his words. Only the lower one is impressed by the appreciation of the greater one.***

***And for the second condition, each student must extol each friend's merit as though he were the greatest in the generation. Then the environment will affect him as a great environment should, since quality is more important than quantity.***

Here Rabash states few points we can relate to in the matter of creating connection, or the conditions to attain connection. We connect in our common desire for spirituality, this is what we can bestow to each other.

One of these conditions is the connection through serving friends. This builds the connection between us through devotion to the friends group, by taking duties in the group. The other is connection through watching the morning lesson together. Rav Laitman always says that you can come to connection only through the morning lesson, when everyone is in the same flow, under the influence of the Light. Last, but not least, the connection is created through the workshop. Keeping the rules of the workshop, exertion in the workshop in doing the work of annulment and incorporation are all conditions to draw the Reforming Light, which brings us to connection.

## Building equality through different forms of connection between us

In the article Rabash speaks of 3 types of perceptions and feelings a person gets in relation to his friends: 1) he sees the friend in a lesser degree to him, 2) he sees him in a greater degree than him, or 3) he sees him as equal.

When Rabash speaks of love of friends contrary to corporeal engagement between people, he speaks of equality, unity. But on one hand if we were equal in everything, how would we be able to connect with each other? I have all that he has and he has all that I do. If so, we don't need a connection between us. But on the other hand, Rabash writes that in love of friends there needs to be equality and unity.

- ? Towards what do we connect between us and become equal, in what do we remain different, and is even worthwhile for us to remain different?
- ? If equality cannot be according to our corporeal attributes, and also not according to our desires actions and thoughts, then in what does each and every one of us, from his unique point of desire, become equal with others? Towards what can we be equal, act mutually with each other and connect?

To sum up, we can never be equal between us if we don't connect to the Creator, Who is the goal. Towards this goal we are equal, operate in mutuality to each other and connect. All the details in reality remain different in their desires, and thoughts, and each carries out his action only in order to be connected with others to attain the goal – the spiritual life – which is equivalence to the Light, Dvekut (adhesion) to the Light.



### Workshop on principles "small – big – equal":

Step 1 – "Small" circle: Each friend in circle stands up, and only the speaker is sitting and looking up at the eyes of the friends. He looks at them as they are truly great in this path, and he is the least amongst them and need to receive force, spirit and importance from them. As it is written: *"hence each student is obliged to feel himself as the smallest of all the friends. And then he will be able to appreciate exaltedness from them all"*. The friends who stand above him are the great ones who commit to give him all he asks for. They look at him as loving parents, that are just waiting for the child to ask of them and they lovingly want to fill any lack of his.

- ? Each speaker in his turn tells the friends what he needs from them on the path. Try to talk from the heart, the most internal place, from the point in the heart to the points in the heart that are with you in the circle. What am I asking from you?

Step 2 – "Big" circle: Now we invert the approach and the attitude. The speaker now becomes the greatest amongst the friends. But not with pride, but with his ability to influence the friends and give them and example, teach them. And all those sitting and listening become the small ones, truly willing to receive everything from big one, hear him, and receive from him all he has: desire, impression, attitude, example – everything. And when they hear him they demand the Reforming Light to bring them close to the friend so they will feel him as close.

- ? Each friend stands above the friends who look at him as great and tells the friends how important this path is: the connection between us, the study, the Rav. He truly gives the friends his big heart, so they will receive impression/inspiration from him.

Step 3 – "Equal" circle: Now, hold on to these two forms together – when you listen to others in the circle, you are the smallest one, and when it is your turn to speak, you become the greatest one – and share with each other how you felt during this exercise, what did you feel towards the friends when you were the giver, bestowers, and what you felt when you were the small one, the receiver.

- ? Why can connection and attaining the goal exist only when there are conditions of the big one who gives the other, the small one that receives for the friends and of mutuality and equality between us? Why is "great – small – equal" the condition that assures the connection between us?

Step 4 – Reflection and summary:

- ? How will we prepare ourselves to a state in which we feel a common desire, a common thought, so it won't just be a sum of thoughts and desires, rather something new, like many drops that don't become connected instead become one drop?
- ? How will we build between us a demand so that none of us will be able to differentiate himself from the others, and we will feel as one?

*"What I do in this work is demand the Reforming Light. And when the Reforming Light comes to me it brings me closer to the friend, I begin to feel him close to me, and I begin to care for him, that he I have a certain warmth to him, still far from the actual flame, but I can somehow say that I am beginning to get close to the matter of love. And then, when I feel such a sensation, this sensation makes us equal, equal by me not being able to think of myself, only of two, and first of him and then of myself. And so on, these are the degrees, but this is all from the Reforming Light. That's it, so you have an exercise, be above, be below, and demand the Light that brings you the feeling of love, and then you are equal."*

### 1.3. LOVE OF FRIENDS

*"We need to try and be under the influence of the Creator. How do I know what the influence of the Creator is? When I read in the books am I under His influence? No, because it all goes through my egoistic filter. And I accept that which I understand, that which I feel and what I want. Rather, only when it comes to me through my environment, then it is considered that I am under bestowal, the influence of the Creator. Because, 'I dwell amongst My people', within a group, within an assembly of souls, where the Upper Light is, where the Creator is.*

*That is why there is no chance for a person alone, reading a book, engaging in something, disseminating, in study, or anything. Alone – nothing advances. It could be that it operates somewhat, to the point that he is helping building something. But spiritually – no advancement. We need to so much understand that connection is the vessel for revelation."*

A person is born an animal, and he is brought up only by others around him. From above or from the Creator, a person receives only the bare yearning for Him, which is not clothed into any form, and which even the person himself cannot understand. He does not understand what it is that he suddenly wants and what he suddenly strives after. However, the person's surroundings must give him the outer form of that which he should become equivalent to, as well how to do this.

I have to attain equivalence to the Creator, meaning attain the property of bestowal. But, my efforts alone are not sufficient in order for me to attain it; I need the group to do it. Still, what kind of a group do I need in correspondence with this and what should it contain: which attributes, laws, conditions, what kind of a statute, and so on?

All of conditions, relationships, statutes of this group and so on, must be fully determined only by the final goal, and by nothing else. Because, if we do not know how we should behave, this means that our actions and plans lack the final goal and that we do not understand the goal. It is the only thing that must be the beginning and the end of any, even the smallest, of our actions.

*"The greatness of the Creator, the greatness of the attribute of bestowal, and the greatness of this goal – this is what the greatness of love for the neighbor is, and this is the realization. All of this is absolutely the same thing, there is no distinction... If a person thinks that he, his group, his movement, the group's movement, the Creator and the Creator's attributes; if all of this is divided into several parts that do not come together, or even if they come together but they are nevertheless parts; then this shows that he does not yet correctly and to the full degree conceive this whole plan.*

*The reason for this is that the plan does not contain any parts, rather, all of this is absolutely the same thing: the souls that aspire for mutual love and support in order to achieve the goal and the Creator, as well as the Creator Himself, and love (that is, bestowal), and everything else; all of this is one. We are talking about the very final state, where the Kli is equal to the light and exists together with it in an absolutely indivisible equivalence and connection."*

Therefore, in this chapter we will try to understand how through love of friends in the group we can create conditions under which each of the friends will want to change his nature, from reception to bestowal, and attain adhesion (Dvekut) with the Creator. And we will do it with the help of the article of Rabash, "Concerning love of friends".

#### Concerning love of friends

##### **1) The need for love of friends.**

**2) What is the reason I chose specifically these friends, and why have the friends chosen me?**

**3) Should each of the friends disclose his love for the society, or is it enough to feel love in one's heart and practice love of friends in concealment, and thus not need to openly show what is in his heart? It is known that being humble is a great thing.**

**? What are the benefits of being humble?**

Many people think that by showing humbleness they are being more truthful, more spiritual than when they demonstrate they are already being in the love of friends, in a way Rabash writes about. This is because a person has many different thoughts and justifications with regard to the way in which he should behave. He can find a multitude of supporting thoughts and justifications for every decision that he makes, and it will always seem that he is right. Yet, the question here is not how to be right, but rather, how to be on the right path, since anything can be justified.

***But we can also say the opposite—that 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.***

**? What are the benefits of disclosing one's love outwardly?**

**? What kind of atmosphere does such outward expression of love evoke among us?**

***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.***

**? Let us now try to openly show love toward each other, by each telling others how he depends on them, how much he wants to care for them, how much he loves them...**

***It turns out that where a person has one measure of strength to practice love of friends, if the group consists of ten members, then he is integrated with ten forces of the need, who understand that it is necessary to engage in love of friends. However, if each of them does not show the society that he is practicing love of friends, then one lacks the force of the group.***

**? When we gather together in the society what specific force are we multiplying?**

If a person does not receive the impression of the importance of love for each other from all of his friends, then he will not have the strength to exit outside of his egoism. Of course, he cannot exit outside of his egoism yet, but he can at least begin to think about how good it would be to exit outside of it.

***This is so because it is very hard to judge one's friend to a scale of merit. Each one thinks that he is righteous and that only he engages in love of friends. In that state,***

***one has very little strength to practice love of others. Thus, this work, specifically, should be public and not concealed.***

**? How can i show my love if i haven't achieved the love? What if I have no love to disclose?**

A person has to deliberately and outwardly express his feelings of love for his friends. A person does not have them yet, but he wants to acquire these feelings and he wants to receive them ten times greater from his friends than whatever he will express. This is the reason why he expresses his feelings.

He does it because these feelings are artificial in him, and instead of them he wants to acquire a real impression from others. Therefore, he applies himself in opposition to his desire and in return he receives an impression from his friends. Similarly, their expression of love for him is also absolutely unnatural and artificial, but nevertheless he will perceive it as it were their natural feelings. This way, the impression of their seemingly real feelings will emerge in him in. And in addition to that, envy will emerge in him, because they have these feelings but he does not.

***But one must always remind oneself of the purpose of the society. Otherwise, the body tends to blur the goal, since the body always cares for its own benefit. We must remember that the society was established solely on the basis of achieving love of others, and that this would be the springboard for the love of God.***

The final goal is the starting point. That is, a person should not think: "Where am I right now and where should I jump?" Rather, he should begin with the following thought: "What is my destination and what do I have to achieve?"

A person must perceive and have the final goal – the attainment of equivalence to the Creator – in every movement that he makes. If this intention is not present in every action, even in the most trivial of a person's actions, then this means that this action is not going in the same direction, intention and action of coming closer to the goal.

***This is achieved specifically by saying that one needs a society so as to be able to give to one's friend without any reward. In other words, he does not need a society so the society would give him assistance and gifts, which would make the body's vessels of reception content. Such a society is built on self-love and prompts only the development of his vessels of reception, as now he sees an opportunity to gain more possessions through his friend's assistance to obtain corporeal possessions.***

**? How can the society (the group) enable me to achieve love for others?  
? What is a spiritual society/group to you?**

***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.***

We can learn what it is that we have to do only by the example given by others around us. There are no other motivating forces and no other means to instigate us to become equivalent to the Creator. The only thing that can accomplish this is the example of people around us.

***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. Otherwise, one remains with but a single force of love of others, since he does not see that the friends are practicing it, since the friends are practicing love of others in concealment. Moreover, the friends make him lose his strength in his desire to walk the path of loving others. In that state, he learns from their actions and falls into the dominion of self-love.***

Therefore, the condition “love your friend as yourself” is a necessary condition for a person to receive the Upper Light, and it should be rigorously observed in the group. As long as the group has not arrived at this condition, the Upper Light will not become revealed in it.

This is why the entire attack has to be directed into oneself and in opposition to oneself. The attack on the entrance into the spirituality consists in showing to everyone and expressing relative to everyone that which I wish to have, rather than that which I already have – the love and the connection among us that would exist if I had the attribute of bestowal.

Until the group does not communicate this to each of its members, until it does not equip them with these motivations, desires and examples, each of the members of the group will not have the strength to merge with and to connect with the others. Meaning, the common Kli will not appear and, obviously, the Upper Light will not become revealed in it.

*"There is no other means to enter the upper world other than to mechanically observe the conditions that are required of us. The Creator does not demand that we switch from egoism to altruism, because this is impossible. He demands that each of us does what is in his power, that is, for each person to show everyone else that he is willing to love them (he does not love them, but he is willing to love them) for the sake of achieving spirituality. This is egoistic love, because it is located within egoism for now, but nevertheless we have to express to others the willingness to love them.*

*This will be sufficient for each person. As a person perceives the expression of artificial love for himself, he will also begin to perceive the need for the same attitude towards others, or for the relationship of love. This is called a “mutual guarantee” (Arvut), which each member of the group gives to all of the other members. This is the guarantee for achieving the revelation of the Creator.*

*Arvut is the mutual guarantee of all of the members of the group, that they are committed to showing each other love through any efforts which they are able to make (even though it is artificial love for now). If they were already on the level of natural love, then they would already exist in the spiritual world or in bestowal. Love is bestowal."*

***4) Should everyone know his friend's needs, specifically for each friend, so he would know how he can satisfy them, or is it enough to practice love of friends in general?***

Rabash does not answer this question. We need to answer this after we fulfill the previous requirements, mentioned in the questions from the beginning of the article. So, let us return to them:

***1) The need for love of friends.*** This need comes from the fact that I have to attain love for the Creator, or equivalence with Him.

***2) What is the reason I chose specifically these friends...*** because they aspire towards the Creator and they can help me to attain this. ***...and why have the friends chosen me?*** They choose me only under condition that I also agree to go towards this Goal together with them. That is, they and I have mutual responsibilities to help each other realize our desire to attain love for the Creator through love for the friend. Therefore, we mutually choose each other.

**3) Should each of the friends disclose his love for the society, or is it enough to feel love in one's heart and practice love of friends in concealment, and thus not need to openly show what is in his heart? It is known that being humble is a great thing.** Each person is obligated to express his feelings, but he should not do this in a crude and deliberate way. Rather, he should do it in such a way as to leave an impression of his sincerity on his friend. This means that each friend wishes for the same kind of attitude towards the Creator, that he desires to attain spirituality, and this is the reason why he expresses himself this way towards me. I understand that the feelings he shows for me really show his desire for the Creator, and then I connect them into a single common movement.

## 1.4. THE TEN AS A SPIRITUAL STRUCTURE

Everything we studied in the last 3 chapters in this part, as well as what we will study in the rest of the chapters in this manual, is implemented in a spiritual structure called "the ten". From the corporeal side, at least, this is a group made of ten friends that works on the connection between them, through different exercises, and not just by studying, trying to create complete interconnection between them. By this they aim to stabilize the characteristic of Light in their environment, whether they are ready for this or not, by wanting to make a single whole of themselves above their individual egos.

Nevertheless, a question comes to mind – why is organizing into tens necessary? We have the group, both local as well as global, so why do we need a ten?

*"A group of ten is a kind of gathering that is optimal for our internal structure, for our thoughts, our intellect, and our hearts. This is the maximum amount of people that I can include within me and can see them all as if they were like my ten fingers. And if the amount is greater, it is very difficult, practically impossible. If there are more, we automatically contract ten people and sometimes only five or even two. For in our group there are several hundred people and it is impossible to be connected in it with everyone; it is as if you want to be connected to the whole world. The person doesn't comprehend more than ten real "images"; that is how we are constructed. It is no accident that in several primitive languages there is a count to ten and after that comes the comprehensive definition of 'many'. In fact, all that is more than ten, even if it is fifteen and even if it is a million, it makes no difference to me, because this is beyond the limits of my comprehension. Therefore we divide our society into group of ten in which it will be easy for a person to be included in its environment, to devote himself to the friends, to prepare himself for a state where he will be devoted to the entire world, which is to say, to be devoted to the higher power, to the Creator."*

Basic spiritual "cell" consists of ten Sefirot. These ten Sefirot, are ten desires, like ten friends where each of them is trying to connect to others from his desire, his feeling and from his ego. And although each of them is intended against a certain Sefira, in truth each one includes in him the whole ten, and all the Malchuyot<sup>2</sup> connect to one Malchut.

Finally, the ten is the structure that Rav Laitman and the Kabbalists defined for spiritual advancement. Everything is in the ten, the Upper World is revealed only from the connection between the members of the ten, only through it we attain spirituality, only in it we reveal the Creator. There is no other form of advancement today – the ten is my only connection to spirituality and the Creator.

### Connection between the friends in the ten

***The essence of the assembly is for them all to be in one unity, and will ask for but one essence - to find the Creator, as in each ten divinity dwells. And certainly if there is more than ten there is more revelation of divinity, and each and every one will hear his friend, and will be small in his own eyes, and will want to hear something from his friend on how to work serve the Creator, and how to find the Creator, and they will all be as such.*** (Book Maor VeShemesh)

*"Connection is the work in the ten. We are trying to do this, we are just beginning to learn this. You don't know what you will discover inside these workshops with the tens. We are just entering it. It is the realization of the whole Torah, inside there, the implementation of the whole Torah. Moses, who*

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<sup>2</sup> Malchuyot = plural of Malchut

*wants to build a nation from that heard that comes out of Egypt, starts to divide them into tens, hundreds, thousands, and so on. We are now just starting this work, and you will see how many inner changes (you will go through) that will be deeper..."*

The connection in the ten happens by the principle of equality. When each one in the ten annuls his ego and is willing to connect to others, they create between them a quality called "equality", "bestowal". And inside this quality it is possible to discover and feel the Upper Force.

The place where each nullifies himself and cares for the others is called "the center of the ten". In this central point, in the complete connection that is created, we can reveal the worlds, receive feelings and attainments.

If we connect in this way with the ten, we will discover that they, the friends in the ten, are our corrected desires. The ten in the right form of connection becomes our soul. The ten is "me", or rather, becomes "me". Currently, friends in the ten do not appear corrected in our eyes, but when we correct our attitude and connect with them, we will discover them as the spiritual Partzuf. This is the meaning of "he who negates does so with his own faults".

<p><b>?</b> Taking everything we discerned until now into account, how should we connect in the ten?</p>
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*"A group of ten is not about physical bodies, but about principles that we clarify and fulfill together. Gradually, you begin to feel that this invisible, airy formation becomes clearer, connects with the forms of your relationships, and takes on a certain weight, shape, stability, and a real, tangible existence. Now, in the relationships between you and others, you feel things that you only heard of or read about before. It already becomes a reality."*

The ten has a common ego and a common point in the heart. Meaning, we are responsible for every friend in the ten, and for all the states he goes through. Ego which is revealed in the ten is our common ego, as well as the point in the heart. As Rav Laitman says: *"In a spiritual system ten is a unit!"*

Therefore, I have to unite myself with the ten in all there is. The ten is my internal Kli, it only appears to me as external, so we need to relate to the whole world from within the ten. Wars, governments, my life – I have to see everything according to my attitude to the ten. The ten is my "optical device", and because it is, for the time being, dispersed in me, I perceive this world instead of the soul and the Creator. But if I would to associate the whole world to my attitude and connection with the ten, I would begin to formulate my correct vision of reality.

*"A group of ten is a sensible, materialized image of your unity, like a family. Indeed, what is a family? There is a woman who lives with me, and I have several kids who live in the same house. A family, however, is not separate people, but something that is a single whole: our relationships, our dependence on one another, the mutual bestowal, and the concern. It is a whole system that is called a 'family'."*

*I don't worry about someone personally, but about the well-being of the entire family. This is the feeling I should have with regard to my group of ten so that I will approach every discernment and feeling only through it. Otherwise, I never will see the upper world. I must start looking at everything through this focusing lens, through an aperture adjuster.*

*It limits my sight, and I look at everything only through it, through this very narrow aperture. If I look through a very small hole instead of using glasses, I will see everything sharply just as with glasses since*

*glasses merely limit and focus the ray of light. This is why this very narrow aperture also allows me to see well as if I had very powerful glasses. We can look through the group in the same way. If you don't look through the group, you won't see the world."*

### **How to enter into the ten?**

*"You understand that if the Creator was great in your eyes before you, trully like this monstrosity, and it doesn't matter if it was scary, or if it was completely 'good that does good', it doesn't matter, you would constantly be before Him just to give Him. Because, if you give to the great one, you enjoy in such a manner. That's it. You would only engage in that.*

*That's why it is written that if the Creator was revealed, the whole world would be absolute righteous. Neccessarily so. You see, he writes it 'a complete righteous', despite the fact that He is doing it to me, without any work on my behalf. That's why the Creator is concealed. If He is concealed, then where do I attain His greatness in order to bestow to Him? If he is not as great before me, I cannot do a thing. I have my will to receive, that's it. My matter won't let me do anything about it.*

*It's simple mathematics. There are two forces altogether: either His force is greater than me, or my force is greater than Him. He himself is concealed always, and He conceals Himself each time in all sorts of ways, so that I will develop His greatness in different ways, and will be able to buy that bestowal to Him. And this bestowal will be for me as filling."*

We attain the greatness of the Creator only in a ten. Hence, we need to look at each other from a new attitude, as if from this moment the friends are the most important thing for me – they are the nine Sefirot that complete my soul, my desire for spirituality and together with them I will be able to attain the Creator.

**?** Share with the friends in your ten how, from now onwards, would you be happy to see your ten, the connection between you?

*"Let's depict this between us: If other than myself all that happens, happens in me, meaning also the ten, which I am with now, they're also in me, also these friends, and what I hear from them are also my voices, internal ones, I just hear it as if it is coming from them. So I want to hear each and every friend this way as if he is within me. Whoever says something, it's from within me, it's some quality of mine. OK? Try. Talk about and try to feel this way. As I sit now with my ten, actually I am hearing my internal voices. We heard about this concept also from the perception of reality, and from everything, that it all occurs within a person."*

- ?** How do we enter such a relationship between us in the ten, which moves us beyond the faces, the bodies, and the corporeal familiarity?
- ?** How can we discover the inner form of connection between us in the ten, rather than the external one?

When we talk about connection in the ten, the main thing between us is self-annulment, entering into a friend, agreement with what he says. And it doesn't matter what he says, I (need to) agree with him. It's not that it doesn't matter to me, so I actually don't hear him at all. Rather, I trully hear and agree

with everything he says. I suppress within me all my disagreement that could be, I flow with his words, I am incorporated in him, I nullify there, and the same way each one does in all the others.

- ? Why can we advance in the connection between us specifically when we are incorporated in everything a friend says?
- ? Why when we feel for or against and other states towards the friends, as we "clash" with them, this builds in us new Kelim?

## What to look for in the assembly of friends



**During the study of this article, it is worthwhile to focus on following things:**

- The principle of happiness in the work and what we talk about between the friends
  - The concept of happiness on the spiritual path - what it is, what it is there for, what it symbolizes for a Kabbalist, why it's important on our path, why it's critical in the ten
  - What is the responsibility you have in creating the suitable mood for connection, what you need to bring to the ten and what you need to leave out
- Dealing with feelings of rejection/negative feelings
  - The concept of "connection brings Aviut", meaning that when we try to connect between us in the ten, states of rejection and burdening awaken in us in response.
  - The way to deal with growing egos is through increasing "positive" and "good" – adding good, not "digging" in the bad.

Here we will try to enter deeper scrutinies about the work in the tens, getting to know the rules of the connection between us as Rabash describes for us, and ways to implement them in our daily work in the ten. In this article Rabash teaches us what are the rules that build us as a spiritual group, beyond the bodies and corporeal desires.

***With all the above, we can understand the matter of the assembly of friends. When they gather, what should they discuss? First, the goal must be clear to everyone—this gathering must yield the result of love of friends, that each of the friends will be awakened to love the other, which is called "love of others." However, this is only a result. To beget this lovely offspring, actions must be taken to produce the love. And concerning love, there are two forms: 1) Natural love, for which one does not have to exert. He should only be careful not to spoil nature. 2) One that comes by one doing good things to the other. There is nature in that, too, since one who gives a present to another causes him to love him. Hence, when a group of people gathers and wishes to work together on love of friends, they must all help one another as much as they can. And there are many discernments about that, since not everyone is the same, meaning what one needs, the other does not. However, there is one thing in which all are equal: each and every one of the friends needs high spirits. That is, when the friends are not in a good mood, they are not all the same in their needs. Rather, each has his own reason for being unhappy.***

- ? What is the difference between happiness and high spirits as we know it from our lives (grandkids, sons, fun, money, etc.) and happiness and high spirits which Rabash speaks of here?

The goal of the assembly, gathering of the ten is to result in love of friends, no less than that. And this is what we expect and aim for every time we gather. The ten is a completely different group than what we think, or what we are used to in our daily life. The main thing in the gathering of ten is my attitude towards this concept: "What do I demand of them, from gathering with them?"

What we aim for it for this means called "the ten" to give us a place to work, and care for us in a more beneficial, tight and true manner. We want it to bring us through an internal change, so it will forcefully change us from someone living in this world, to someone living in the spiritual world.

Hence, there are no limits on the importance of the ten. The more a person increases it, the more he receives force and desire to attract the Reforming Light and rise on the spiritual ladder, all the way until the End of correction. At that point, he, the ten, and the world become as one, and the ten becomes endless, according to its importance and influence on a person.

Therefore, what to demand from an assembly of friends? Demand to be impressed by importance of the group and your spiritual future!

***Therefore, each one must contemplate how he can bring about a good mood to the other. Thus, they should be careful and avoid discussing things that can bring sadness to the society, for by that one causes the others to feel bad. And then, after he goes home, he will ask himself, "What have I gained by going to the society? To know that I am in a state of lowliness and that I should regret it? It is as though I went to the society so they would bring me into a state of sadness. In that case, it was a waste of time. It would probably be better if I did not go." Then he probably says, "The next time I have to go to the society, I'll make up excuses to avoid them."***

The state of sadness, as we study it in Kabbalah, is not necessary something we are aware of when it takes us over, but can be (and usually is) something we "feel" more subconsciously. It can happen that, all of a sudden, one loses his strength and importance of the ten, starts feeling the ten as something that is not beneficial, and the ego gives him excuses why not to come.

We need to know that this happens either because we didn't receive enough importance from the environment, from the ten, or because we haven't incorporated in the ten to a sufficient extent, or even because the ten isn't operating in a way that it is giving importance and forces for the Goal to each and every friend in the ten. This is why it is so important to give encouragement and high spirits, and create a strong atmosphere electrifying so it will keep us attached to the Goal throughout the week. We should not fall even for a second from the ten. It should serve to us like a force generator, that is enough for each and every one throughout the week.

- ?** What can we do in our ten, so that each of us will feel the importance of the ten as one's supplier of spiritual forces?
- ?** What is the responsibility of each member of the ten toward the rest of the friends in the ten?

***It therefore follows that 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 God, 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 couldn't 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.***

- ? What is spirit of life? How do we come to the friends filled with hopefulness?**
- ? What is the only thing the friends lack, that will bring them high spirits, encouragement, new air in the ten and happiness?**
- ? How can I help the friends in my ten open a new page in the work, every moment I can?**

Any engagement in the ten in anything that is not connected to spirituality is considered a "seat of fools" (or a "seat of scornful"). A spiritual society – a group of Kabbalists – is defined as one that has happiness from everyone having the importance of the Goal. Everyone attains confidence and the ability to overcome from this.

***But what can one do when he feels that he is in a state of sadness—both in terms of the corporeal state and the spiritual state—and the time when he must go to the society has come? And yet, our sages said, “A worry in a man's heart? Let him speak of it with others.” In other words, he should tell his friends, and perhaps they can offer some help.***

***But if this is so, why do we say that everyone should bring high spirits into the society when one has none? And moreover, there is a rule that one cannot give that which one does not have.” Thus, what should he do to give something to the society that will give high spirits to the society?***

We can appreciate the friends specifically in times they receive the burdening of the heart. Specifically when we see how they overcome in the struggle over all the troubles and burdening, and make efforts to hold onto "there is none else besides Him", how they remain in connection with the ten, upon all the problems and troubles, and prefer the connection with the Creator.

Rabash used to say about that, pointing at his body, “let it suffer”. Meaning, the body – the will to receive – we should let it suffer. And the person himself – the human in us – will remain in adhesion with his soul to the Creator. This is how you can look at each and every friend, and appreciate him for not letting any state lower his feeling of importance of the Goal.

- ? What should our attitude be towards the ten in times in which the Creator puts us in states of lack of desire and forces for the Goal?**
- ? How should we ask for help from the friends in the ten, without bringing them down from the importance of the Goal?**

***Indeed, there is no other way but for man to walk on the right line. Thus, before he goes to the love of friends, he should read Baal HaSulam's essay (from 1943) where***

***he clarifies what is the right line, that this is the meaning of above reason. And he should draw strength from there so that when he comes to the society, each and every one will more or less be able to infuse a spirit of life, and by that, the whole of society will feel joy and greater confidence.***

***During the assembly, it is forbidden to evoke the left line. Only when one is alone is he permitted to use the left line, but not more than half an hour a day. But the essence of man's work is to go specifically by the right line, as is written (in the 1943 essay). But two people together must not speak of the left, for only thus can they receive assistance from the society.***

We need to always have in mind that the Creator is the one who takes care of the states, and we only need to care for the right spirits in the society. Therefore, we need to always be in the right line, meaning under the influence of the society and above our reason. What this means it that we just need to stop the egoistic tendency to lower other friends, not talk about what is bad and what is worst, but rather to constantly create the "hot air balloon" of connection between us, constantly be above the "ground" of the ego.

This is actually something very realistic. We don't want to remain in bad states and tendencies, in the perception of reality of the ego, because that is how the whole world behaves, and it will not take us anywhere near attaining spirituality. Instead, we need to build spirituality by building the picture of the Creator, the connection above the ego, as we make it in order to bestow.

Therefore whoever brings negative criticism against the society, ten or the Rav, it is not good, since bringing to society anything other than the importance of the goal causes injustice to friends. And it might even be that we are right, that criticism is actually justified and in the right place. Nevertheless, we need to see how we are raising this criticism, and we should do it in the right, constructive way.

This is especially so because we have to bear in mind that we are always looking at the whole society through our flaws, and anyone who negates something, does so from his own flaws. And then, through the ego we bring criticism which causes the ego to strengthen even more, as we are certain that we are correct. And at the same time, by this we are increasing the distance from the Creator, from the society.

Therefore, on the one hand, we need to always bring happiness to the ten, and this happiness needs to stem from the greatness of the goal, the society, the Rav and sources, and not just general happiness which exists in a "seat of fools". On the other hand, we should guard ourselves never to lower the spirits of the society with negative criticism.

***But the friends should primarily speak together about the greatness of the Creator, because according to the greatness of the Creator that one assumes, to that extent he naturally annuls himself before Him. It is as we see in nature that the small one annuls before the great one, and this has nothing to do with spirituality. Rather, this conduct applies even among secular people. In other words, the Creator made nature this way. Thus, the friends' discussions of the greatness of the Creator awaken a desire and craving to annul before the Creator because he begins to feel longing and desire to bond with the Creator. And we should also remember that to the extent that the friends can appreciate the importance and greatness of the Creator, we should still go above reason, meaning that the Creator is higher than any greatness of the Creator that a man can imagine.***

What to demand from the assembly? Why do we study, gather, connect on whatsapp, have meals? We do all of that only in order to awaken the greatness of the Creator between us. Because, there is a natural law, that if we speak between the friends about the greatness of the Creator, it attracts the influence from the Reforming Light, which awakens a person to connect to the force of bestowal, to the Creator, through the bestowal to the ten.

*"When we speak of the greatness of the Creator, and if we talk about something great in the environment, people are impressed by it. It is enough for him to think that to bestow to the Creator, to be in contact with Him, be closer to Him, is an important thing. The more a society opens these matters, increases them, thus they have more forces to study and think of the greatness of the Creator, in order to open Him, bring Him closer, get closer to Him. It's the same in regards to the group, coming closer to the group, hearing, connecting, subduing oneself. And then we operate together, being in the group, as the group operates on him, according to his subjugation to the greatness of the Creator. And then he wants to come and get closer to the Creator, and by that he invites the Reforming Light during the study. And then these two actions altogether operate together. There is an action on the other hand which is to bestow in order to bestow, as he annuls himself before the friends, and thus acquires it."*

- ? Talk about the greatness of the friends and the greatness of the Creator, and after a round, scrutinize how is the feeling in the ten as a result of it?
- ? Discuss how would you like to see the connection between you in the ten on throughout the week so it will awaken in you the greatness of the Creator all the time?
- ? How can we, on one hand, reserve our personal time and time of the friends in the ten, not bothering them with all sorts of redundant communication and messages, and on the other hand constantly awaken the greatness of the Creator?

***However, what should a friend do if he needs help from his friends? We have said above that it is forbidden to speak of bad things that bring sadness at the assembly of friends. The answer is that one should tell a close friend, and that friend will speak to the society, but not at the time of the assembly of friends. In other words, he can speak to the whole of society together, but not during the regular assembly of friends. Instead, he can arrange for a special meeting in favor of the friend who needs assistance.***

This is actually the answer to the question we asked before, about how to ask for support from the ten when we are in a state that we trully need the help from the ten.

***It is the same with love of friends. It is a great effort when one should judge the friends favorably, and not everyone is ready for it.***

***Sometimes, it is even worse. At times, a person sees that his friend is disrespectful toward him. Even worse, he heard a slanderous rumor, meaning he heard from a friend that that friend, who is called so and so, said about him things that are not nice for friends to say about each other. Now he has to subdue himself and judge him favorably. This, indeed, is a great effort. It follows that through the exertion, he gives the payment, which is even more important than a payment of money.***

***However, if that person slanders him, where will his friend muster the strength to love him? He knows for certain that he hates him, or he would not be slandering him, so what is the point in subduing himself and judging him favorably?***

Meaning, although I see flaws in my friends, bad things, and all of a sudden Creator reveals hatred in me, rejection from the ten, I must effort to love them despite this state that the Creator is awakening in me in relation to the friends. It is not that I have to convince myself that it is really so when the friend is seemingly acting badly, incorrectly, etc. Rather, it is a law, I must do so, because only in such a manner I will see the truth. Meaning, if I effort to feel and act in an opposite way to what is being revealed in the vessels of this world, then I merit to see the Upper World.

If I do it despite the feeling of hatred toward the friend that I feel in the will to receive that, because this is the feeling the Creator is inviting in me, meaning, if I effort to love the friend despite this state, it is called “awakening from below”, or “My sons have defeated me”, as we (seemingly) work against the Upper Force. We simply don’t agree to hate the friends, even though that is what He is awakening in us.

***The answer is that 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 is slandering him and must certainly hate him. Instead, a person who wishes to acquire love of others needs the correction of loving the other.***

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| <p><b>?</b> Why do I need to love the friends and not for the friends to love me and relate to me nicely first?</p> <p><b>?</b> Why do I need to love the friends even when it seems to me that the friend hates me or talks badly about me?</p> |
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***Therefore, when a person makes the effort and judges him favorably, it is a Segula [remedy/power/virtue], whereby 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 favorably 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 to not 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.***

## 1.5. BUILDING CONNECTIONS OF LOVE IN THE TEN

*"He used to say, 'I want to teach you to turn to the Creator, rather than to me, because He is the only strength, the only Source of all that exists, the only One who can really help you, and He awaits your prayers for help. When you seek help in your search for freedom from the bondage of this world, help in elevating yourself above this world, help in finding the self, and help in determining your purpose in life, you must turn to the Creator, who sends you all those aspirations in order to compel you to turn to Him.'"*

As Rav Laitman pointed out many times in the lessons with his students, in his day-to-day life, Rabash was the perfect example of humility and self-restraint. Yet, his essays reveal a profound understanding of human nature. What on the first glance might appear as a formality of language is actually the precise emotional path to the depths of the human heart.

Of all of his essays, letters he wrote to his students while he was overseas, have a very special place, since they reveal how much the Kabbalist longs for the connection with his students, and how sometimes it difficult for him to write to them. A letter written by a Kabbalist is meant for all the students, and Rabash especially asked for them to show the letters to others.

And out of all of his letters, Letter no. 40 is especially emotional and moving. It puts us internally into the work between the friends in the ten, about the internal attitude to a friend. And in order to grasp it's depths even to a very minimal extent, we need to hear words of Rabash more internally as a ten, to be aimed to hear them together as one man in one heart. And to read the letter as if he wrote it for us. This is the approach to studying all writings of Rabash, especially his letters.

### Gifts of love (Letter 40, Rabash)

***It is about time that we started moving forward toward our sacred goal like mighty strong men. It is known that the paved road that leads to the goal is love of friends, by which one shifts to love of the Creator. 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.***

The paved road to reach the goal is love of friends. Meaning, all our advancement depends on the extent in which we can reveal mutual love between us, because in this love, in this feeling, the Creator is revealed. Therefore we need to constantly measure ourselves towards the measure in which we have mutual love. This is our spiritual advancement.

On the one hand, I need to be in the demand how to show love towards the friends in a manner in which they will feel it from me. And on the other hand, to the same extent, I need to find how to feel from each friend his love towards me. Because, he may love me, but if I am not in the same frequency with him in which I can feel love from him, I will not be aware of it.

Moreover, if we work in a persistent manner by concentrating our attention towards mutual love, upon all the transgressions that will be revealed, we will feel the Creator between us. This will be His revelation, because from the love of others we reach the love of the Creator. We reveal love between us and the Creator.

***A gift is determined as such when he knows that his friend will enjoy it, whether in words, in thought, or in action. However, each gift must be out in the open, so that***

***his friend will know about it, and with thoughts, one does not know that his friend was thinking of him. Hence, words are required, too, meaning he should tell him that he is thinking of him and cares about him. And that, too, should be about what his friend loves, meaning what his friend likes. One who doesn't like sweets, but pickles, cannot treat his friend to pickles, but specifically to sweets, since this is what his friend likes. And from that, we should understand that something could be unimportant to one, but more important than anything to another.***

The thought alone is not enough; the friend needs to know that I am thinking about him. Therefore, we need to use the words too. This is because every friend is a special desire, a part of me, and I need to feel him and discover in exactly what gift will suit him, his uniqueness. We need to truly go out of our ways to feel the friends, and operate towards them in the way suitable for them, and not the one that suits us.

Love is realized through incorporation, giving friends gifts of love, buying the friends with these gifts. Meaning, when I know what the friend lacks or what he loves, and I fill his desire, and in the same time he knows the same thing about me, or tries to know, and also does this for me, then each of us "gives a gift" to the other.

A gift is a symbol of love. When I love someone I bring him a gift, and I also need to let him know first that I do it out of my love for him. Meaning, if we look at it from a more internal point of view, a gift is the attitude towards a friend which is executed in thought, in words and in action.

- ? What gifts can we give to the friends in the ten, so that they will feel from this our love, and thus we will begin to connect to each other in order to reveal the Creator between us?
- ? What gifts we can give the friends in thought, what in speaking and what in action?

***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 dent.***

***And through the bullets that he shoots repeatedly, the dent 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.***

There is a law in nature that no one can withstand love, or gifts which express love. This means that we need to non-stopingly give gifts to our friends in the ten, despite the possibly of meeting their stony heart on the way. If it happens, it doesn't matter. Each and every gift operates in a way to develop a flame of love between the friends.

This flame of love is developed when sparks of love are gathered in the space of the stony heart, from which a flame happens. Meaning, through the investment in friends, efforts in building the right, special attitude toward the friends, exactly in the place of the stony heart, revealed love for all the desires becomes revealed, above all the clashes and "crimes". There is a very important law of correction here

– "Love covers all crimes/transgressions" – since this kind of love can truly burn all the "crimes" we meet on the way.

**?** In whom is the correction of "love covers all crimes" done – in the one who gives the gift or the one that receives it?

***And should you ask, "What can one do if he feels that he has a heart of stone toward his friend?" Forgive me for writing, "Each and every one feels that he has a heart of stone," I mean except for the friends who feel and know that they have no objection that their friend will love them and will give them presents (not necessarily in action, but at least in good words and special attention only to him). I am referring only to those who feel that they have very cold hearts in regard to loving their friends, or those who had a heart of flesh but the coldness from the friends affected them as well, and their hearts have frozen still.***

***The advice is very simple: The nature of fire is that when rubbing stones against each other, a fire starts. This is a great rule, since "From Lo Lishma [not for Her name] one comes to Lishma [for Her name]."***

Whoever gives a gift basically corrects himself, because by this he is included in his friend's desire and builds his Kli of bestowal. And all of this happens even if I don't feel that my heart is aimed at this, and it's even clear that it isn't aimed so, and has no inclination towards it. And it also seems that the friend doesn't have this inclination, and doesn't want to be in connection. Nevertheless, we need to understand that the way to the Creator is specifically through the friend's heart. We can enter his heart, even if it seems he doesn't want it, slowly, through the right attitude we build toward him. We buy the friend because no one can resist love – love obligates!

This is why Rabash advises us not to pay attention to how the friends appear to us. Maybe they seem to us as cold, not going out of their way to love the friends. It doesn't matter. We need to show them the best possible attitude, and constantly try to bring them as many gifts, like love, connection, participation and help.

Moreover, Rabash writes here that, on one hand, there is the stony heart of the friend, and on the other hand, person also feels that he has a very cold heart towards the love of his friend. To have the stony heart means that I don't let anyone enter the boundaries of my heart, to break into my heart. I simply don't want to receive any good attitudes from anyone, I feel uncomfortable by it, unpleasant, I hate it, it makes me suffer. I just want to be left alone in my corner and that's it! This is so because when I feel that someone wants to give me a gift, it obligates me. Through the gifts he gives to me he connects me to himself, and as a result of it I start feeling I have a certain commitment towards him.

**?** Under what conditions will I or the friend not feel the resistance to receive a gift, rather on the contrary, we will feel very happy to receive it with all our hearts?

Doing common actions as a ten is a good "recipe" for wearing down of stone to stone. As tens we need to initiate more and more actions throughout the week in which we will feel that we are all in one action. An example to such actions – watching the Yeshivat Haverim in someone's house or at the physical center, organizing a ten's meeting, and more...

These kinds of gatherings evoke the "rubbing of the hearts" against each other, because through us "rubbing" each other we begin to feel that there are such sensations like rejection, indifference and a lack of desire. And this is excellent because we will remind each other that it is the Creator that is creating this between us, and we will give all our forces for unity above the separation. This is the "rubbing of a stone against a stone", from which the flame is created.



#### **Organizing social meetings in the ten:**

It is very important to dedicate some time in the week/day for the ten's meeting, in which you will be able to scrutinize between yourselves the next stage you want to reach as a ten. It is advisable to do it according to the the 3 aspects of the order of the assembly (we wrote about it in the Introduction, based on the article of Rabash, "The agenda of the assembly – 2").

If you are still in the beginning of the path as a ten, it is advisable to devote at least some time in these meetings to scrutinizing important concept of the right balance between our investment in the group and our private life. In these meetings it is good to scrutinize principles and activities that have to do with life outside Kabbalah, the way you manage themselves during the week, matters of relationships between friends, and special things that happened in the group during the week. We should give our friends the confidence that spiritual advancement will be attained from week to week, from meeting to meeting, only if they manage to keep the balance and the right attitude with their lives.

Here we can recommend few topics to scrutinize:

- The meaning of necessities and the right balance between the group life, roles/duties, and our personal life;
- The obligation of a Kabbalist in corporeal life: working, supporting his family, being a good citizen, etc;
- The principle that Kabbalah is an addition to our lives (despite the enthusiasm we don't diminish friendships, family connections, we don't become hermits, rather we give a good and correct name to Kabbalah);
- The hierarchy of necessities - study - roles/dissemination;
- The importance and responsibility of creating the right balance between our personal lives (family, job, debts) and belonging to the ten, the group, study - first of all you should deal with your necessities

***And this is so particularly when the act is Lishma, meaning imparting a gift to one's friend, and the aim is Lo Lishma.***

***This is so because one gives a gift only to one that we know and recognize as someone we love. It follows that the aim of the gift is like gratitude for the love that his friend gives him. However, if one gives a gift to a stranger, meaning he doesn't feel that his friend is close to his heart, then he has nothing to be grateful for. It follows that the aim is Lo Lishma, meaning ... the intention that should be.***

***Ostensibly, it could be said that this is called "charity," since he pities his friend when he sees that there is no one who is speaking to him and greets him, and this is why he does that to him. Indeed, 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. Thus, through the deeds, he is rewarded with the intention as well. And only when both of***

***them intend for a gift and not for charity, 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.***

The difference between a gift and charity is in the intention. Meaning, charity is when there is no intention: I seemingly do a favor to a friend, and want to receive something for myself in return. This is called "Lo Lishma". A gift, on the other hand, brings us to love of friends, because it is given with the intention of "Lishma".

**?** Why do we need to give gifts to a friend? After all, the whole world gives gifts to each other. How is it different when we do it in the group/ten?

The deeds help us build the intention. Actually, we are giving gifts to strangers; the friends on the path are outside my egoistic interests, I don't expect to receive anything in return from them in this world. And here we just need to add intention to the action, because we want the friend to feel and receive from us a true attitude of bestowal from us, without any return, for us to truly ask for him to feel true love from us.

We live in the imaginary world in which an action can be opposite to the intention. And it is specifically this fact – that we can carry out all sorts of actions without intention – that enables us to awaken the Upper Light from our common demand for connection, which then builds in us the right intention.

It is precisely the Creator that "covers them with under one blanket", causing this connection between them. Hence, in this common Kli they can begin to discover who connected them, and spinned these causes for them. They wanted to connect from the point of equality between them, by asking for their intention to be a gift and not charity, and then they both come with this common Kli to the Upper. And then the Upper executes it; He is between them as a guarantor, the cause for their connection, keeping the covenant of love.

**?** Why does the Creator evoke each time indifference, resistance to connection, and we need each time to build the love above the crimes through gifts, over and over again?

***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.***

The discovery that my friends care for me comes under the condition that I invest in the friends and care for them to the same extent. This is actually the Kli for revelation which Rabash speaks about in this article.

I divide my reality to myself and the ten, and I try to associate to them all my forces, efforts, desires. I relate everything to them and see in them my spiritual future. This is bestowal. Then "I" and the "I"

inside the desire disappears. This is considered being restricted. And then in this manner I begin to feel such devotion to the ten, my first spiritual degree.

In this state a person doesn't have to be concerned with himself anymore, because the love he feels, doesn't come from the friends themselves, who don't have any love. Rather, it comes from the Creator as filling. And this filling fills his will to receive until he cannot care for himself. This neutralizes the will to receive itself because there is no lack anymore. Thus, thanks to the process of "one will help his friend", it works out that one can no longer enact any thought for his own benefit, and therefore rises to spirituality.

***We see that in nature, there is love until the yearning becomes unbearable. And if you wish to ask, "How can it be that through love, a person will develop a desire to revoke his own existence?" there is only one answer to that: "Love deviates from the right path." In other words, it is irrational and is considered not right.***

***Only then, when there is such a love, each and every one walks in a world that is all good and feels that the Creator has blessed his share. Then the "blessed adheres to the blessed" and he is rewarded with Dvekut with Him forever. And through the love, one is willing to annul his entire reality.***

It's written, "And through the love, one is willing to annul his entire reality", meaning, a condition to reach spirituality is to reach self annulment, nullification of the ego. And this can truly happen only through love.

<p><b>?</b> What kind of love is this? What type of connection between us in the ten can be called love?</p>
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**2**

**BUILDING  
THE RIGHT ENVIRONMENT  
IN THE GROUP**



## 2.1. THE IMPORTANCE OF THE GROUP

Thus far we studied about what happens in the group, what builds us as students of Rav and as a Kabbalist group. In this chapter we will study how to work with an additional important component which is our attitude as Kabbalists to everything that happens outside the group.

If you had a chance to study very important essay by Baal HaSulam – The Freedom – which discusses man's point of free will, or better to say freedom of choice, you may recall that the most important message of this essay is that the choice is in the environment – choosing the right environment. This message becomes a way of life for whoever wants to advance in spirituality, for whomever is in the group, because all our advancement depends on this.

If you followed our chapters/lessons in this companion, and worked through it collectively, until now you certainly have connected as a group, began to feel what the Kabbalists talk about, and added to your lives the most important thing for attaining the Creator – our connection in the tens. From this point onward we are entering a new stage, more intensive one, of scrutinization of the identity of the group as the source for our spiritual development, and not just a collection of people that are meeting.

- ? How do we feel that the topic of choosing the environment has changed in us in understanding and in feeling? How do we understand the choice in an environment today?
- ? What is the difference in our feeling, in the importance of the goal, the path, the friends and the Rav, when we are together under the influence of the group, when we are in between meetings, under the influence of other environments?

*"What actions can we do in order to activate all this change which will bring the Light? Connection, connection in the group. This is what we need to teach everybody, and this is what we are learning right now. There is nothing more than this. You want to get the Reforming light, because it is the correcting everything. In order to attract it you need to get together, you need to come to Arvut, and then the Light will influence you and change you, and through you the whole reality.*

*And what is the relation between the connection in the group and intention? You realize the intention in the connection. All the contrasts and contradictions, all the problems that we have in the reality of this world that come to us as contradicting things, hate toward each other... all this comes to us in order for us to connect them together."*

Kabbalists tell us of two authorities: 1) the authority of the individual, the Creator, the will to bestow, the group, and 2) the authority of the many, the will to receive itself and the opinion of the landlords. What does it mean that I am under the authority of the individual, and what does it mean that I am under the authority of the collective? And when am I under each of those authorities? This is what we will study in this chapter, through an article by Rabash, Concerning the importance of society.

We will see that during our common study, the work in the tens, we will begin to receive the influence of the Light upon us and begin to feel inside what is "the collective authority", "the Creator's authority", "the creature's authority", "the quality of bestowal", and the "quality of reception".

### Concerning the importance of society



During the study of this article, it is worthwhile to focus on following things:

- The influence of the society on a person
  - How and on what levels the group and the external environment influences you
  - The responsibility of what you bring to the group environment and the ten and how you can protect yourself by staying connected to the group and the ten throughout the week while being under the external environment
  - Spiritual advancement depends on an ongoing strengthening connection with environment of your group and ten
- Our environment is special since it gives us the greatness of the goal
  - What is the goal, why it is great and what an environment that projects the greatness of the goal gives a person
  - What are the reasons for losing connection and returning to it
  - What is the uniqueness of our group compared to other environments.

***It is known that since man is always among people who have no connection to the work on the path of truth, but to the contrary, always resist those who walk on the path of truth, and since people's thoughts mingle, the views of those who oppose the path of truth permeate those with some desire to walk on the path of truth.***

Between our group/ten meetings we are in contact with all sorts of people, from those who are the closest to us, and most loved ones, to those who are most distanced from us, who are strangers to us.

Rabash gives us an advice here: whoever is in any way not connected to the path of truth which leads to the revelation of the Creator, who is not a supporter, or is someone who is indifferent to it, rather his foundation, his will to receive is in constant resistance to those on the path of truth. He doesn't understand what we search for in this, because the path of bestowal is against the Will to Receive. All the rest of the beliefs, world perceptions, methods, philosophies, advertisements and even news - all broadcast to one's ego and leave him with this form of thought.

With us it is the other way around, we go on the path of bestowal, which is suitable to those who want to be free from the ego, from their nature, wanting to decide on their own, manage themselves, disconnect from the corporeal world which is one hundred percent managed instinctively. They actually correct the world. This is called correcting the world in the Kingdom of Heaven, by saying "enough" to their egos, and placing boundaries for themselves each time. This is how they advance and correct the world.

This is why all our attempts to convince, go into a dialogue about the Wisdom of Kabbalah, to explain what we do and why, to share feelings we experience in the group, and explain why it is the best thing - all this stumbles upon inability of people without point in the heart to agree. Anyone without a point in the heart doesn't understand the path to the truth and is in resistance towards it - the Creator divided our reality into two, those with whom we can share all that has to do with spiritual development and not much of our corporeal lives, and those with whom we can share our corporeal lives but not our spiritual path.

### **People's thoughts intermingle with each other**

We are still influenced by thoughts and desires of those that surround us, and we accept them automatically. We don't even pay attention that many of our thoughts and feelings in relation to the friends and the path, ascents and descents in our desire - all of that is influenced by the thoughts of people in our surroundings who are not connected to our path, through intermingling with our thoughts up to the point we can't discern that they are not even ours. And as we learned, then a person

is like lamb being led to slaughter and has no choice but to choose his despicable desires and lusts which are alien to the spirit of bestowal.

*"How does it work that the opinion of the environment is able to influence me? It is because in the past we were all connected in the single system and this connection stays in us permanently. So, whatever the general environment thinks I am influenced by that 100%, completely influenced, because we are in one system. I can try to cut myself from this system of humanity, but it's not possible. Nobody can disconnect, nobody can isolate himself from the opinion of the general environment. It is just concealed from us that we are completely connected."*

**?** So what do we do, concerning all of the above? Everything we build between us can evaporate from week to week. What will protect us in our spiritual development?

***Hence, there is no other counsel but to establish a separate society for themselves, to be their framework, meaning a separate community that does not mingle with other people whose views differ from that society. And they should constantly evoke in themselves the issue of the purpose of society, so they will not follow the majority, because following the majority is our nature.***

It's clear we are not talking about all of us moving to some desert spot and building an settlement isolated from people, and we definitely are not talking about stopping to have any contact with all those who surround us. In earlier chapters we spoke about the need to be as connected as possible with our families, work, etc'. So what is Rabash talking about here?

**?** What is a society that will be a framework for us, as a separated community that doesn't intermingle with other people that have different opinions than in this society?

We need to build a society between us that has opinions which are not intermingled with opinions of people who are not related to our path. The reason of our society is the reason of the Kabbalists, the Rav. These are the advices which direct us to connection, to the love of others and attainment of the Creator. When we adhere to this opinion we are rewarded with all the feelings and wonderful attainments, to a sensation of life we never had, and to forces to move ahead. So it is worthwhile for us to create such a community.

**?** If so, how do we create a society with the opinions of the Kabbalists which hold us all week long and doesn't intermingle in other opinions?

There is a law in nature: our will to receive is being drawn after the public authority, as their opinions flow around in the air of the world. The person feels them as being more convenient for him, more influencing him, more important to him. Then Rabash says that each time we need to awaken ourselves, awaken the matter of importance of the society and the friends.



#### Advices on what you can do:

- ? Participate in weekly Yeshivat Haverim – we hold it every Sunday in order to raise importance of our society
- ? Organize daily ten's meetings – we build an environment which awakens us, in the ten, every day throughout a week.

*"You have no freedom in anything, you are just a result of your environment. A person doesn't have any freedom, he is a slave. You depend on the environment 100%. You don't feel it but this is what Baal HaSulam says. Then, how do you realize your free choice? Bring yourself more closely to the right environment, and then your ego will all the time push you out of it, and then again you try to enter more inside, etc. And this is how you actually realize your free choice."*

***If the society isolates itself from the rest of the people, if they have no connection with other people in regard to spiritual matters, and their contact with them is only on corporeal matters, they do not mingle with their views, since they have no connection in matters of religion.***

***But when a person is among religious<sup>3</sup> people, and begins to converse and argue with them, he immediately mingles with their views. Their views penetrate his mind below the threshold of his consciousness to such an extent that he will not be able to discern that these are not his own views, but what he received from the people he connected with.***

Here Rabash gives us the advice not to get into discussions with people on matters of the Wisdom of Kabbalah, things that have to do with the path, and especially not with "religious" people. Those who are seemingly close to the matter and maybe talk the same language, same terminology, they also study the Wisdom of Kabbalah with someone. This is because the moment there is some contact with them, and it doesn't matter if this contact is positive or negative, even if they seemingly agree with me, that's exactly when thoughts begin to get mixed.

#### What is strengthening?

***Therefore, in matters of work on the path of truth, one should isolate oneself from other people. This is because the path of truth requires constant strengthening, since it is against the view of the world. The view of the world is knowing and receiving, whereas the view of Torah is faith and bestowal. If one strays from that, he immediately forgets all the work of the path of truth and falls into a world of self-love. Only from a society in the form of "They helped every man his friend" does each person in the society receive the strength to fight against the view of the world.***

We have to hold on in this way 23 ½ hours of importance of the society and the friends, because the path depends on the environment. This is why we need to search for a stronger environment, meaning to see the friends in the ten, in the group, greater, and to collect from each of them small pieces of impression. And the only advice for receiving impression is to give impression and importance; and

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<sup>3</sup> When Rabash speaks about religion and religious people, he usually refers to Wisdom of Kabbalah and Kabbalists.

then it is certain a person advances with everyone and travels on the train with them, even though they've been studying for 20 years and he just started.

*"In the place in which you invest, it becomes important for you. You understand? Take a child, adopt him, start investing in him, and you will feel him as your own child. Even more than your own, because you invested in him. Everything that you invested in him becomes yours, exactly because you invested in him. So, invest in the friends, and then you will get importance of them. And there the Creator will be revealed too, and He will be important for you. In the same manner that the friends will be important for you, in these vessel the Creator will be important for you too."*

When a person is incorporated in the society he receives the their thoughts opinions and desires from them, as it is written in Shamati 99, He did not say wicked or righteous: ***"if he doesn't have the strength or desire for spirituality, if he is amongst people that have a desire and drive for spirituality, if he likes these people, he also takes on their forces for overcoming and their desires and aspirations, even though from his own attributes he doesn't have those desires and longings and the force to overcome. Rather, according to the charm and importance he gives to these people he receives new forces."*** Otherwise he forgets about it. There is no middle ground here: either you incorporate yourself in the society, from the single authority, or you incorporate in the public authority, from the will to receive. And then it influences your thoughts and desires. Either you are all day in the force and desire of the ten and the society, or you immediately forget about the path of truth and fall to a world of self love, to concealment and don't even feel that you are disconnected from the society.

And only the society from the point of one will help his friend, since our next degree is more connection between us. These are our desires that are connected at the next degree. We stop paying attention to external things, qualities and characteristics that are not associated to the goal, and relate only to the forces of the friends to attain spirituality, to their desire to attain the Upper reality.

***And man, whom The Zohar likens unto the tree of the field, like the tree of the field suffers from bad neighbors. In other words, we must always cut down the bad weeds around us that affect us, and we must also keep away from bad environments, from people who do not favor the path of truth. We need a careful watch so as to not be drawn to follow them.***

And here we can ask ourselves: Can a bad environment be created in our society as well, bad influence? After all even in our society if someone gives me a bad example I am weakened, I begin to understand that its possible to study less, that I can sit quietly on the side... and I can also give a bad example, meaning anything less than a burning state towards the friends, from the state in which I show them how devoted I am and give forces.

- ? So how will we overcome and decide once and for all to be a good environment for the friends?
- ? How do we in the ten decide to bestow to all the rest of the tens by being a good environment for them?

***This is called "isolation," when one has thoughts of the "single authority," called "bestowal," and not "public authority," which is self-love. This is called "two authorities"—the Creator's authority and one's own authority...***

***...To understand this matter, see the introduction to the book Panim Masbirot. And from this we can understand the benefits of the society—it can introduce a different atmosphere—working only in order to bestow...***

Everything we have spoken about the choice of a good environment, which is an active action, is considered to put oneself under single authority the authority of the Creator and not under the authority of self love.

## 2.2. THE GREATNESS OF THE FRIENDS IN THE GROUP

We are continuing to discern the relationships between us, entering deeper, this time towards the greatness of the friends and the work towards them. All the social writings of Rabash show us is, simply and shortly, how to organize the group which is able to draw the Reforming Light. And, actually, we don't need more than those articles. Therefore, we need to organize ourselves in the right connection in the tens to reach a request, a prayer.

In the preceding chapters we learned about the connection between us, attitude of lesser-greater-equal, importance of the goal, etc. In following chapters we will learn about organizing the right request, so we don't forget that the Creator does not receive our prayers for ourselves, rather our prayer for the friends, the prayer of many. That is why in the times of study, we should ask for our friends in the ten. And we will gradually, going through the following material, start learning how to do it.

### According to what is explained concerning Love Thy Friend as Thyself



**During the study of this article, it is worthwhile to focus on following things:**

- Scrutiny of who a friend is?
  - Who are friends in a Kabbalistic society as they operate to attain a common goal and what are the rules of connection according to Rabash
  - What connects people in this world and what is unique about the connection of friends in a group
  - In a Kabbalistic group, friends are equal relative to the goal, so we relate to each other only as Kabbalah students and not according to other statuses.
  - Why it is important to show importance and greatness towards the goal, and feel the benefit of expressing greatness and importance towards each other.
- How do I see the friends in the society?
  - The natural (egoistic) observation depicts to you that the friends are lowly
  - Increasing the importance of the friends, seeing them as great, justifying them, is a constant work
  - Appreciate the friend's point in the heart above any other quality.
  - The relative efforts each friend invests is what actually makes us equal in the group.

***According to what is explained concerning "Love thy friend as thyself," all the details of the 612 Mitzvot [commandments] are contained in this rule. It is as our sages say, "The rest is its commentary; go study." This means that by keeping the 612 Mitzvot we will be rewarded with the rule, "Love thy friend," and following, the love of God.***

The 612 Mitzvot are actions of bestowal we do between us in the ten. From these actions we reach "love thy friend as thyself", and from there to adhesion with the Creator.

***Thus, what does love of friends give us? It is written that by gathering a few friends together, since they each have but a small force of love of others, meaning they can carry out the love of others only in potential, when they implement it they remember that they have decided to relinquish self-love in favor of the love of others. But in fact, he sees that he cannot relinquish any pleasure of the will to receive in favor of another, not even a bit.***

When a person comes to the group, it could be that in the beginning he doesn't yet know what is going on here, who these friends are, what do they do, what their efforts do they make. So, he makes all the efforts to be able to be like them, to try and implement Rav's advice, etc...

But, when is one truly incorporated in the group? It is when he feels that he cannot any longer go around alone like that. And actually there is no choice – we need to put all our efforts in attaining true connection in the ten like the Kabbalists write about, because the spiritual world, the Creator, can be revealed only under the condition that he is in connection with the ten. That is the place where he discovers new relationships and forces.

But then, although he came to the group already and is already acting in the direction of connection, all of a sudden he discovers he has no drive or necessity for it so much. Then Rabash advises us to decide, each of us and preferably all together, that we want to act in every possible way, in true devotion in the direction of love of others – that we're really going for it. Later, even though we see it's not exactly that way, that we're actually not capable to do it, but according to that we define the state we are in. Then, how do we, from here onward, implement in practice love of others?

***However, by assembling a few people who agree that they have to achieve love of others, when they annul themselves before one another, they are all intermingled. Thus, in each person there accumulates a great force, according to the size of the society. And then they can execute the love of others in actual fact.***

We start by making efforts towards love of friends, and then we see we cannot reach it. This is an important point, because only then a person understands that the necessity and the desire for the Goal can only be bought from the friends. It works out that the inability for love of friends is the basis upon which the individuals decide to gather together, to be incorporated in each other to such an extent that each annuls himself towards the friends.

Thus, each receives forces from the society. And these forces thanks to the incorporation, accumulate to one big force, to a great desire and necessity upon which the Reforming Light operates, and then each can implement the love of friends in practice. Meaning, without a society that gathers based on the decision to nullify between the friends, there are no forces to reach spirituality, to realize love of others in practice.

Therefore, despite the lack of success as we understand it, we participate with all our forces, like an "oxen to the burden and an ass to the load", because a person that participates is included in the Surrounding Light that bathes him, and it operates on him like that until it calibrates him to the right form.

***Hence, what do the details of the 612 Mitzvot add to us, which we said are in order to keep the rule, since the rule is kept by love of friends? And we see that in reality there is love of friends among secular, too. They, too, gather in various circles in order to have love of friends. What then is the difference between religious and secular?***

When Rabash speaks about religious and secular, he is referring to Kabbalists (religious) and ordinary people (secular). Nevertheless, it's clear we are not talking here about the external forms – people studying Kabbalah and regular people – since Rabash only talks about what is happening within a group of Kabbalists, internal form of it. Therefore, Rabash states here that there are certain states in which even a group of Kabbalists cease to exist as such.

**? What can take us out of a state of being a group of Kabbalists, and can enter us into another state?**

***The verse says (Psalms 1), “nor sat in the seat of the scornful.” We must understand the prohibition on “seat of the scornful.” Is it due to slander or idle words? So the prohibition is not because of a “seat of scornful.” What then does the “seat of scornful” add to us?***

***The meaning is that when a few people come together for the purpose of love of friends, with the intention that each and every one will help his friend improve his corporeal state, each anticipates that by having more meetings they will profit from society and improve their corporeal state.***

With the same reasoning, “seat of scornful” is not just regular people sitting in a bar, rather it is people that engage in the Wisdom of Kabbalah according to the method of Baal HaSulam (Rabash doesn’t write about anything less than this), and suddenly a certain state comes, in which we don’t want to think about the goal, spirituality, suddenly lightheadedness enters between us, happiness, simple corporeal friendship.

Where did it come from? From the Creator. Why does the Creator do this? What is His goal? Kabbalah develops in a person the sense of recognition of evil. The moment you feel something is bad, we distance from it and take on the next advanced state. Thus from the current state we could each time choose a better environment, in a higher degree.

***...However, it is the opposite with the righteous: “Assemble the righteous; better for them and better for the world.”***

***What is the meaning of “righteous”? It is those who want to keep the rule, “Love thy friend as thyself,” whose sole intention is to exit self-love and assume a different nature of love of others. And although it is a Mitzvah that should be kept, and one can force oneself to keep it, love is nonetheless something that is given to the heart, and the heart disagrees with it by nature. What then can one do to make love of others touch the heart?***

If we want to become like those righteous Rabash is speaking about, if we want to keep the rule of love thy friend as thyself, what can we do so that the matter of love of others will really touch our hearts? We all want to get to it, to be in this between us in the ten, but our hearts from the point of our egoistic nature don’t agree to that.

**? How do we bring feelings to the heart? How do we change its nature?**

***This is why we were given the 612 Mitzvot: they have the power to induce a sensation in the heart. However, since it is against nature, that sensation is too small to have the ability to keep love of friends de facto, even though he has a need for it. Hence, now he must seek advice regarding how to actually implement it.***

The 612 Mitzvot are all the things that bring us to the relations of love between us in the ten – as it is written “do all that you can”. These are all the advices the Kabbalists gave us to observe in the society: subjugation, annulment, connection, etc’... they are the virtue to bring a feeling in the heart.

**?** Let's say I observe all the 612 Mitzvot in the ten, invest in the friends, but this will only bring me a small feeling of importance of love of others in my heart. Meaning it is never enough for me, it passes, it's not strong enough against the rest of the desires. Where will I then get additional forces from?

***The advice for one to be able to increase his strength in the rule, "Love thy friend," is love of friends. If every one 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 he has great strength, he can execute the love of others. And then he can achieve the love of God.***

If we all observe these advices in the society, the Light operates and welds all our efforts into one Kli. And then everyone has a great force to execute the love of others in practice. But, this can be done only through nullifying in the society.

Every time we bring this topic of nullification, many questions arise: What does it mean to nullify in the society? Do I "erase" myself? Do I need to suppress all my desires? It is very important to understand here that we completely do not deal with the desires that rise in us all the time, meaning the desires for food, seks, money, honor and knowledge . Rather we engage only in the desires towards the society, growing them.

Thus it works out that we do not suppress desire. Instead we bring it to the ten, and above it we connect. This is how we correct it: the burning desires for food, sex, money, honor, knowledge remain – and we develop the soul above them in the ten.

### **What is annulment and how do we attain it?**

***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. It is like writing numbers: If you first write "1" and then "0" it is ten times more. And when you write "00" it is a hundred times more. In other words, if his friend is number one, and the zero follows it, it is considered that he receives from his friend ten (10) times more. And if he says that he is double zero compared to his friend, he receives from his friend a hundred (100) times more.***

Here is our opportunity to emphasize the importance of our common activity in the ten throughout the week as a Kli to feel all that Rabash is mentioning.

All our means for measuring whether we are or aren't in bestowal are only through our attitude towards our friends: To what extent do I measure the importance of the friends in comparison to my importance. The more I consider myself, and in practicality as a zero after the friends, I receive from them 10 times more and more forces for love of others.

You can't come to importance of the friends just with words or in our answers from lesson to lesson – rather from the actions of bestowal towards them – therefore we need common actions between us in the ten throughout the week.

Only from common actions the greatness of the friends is revealed – this is our place to give a few examples of how we disclose the greatness of the friends on duty, in common actions, in ten meetings.

What is the force we receive from the friends? We receive such forces and importance that there is no fatigue, despair, fear or anxiety. All of a sudden there are forces to love the friends and think of them and invest in them.

*"We need to try and be under the influence of the Creator. How do I know what the influence of the Creator is? When I read in the books, am I under His influence? No? Because it all goes through my egoistic filter, and I accept that which I understand, that which I feel and what I want. Rather, only when it comes to me through my environment, then it is considered that I'm under bestowal the influence of the Creator, because I dwell amongst my people, within a group, within the assembly of souls, where the Upper Light is, where the Creator is. That's why there is no chance for a person alone, reading a book, engaging in something, disseminating, in study, or anything. Alone, nothing advances. It could be that it operates somewhat, but to the point it is helping building something. But, spiritually – no advancement. We need to so much understand that connection is the vessel for revelation."*

- ? What does it mean that I am a zero towards the friend? In what am I a zero towards him? Towards what in the friend am I considered zero and him to one?
- ? Is it enough for me to diminish myself by a multiple of 10 before the friends or do I also have to greatness them by a multiple of 10?

Generally speaking, it is worthwhile to raise the society, because if I become small relative to the society, then the society adheres me to them as a small one towards the big ones. But, by that they don't really become greater. In comparison to that, if I increase the greatness of the friends more and more, by that I am each time adhered to greater ones, meaning each time I am choosing a greater environment. Hence it is preferable to increase the greatness of the friends times 10 and times 100 rather than lowering oneself to the same extent.

Moreover, increasing the greatness of the society and the friends relative to me also needs to be beneficial, in the sense that it causes in me a feeling of positive envy. Meaning, not kind of egoistic envy which makes me try to lower my friends in my eyes, to belittle them, just in order to cancel that feeling in me increasing instead the feeling of pride in myself. Instead, this feeling of positive envy should stem from me, through my efforts to increase the greatness of the friends, discovering the greatness of my friends with respect to myself, which pushes me to become great like them. This means choosing the great environment.

- ? Give advice to each other in the ten, how do we practically greatness the friends?

***However, if it is to the contrary, and he says that his friend is zero and he is one, then he is ten times less than his friend 0.1. And if he can say that he is one and he has two friends who are both zeros compared to him, then he is considered a hundred times less than them, meaning he is 0.01. Thus, his degree lessens according to the number of zeros he has from his friends.***

***Yet, even once he acquires that strength and can keep the love of others in actual fact, and feels his own gratification as bad for him, still, do not believe in yourself. There must be fear of falling into self-love in the middle of the work. In other words,***

***should he be given a greater pleasure than he is used to receiving, although he can already work in order to bestow with small pleasures, and is willing to relinquish them, he lives in fear of great pleasures.***

***This is called "fear," and this is the gate to receive the Light of faith, called "The inspiration of Divinity," as it is written in The Sulam, "by the measure fear is the measure of faith."***

Spiritual force is only measured according to the annulment to friends, because from my nullification towards them I come to connection with them. There is no other possibility to reach connection. Therefore, according to that I can measure my approach, getting closer to bestowal. Meaning, the revelation of the Creator is possible if: 1) I annul myself before all the friends, 2) I come to connection with them, and 3) I am willing to bestow to them all the good they want, and don't want anything in return for this other than the force to do so. Then we come to the revelation of the quality called the Creator.

In annulling before the friends, I nullify the ego, and by that I connect to them and become a channel (pipe), the passage of the spiritual force, abundance to them. This is considered "meriting first". If I annulled myself towards them, like a mother before her baby, and am willing to do everything for them, I raise MAN wanting to bestow to them, then I am connected both to the Creator and to them, and become the conduit.

*"We see that unless a person cancels himself before the group, he won't have a Kli, necessity to receive the bestowal from Above, to be influenced from Above. Meaning, until he feels an attitude towards them in his heart, like towards very close, important, necessary people, the Light doesn't work on him in the good way.*

*We have to understand that, if in order to rise to the first degree I have to see everyone as 1, and myself as a 0, 10 times more, then on the next degree my burdening of the heart will be such that I will have to see them as a 100 times more important than myself, and on the third degree, a 1000 times more important than myself. Otherwise, I will not be able to demand the Reforming Light. Where each and every time that I'm on a higher ascent, I have to rise higher, I'm in a greater descent, deeper descent, and you have to work harder, and to see the group as even greater. For them to be greater in my eyes.*

*Therefore, the work is non-stop work. And of course is very hard, if not for the support of the group, if not for the knowledge and understanding, that the entire group is really burning, lit up with fire, so that all the friends are inspired by it, getting the impression and importance, that this is the only thing that they have to be engaged in..."*

***Hence, we must remember that the matter of "Love thy friend as thyself" should be kept because it is a Mitzva, since the Creator commanded to engage in love of friends. And Rabbi Akiva only interprets this Mitzva that the Creator commanded. He intended to make this Mitzva into a rule by which all the Mitzvot would be kept because of the commandment of the Creator, and for self-gratification.***

***In other words, it is not that the Mitzvot should expand our will to receive, meaning that by keeping the Mitzvot we would be generously rewarded. Quite the contrary, by keeping the Mitzvot we will reach the reward of being able to annul our self-love and achieve the love of others, and subsequently the love of God.***

Our reward – nullification of self-love – depends on the connection to the group. All the work in the group and all the advancement depends on the extent to which a person receives forces from the

friends. This depends on the measure to which he manages to put himself as the small one before the great ones, like a true zero, after them all. In such a state he is ready to receive from the society, to be impressed by it, and this impression influences him so deeply that it supplies him the fuel to do anything, even to bestow.

There is no problem of fuel and forces. We see people receiving such forces from the society they live in, as they could die for what the society obligates them to do, or to devote their lives to achieve an ideal. All our work is to know how to be impressed by the society, and spiritual degree is defined according to the degree of our impression from it. Meaning our efforts to be impressed from the society define for us our entire spiritual future.

***Now we can understand what our sages said about the verse, “place them.” It comes from the word, “potion”. “If granted, it is a potion of life; if not granted, it is a potion of death.” Not granted means that one engages in Torah and Mitzvot to multiply self-love, so the body would acquire possessions in return for its work. If granted, one’s self-love is nullified and he aims to receive a reward that is the strength for love of others, by which he will reach the love of the Creator—that his only wish will be to give contentment to the Creator.***

*"I cancel my criticism towards the friend, my ego, my pride, my greatness. In short I need to relate to him like a mother towards her baby with such sensitivity. I need to relate to him like someone I love very much, someone I care for dearly, because he holds my soul. In me is only the Reshimo called the “point in the heart”, and my soul which is the Kelim in which I live in the spiritual world are in the friends, this is the close environment. Mostly, how close they are to me, these people that the Creator arranged for me to work with. They are actually the Kelim of my soul."*

*"We need to constantly commit to think of the society, I commit in thought to hold them in devotion, readiness, and be in a way that we all think of each other. I commit to supply my friend with such support that he won't need to think of himself. By this I raise the friend to Hafetz Hessed (delighted in mercy), the Hafetz Hessed of the friend is in my hands, in my thought, that's it.... I look at the friend, I assure that he will be Hafetz Hessed because it depends on me. If I think of him he won't think of himself, he won't think of himself! Do you want to be Hafetz Hessed? Please, just make sure each of you thinks of the others. There is nothing other than this. By this you neutralize the egoistic desire of each and every one. If you want a person to stop thinking about himself, think about him, and that's it. He is in your hands."*



#### **Advices on what you can do:**

Meet with your ten and scrutinize in a workshop the following questions:

- What is increasing the greatness of the friends? What do I see great in them? What to look at?
- What common actions should we do in practice to see the greatness of the friends?
- What do I do if I don't see the friends as great?
- What is positive envy? If I were to feel positive envy what would it cause me to do?

## 2.3. ASCENTS AND DESCENTS ON THE SPIRITUAL PATH

In this chapter we will enter the concept of internal work, bring the Creator into the picture – There is none else besides Him, and there is none else besides the friends in the ten. And in order to start doing it, we will scrutinize states that friends in the group experience in the relations between them and in their personal lives – concealments, disturbances, ascents and descents.

Ascents and descents in the work above the states in the ten are at a very high level and Rav Laitman always points out that this is not for beginners. Hence we will scrutinize these topics in a very basic way and emphasize mostly the practical work with states. Therefore, we will be sensitive and delicate in our approach in studying these issues, and we will not discuss blows and disappointments in a more direct way, which is suitable only to very advanced friends, but will touch these topics only through a sensation of adventure and good, so not to put "an obstacle before a blind man".

### Fundamental principle of Kabbalah – There is None Else besides Him

We will start-off with a fundamental article from Shamati that is usually studied at the end of the beginners course. And we will see that when it is studied within a concept of a ten/group, it feels completely different. We will scrutinize quotes from it, and also quotes from other articles from Shamati and writings, in order learn about spiritual work with internal and external states we receive along the path, with the different feelings which Kabbalist feels.

***It is written, "there is none else besides Him." This means that there is no other force in the world that has the ability to do anything against Him. And what man sees, that there are things in the world that deny the Higher Household, the reason is that this is His will.***

***And it is deemed a correction, called "the left rejects and the right adducts," meaning that which the left rejects is considered correction. This means that there are things in the world, which, to begin with, aim to divert a person from the right way, and by which he is rejected from Sanctity.***

The goal of life is to decide that there is none else besides Him – to discover that every state in life comes from the Creator, that He is the reason, and that the goal of the state is revelation of the Creator. This is an actual realization of our free choice.

Meaning, anyone can say "there is none else besides Him", or put such stickers on cars. But one who walks on the spiritual path, begins to receive help, states of concealment of "there is none else besides Him" which help him to actually decide that "there is none else besides Him".

In order to decide that "there is none else besides Him", the states must come from a deeper "parts" of the will to receive, from a new degree. They must come from an unconscious spiritual state, misunderstanding, disconnect – and a person needs to reach the decision that "there is none else besides Him" from each of these states through the connection in the ten – as there is none else besides the friends.

But still, what exactly is the logic of a person being rejected from sanctity each time? Why do we each time meet within our tens and groups and enter the atmosphere of connection between us, bringing the Creator in, and then when we leave we lose it? Why don't we always remember the goal?

***And the benefit from the rejections is that through them a person receives a need and a complete desire for the Creator to help him, since he sees that otherwise he is lost. Not only does he not progress in his work, but he sees that he regresses, that is, he lacks the strength to observe Torah and Mitzvot even in Lo Lishma (not for Her Name). That only by genuinely overcoming all the obstacles, above reason, can he observe the Torah and Mitzvot. But he does not always have the strength to overcome above reason; otherwise, he is forced to deviate, God forbid, from the way of the Creator, even from Lo Lishma.***

The problem isn't in thinking about the words "there is none else besides Him". The problem is reaching the goal, which is the need for Creator's help.

The spiritual principle works by the "advantage of Light from darkness", meaning, we discover "there is none else besides Him" each time through a renewed shattering of this feeling, the previous revelation that "there is none else besides Him". That is why the goal is to discover my deficiency for the help of the Creator, with the help of that source "there is none else besides Him", so He himself will help me constantly be conscious of Him. After all, I have no forces to do so.

The desirable state on behalf of the Creator is for a person to feel that he is not capable of reaching bestowal on his own, or to love others, reach what is called "Lishma". Why is this desirable? Because this brings him to closeness, adhesion. All the events of our lives are but to bring us to this development of the desire, meaning to a deficiency for Dvekut (adhesion), and we need to come to a constant deficiency for attaining the Creator, to be in adhesion with Him. All of reality exists just in order to keep this point, Dvekut.

### **Working with states of ascents and descents**

***And he, who always feels that the shattered is greater than the whole, meaning that there are many more descents than ascents***

An ascent is the measure in which the quality of bestowal is more important to me than the quality of reception. I feel that I am willing to give up my will to receive, everything is suddenly easy and right. I appreciate the friends, the ten, the Rav, I see them as my Upper and am willing to serve them in everything. Eventually, an ascent is mostly expressed in the friends becoming important for me.

On the other hand, there are many kinds of descents, but they all are connected to losing the importance of the goal:

- a descent with regards to my friends, the importance I gave them, their greatness in my eyes.
- I suddenly feel weakness, fatigue – and always against things that have to do with the group, our meetings, activities with the ten.
- A descent is me getting distant from the society, it loses importance for me.
- When the study, the teacher, the Creator, all become less important.
- When I feel a lack of filling, emptiness, I start searching the sensation of livelihood and fulfilments through external corporeal fillings, and do not associate it with the society or to spiritual fulfilment.

You cannot avoid the descents – the descent is a fall into new desires with which we need to work!

The main thing to understand here is that ascents and descents do not have to do with feeling good or bad, rather to the degree of closeness to the group and friends, how important they are to me. I

measure my ascents and descents relative to this. Ascent and descent complete each other and help us advance on the path. They are part of the adventure, giving us the feeling of life.

- ? Why are we given descents? What do we need them for? Why not just give us an ascent, and then an even greater ascent?
- ? When I get a state of descent in importance, how do I come out of it in the right way? What are the means at my disposal which I can implement in order to come out of the descent?

When I am in a descent then I am unconscious, not aware of my state, without desire or forces to do anything to come out of the descent. I am given this from above, as I am helpless, as it is written one cannot free himself from bondage. Therefore, before this I need to have some sort of insurance for myself, so that if I fall, I will receive services, assistance, brothers and sisters, and this can happen only when I am in a state of ascent.

Only when I am in a state of ascent I understand I need to invest in the society, the friends, give all my forces to the group so that when I am in a state of descent I will fall into the hands of the friends. But, if this is so, what is the need for the state of descent? We receive it from the Creator exactly because it gives us an opportunity to fall on to the society, because without this we wouldn't integrate with the society. Therefore, the descent is actually help from above.

- ? In states of descent, my donkey kicks, wants to escape, sleep a couple of weeks, not see anyone. What can we do so our donkey doesn't run away? After all when we dragged him to the class with all his kicking and screaming, we felt a state of elation, a different type of connection, we felt the Rav, the group, and the studies – we understood why we received the state of descent, and why it came.
- ? How can we build such a framework so that even in a state of descent it will obligate us, bind us to a ten, to the study framework, maybe some role. How do we build such a framework that will not enable our donkey run away during a descent?

*"The descents that we received thus far, usually those who brought us down from the previous states because we were falling downwards, are the wrong descents. They are not the spiritual descents. The spiritual descent needs to be the descent in the previous values: as if I thought previously that bestowal was this and that, now I see that bestowal is much more than before. And then the previous state for me is still not the previous state, it is my state. I haven't descended from it yet, but I see in it a descended state. And here it's, of course, through the support of the group: let's say I earned a thousand dollars, I'm happy and everything, I look at someone – he earned two thousand. So I don't feel myself in an ascent, but rather in the descent, like that. We attained something and each of us needs to see it in a society that way, that we can attain more, that there is more to bestow. And in bestowal, there is never a descent, never a fall. We can always add..."*

***And he, who always feels that the shattered is greater than the whole, meaning that there are many more descents than ascents, and he does not see an end to these states, and he will forever remain outside of holiness, for he sees that it is difficult for him to observe even as little as a jot, unless by overcoming above reason. But he is not always able to overcome. And what shall be the end?***

One who goes on the path and draws the Reforming Light through the ten, discovers descents, failures, internal disturbances to overcome. Actually this is how it is arranged for him from above, the "there is none else besides Him". What does this give us? It is precisely those people who feel themselves as weak that aren't ashamed of it, because the Creator is the one the weakens them. If they understand this, this is an important breakthrough point for spiritual advancement, because specifically from here they can connect and help each other reach the goal.

This is a point of weakness, but it gives birth to connection. And it doesn't happen amongst those who have yet to discover that they are weak against their ego. This is not suitable for heroes, wise, rich, rather it is suitable for those that have discovered themselves as "rags". And then they begin to seek each other and the Arvut between them.

***In the place where you find His greatness, there you find His humbleness." This means that it is a matter that is above nature, that the Creator gave this gift to creation, to allow them to be connected and adhered to Him.***

***Hence, when one becomes reconnected, he should always remember his time of descent so as to know and appreciate and value the time of Dvekut. So he will know that now he has salvation above the natural way.*** (Shamati 191, The time of Descent)

In times of Dvekut (adhesion) we mustn't forget the times of descent we had, the previous state, so that we will appreciate the greatness of the Creator, that "there is none else besides Him", that the state of ascent we received was above nature's way, that there is no other force in the world that could take us out of that descent.

- ?** How can we reach a state in which we feel the truth, that we are all confused, weak, that there is nothing that can help us besides our mutual support between us, our common concern in love? How will we build relations in our ten such that the main thing between us will only be connection and mutual support?
- ?** Each person in the circle tells his ten: what I ask of you when I will be in a state of descent and what I commit to give you when in an ascent.

*"We make a covenant in such a way that every day it holds us, meaning all of us, the whole group is maintained throughout the day, and we care only for the environment. If our only choice is to strengthen the environment through the environment, then the environment is the only thing I need to be connected to more and more, and in it to see my anchor. If a person disconnects from his environment, then he doesn't belong to spirituality. If he cares for himself he belongs to Klipa, and he should check himself each time – where and what he wants to be filled? That's it, he has to check. And then he won't have a problem."*

As we stated earlier, disturbances in our lives are measured according to what distances us from the ten, regardless of its form or intensity. Even winning the lottery can be a disturbance if it disconnects me from the group.

Kabbalists say that all the disturbances stem from the shattering (shevirat), all the bad states we receive, anything that is less than love and revelation of the Creator, all of it stems from the lack of the Light, connection and the force of love between us. Altogether, disturbances are resistance to connection, hence they are an invitation to more connection.

**?** How will we convince ourselves, that the moment we act and connect in the ten upon every disturbance and state, we will fill this space with Light, with the revelation of the Creator, the disturbances disappearing and replaced, the bad states replaced with the good, and everything hastened with Achishena?

***All the preventions and delays that appear before our eyes are but a form of nearing—the Creator wants to bring us closer. And all these preventions bring us only nearing, since without them we would have no possibility of coming closer to Him. This is so because, by nature, there is no greater distance, as we are made of pure matter, and the Creator is higher than high. And only when one begins to approach does one begin to feel the distance between us. And any prevention that one overcomes brings the way closer for that person.*** (Shamati 172, The matter of Prevention and Delays)

A person should always aspire to reveal a greater, increasing deficiency towards spirituality and be happy in this, because nothing is missing, only the revelation of the deficiency (as Baal HaSulam says, "I am happy in the wicked that are revealed"). That is why, in order to not remain as a small child, that has only 2 kg of deficiency and that's it, and doesn't develop further, we are helped from above and opportunities to develop a deficiency and grow it are added to us.

**?** Can we arrange ourselves in the ten such that we will always be in upliftment, happiness, in forces, and then no matter what state a certain part of the ten receives: some will be in ascent, some will be in descent – those in an ascent will give forces to those in descent and vice versa, like pistons in an engine, and only that is how we will advance above all the states. Is this state possible? How do we organize our ten so we will always be filled with forces, truly exploding with joy?

If we measure the result from the disturbances, descent, all sorts of states, which we implemented correctly, we will discover that the result was in the direction of connection in the ten, an addition of importance to the Wisdom of Kabbalah in my life – hence we should be happy. Because the filling in spirituality is an addition of deficiency, the increase of the desire.

Therefore due to the right attitude, a person can constantly be in a state of perfection, upliftment, because a deficiency to reveal the Creator is being revealed to him all the time, in greater increasing importance.

## 2.4. PLAYING OUT THE UPPER DEGREE IN THE GROUP

In the last chapter we scrutinized states – ascents and descents – we are experiencing in study of Kabbalah, and in this chapter we will learn about the place of our free choice to work with the states. We will get to know the central means on the path to make use of all the conditions the Creator gives us, ascents and descents – no matter what, and decide together about our advancing state, specifically thanks to them. This central means is an essential important tool for work in the group – the game.

This topic is important enough to devote an entire book to it, since it includes in it main subjects like choosing an active environment, Arvut, the “expert point”, work with states, prayer, and more. In this chapter we will be revisiting verses from article of Rabash we studied in Chapter 4 – What to demand from an assembly of friends – but we will learn it from the point of view of the game. In this way we will also be able to see the greatness of Rabash in light of the endless depth in his articles, and the many advices he gives for us to implement.

### What to look for in the assembly of friends – Playing the game

At first the Creator awakened in us the point in the heart, the inspiration and enthusiasm from the path, the friends and the connection. But then, he no longer awakens us in this way, but rather leaves the awakening and choice in our hands. Hence, when the time comes, we should no longer be impressed from a natural, automatic desire for connection. Our nature is the will to receive, and when we bring it closer to the nature of the quality of bestowal, it no longer gives us fuel and forces for bestowal and connection. At that point we actually experience opposite feelings. But the Creator left us a means to work on our will to receive together.

This world enables us to work on the gap between the intention and the action. In the spiritual world there is no difference between intention and thought and action. What I intend and think is my action. In such a manner no one would have a chance to come to bestowal. But in our world there is a difference between what we say with our mouths and what we feel in the heart.

This doesn't happen just like that. This is the place the Creator leaves a person to work against his will to receive. We can do false actions in talking, thoughts and actions which go against our will to receive, in the direction of bestowal, even though for the time being we don't yet feel like that inside. It doesn't settle within reason, and thus we can confuse our will to receive and bring it to our side. This very special action was called by Kabbalists “game/acting” and there are many written sources on this, like “the Creator playing with the Leviathan”, which is all of creation.

*“The principle of the game says that in anything that I develop in, I make an effort to be more developed, and by that I invite the forces from Nature to develop me. The same here: just like a baby, or like in anything. How do we reveal things in this world? How do we discover the rules and laws? How do we discover how to use them correctly? It is all through our efforts, as we didn't know what will be before. We just go to develop, we want to be like that, just like a child does it. That's how we need to do it – efforts to be good. By that we evoke the force of our development, that is in Nature.”*

We can work against the desire. I feel that I don't want the will to receive, but the person in me, the point in the heart in me, and the friends together with me, agree to play the next degree against it, and by that we influence the ego with feeling, awareness and understanding. Meaning, I can act as being on fire, purposeful, that everything is important to me, that I project forces and enthusiasm to the friends – even though inside who knows what is going on with me. In that way, through playing

the game, we are coming to a state in which what I feel inside doesn't have to influence what's on the outside, like a mother who is in a bad mood can still smile and care for her baby.

***But the friends should primarily speak together about the greatness of the Creator because according to the greatness of the Creator that one assumes, to that extent he naturally annuls himself before the Creator. It is as we see in nature that the small one annuls before the great one, and this has nothing to do with spirituality. Rather, this conduct applies even among secular people.***

***In other words, the Creator made nature this way. Thus, the friends' discussions of the greatness of the Creator awaken a desire and craving to annul before the Creator because he begins to feel longing and desire to bond with the Creator. And we should also remember that to the extent that the friends can appreciate the importance and greatness of the Creator, we should still go above reason, meaning that the Creator is higher than any greatness of the Creator that a man can imagine.***

Meaning, if the whole environment is playing for me the greatness of the Creator, this importance of the goal, I am immediately impressed by them and get fuel and forces because of the law of nature that the will to receive receives forces to serve that which is greater than him. That is all we lack – to build such an environment.

The reason for this is that a game works in the place which is above reason. A person who is advancing on the path has no natural desire to connect. But if he is in a society, and everyone including himself tries to play out the connection, in a burning manner, even though on the inside, of course, none of them has it, but only between them by each acting towards the others, all of a sudden a fire and flame is created that influences them all. It wasn't in the desire of any of them, but it is ignited and felt above reason in their common game between them all.

Nevertheless, why is the will to receive influenced by this? It is said that "Envy, honor and lust bring a person out of this world". When each friend sees the friends as so great, on fire, he gets a certain positive envy, that his will to receive pushes him to be like them. And it truly works on the will to receive – I don't know what they really have inside but I am powerfully impressed from the externality – and then I am jealous because I think they are already great and attained something I don't have. Thus, through this game we begin to pass on kind of a virus of desire for spirituality between us, and begin to play this way more and more. And it is all a lie, but we know it, and we agree on it, accept it as a game.

This is exactly the principle of choosing the environment, meaning, I can arrange for me an environment of "liars" to influence me with the greatness of connection, the greatness of the goal and the Creator – as if they understand something... they don't understand anything, but it influences me nevertheless! And then I start to get to know this lie, this mechanism, how it works, how it operates.

So, this is a simple "algorithm" according to which the game works:

- 1) I play towards the friends my next degree of the ten as I would like us to be,
- 2) The friends are impressed by it, and act according to the new form and degree that I present
- 3) I am impressed by the environment which relates to me like this and it works out that it defines the new degree.

And then the game becomes something permanent in me – because a person is influenced by his environment.

## The game as a means to awaken the Reforming Light

**?** Why is the game so important specifically for spirituality? Thus far I understand that we play in connection, are jealous, want more, receive forces, but why is it specifically connected to spirituality, and they say that Kabbalists say the game is connected to the Reforming Light? Why is the game of connection the means for us to draw the Reforming Light?

The game can be seen as a means to awaken the Reforming Light, since the Light operates on our inclination to connect, even the smallest one, that we don't want so much. Even in our workshops we always see how we come to the meeting, and then within a round or two we suddenly are filled with feelings, in desire and longing – everything becomes more clear and tangible because the Light operated on our small effort for connection.

Nevertheless, the Light operates mostly on our deficiency for connection. Out of jealousy, lust and honor that our friends have connection and I don't, a lack is embroidered in me to attain the next degree in the society, and Light operates on us and makes corrections and advances us. In a way, it is like we are building a sand castle, and the Light comes and makes it a real castle.

This is exactly what Rabash wrote about in the article. It speaks of the game, walking on the right line in all states:

***But what can one do when he feels that he is in a state of sadness—both in terms of the corporeal state and in the spiritual state—and the time when he must go to the society has come? And yet, our sages said, “A worry in a man’s heart? let him speak of it with others.” In other words, he should tell his friends, perhaps they might be able to offer some help. But if this is so, why do we say that everyone should bring high spirits into the society while he has none? And moreover, there is a rule that one cannot give that which one does not have.” Thus, what should he do to give something to the society that will give high spirits to the society?***

***Indeed, there is no other way but for man to walk on the right line. Thus, before he goes to the love of friends, he should read Baal HaSulam’s essay (from 1943) where he clarifies what is the right line, that this is the meaning of above reason. And he should draw strength from there so that when he comes to the society, each and everyone will more or less be able to infuse a spirit of life, and by that, the whole of society will feel joy and greater confidence.***

**?** How do we stop once and for all to pay attention to what is in our desire and begin to work above our ego? There is a law, “Love will cover all crimes” – below are all our crimes, our lack of forces and desire – and above we try as much as possible to play the connection between us. How do I do this for my friends in the ten?

The greater the gap between our will to receive and the game we create together, with such intensity we will evoke the Reforming Light, and it will truly bring us the true force of connection through which we will begin to feel the Upper World. And we have no more to benefit to the other or a reason to connect to it. This is our Arvut.

Going on the Right Line is called playing upliftment, the greatness of the Creator, the Rav and the friends. In this we have mutual dependency and here we are being built up as a group, because no one can influence himself with the importance of spirituality. Rather he is dependent on the friends, on the influence they bring on him regarding the spirits and mood relative to the goal. By this we love each other, meaning we show love to each other, since everything depends on the uplifted mood we give the friends.

*"The first thing we need to do is to judge a friend to a scale of merit. That has to happen first, that's one. The second thing we have to do is to keep the condition of Arvut, each showing to the other how he is in upliftment, effectively. Not real, not true, even if it's false. Because by that I keep my obligation to awaken the friend, and the friend in return awakens me. And against our external expression, there is not much we can do. We are impressed by it. That is why it is very important. Do not disregard this! The condition remains, it works in such a way... Each of us must show the others an awakening..."*

*(It is written) also, in the first articles of Rabash, where I should not humble myself and hide as if I'm acting in humbleness, but rather the fact that I'm burning to come to bestowal, to love, I have to advertise it to all the friends. By that I awaken them, and they awaken me. Without that the society will not be able to exist. That's why every day we need to check this. To truly check, there needs to be a person, even now during the lesson, who will be suitable for this, the most burning one...in short, write down how much each of the friends, and every single one, how he appears on the outside, how much he externaly gives upliftment and awakening to others."*

This is specifically our place to give forth efforts, and not to take into consideration of our current state. Why is it worthwhile? Rabash explains this in the article:

***Therefore, when a person makes the effort and judges him to a scale 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.***

### **The game as a means for the prayer**

All the Kabbalists are always talking about the prayer, as a means for spiritual advancement, to receive forces from above, to connect with the Creator. The prayer, as we will see, is built up through gathering the lies that accumulate through the game, as a person opens the gap between the game and what is in the heart:

***Before I clarify, I shall add another rule: It is known that it is impossible to see a small object and it is easier to see a large object. Hence, when a person commits few lies, he cannot see the truth—that he is walking on a false path. Rather, he says that he is walking on the path of truth. But there is no greater lie than that. And the reason is that he does not have enough lies to see his true state.***

***But when a person has acquired many lies, the lies grow in him to the extent that he can see them if he wishes. Thus, now that he sees the lies—that he is walking on a false path—he sees his true state. In other words, he sees the truth in his soul and how to turn to the right path.***

***It follows that this point, which is a point of truth—that he is treading a false path—is the medium between truth and falsehood. This is the bridge that connects truth and falsehood. This point is also the end of the lie, and from here on begins the path of truth.***

***Thus, we can see that to be rewarded with Lishma (for Her Name), we first need to prepare the biggest Lo Lishma (not for Her Name), and then we can achieve Lishma. And similarly, Lo Lishma is called a “lie” and Lishma is called “truth.”*** (Rabash, letter 16)

It goes somewhat like this:

- 1) The friends play out the next degree in the group,
- 2) As a result of the game, each friend in the group discovers in him a lack to bring on a request to give more forces to friends,
- 3) Each one plays the next degree, and although it is false, it is not in the person but the lie, the gap between the talk and thought he keeps remains, and grows,
- 4) And what is truly in friend's heart advances him to the truth – he wants this state to exist in him, for the Creator to replace his desire, so he truly has the desire to bestow to the friends. That's a prayer.

Therefore, the game is a means to come from a collection of lies to the truth, from Lo Lishma to Lishma. We cannot advance and connect unless we 1) lie/play a game, and 2) relative to the lie/game ask from the Upper force to operate on us and make it a truth. Meaning, we are capable of raising ourselves through false actions between us, requests, prayers for the Reforming Light, thus we will change and advance.

- ? How do I come ready to our ten's meetings in my next degree? How will I behave in the preparation to the morning lesson?
- ? How will we act out our next degree, burning, longing, in each and every action we perform as a ten?
- ? Decide how we are going to act towards the whole group and express it to everyone in a common Lechaim?
- ? How did this influence my desire, as I depicted to my friends my next degree?

*"Each and everyone needs to pay attention and to think how he can help his friend, to bring him a highly spirited feeling towards the goal, by giving an example. Rabash is not giving us a solution here. He says that we have to make sure that in everyone of us in society there will be an uplifted spirit, to be ignited, burned up on the goal, that we will just want it and be more, and more, and more like that, wanting to attain it.*

*'Because in a matter of the high mood everyone can find a place of deficiency in his friend.'*

*Even if his friend is in a state that he is not missing anything, you can always add the highly developed spirits, meaning the forces, the mood of life, a little more for advancing on the path. And you will be able to fill him. Other than that, when you do that, both you and him and the whole society get additional forces. And that's how we each think and influence each other, and by that we are all truly driving ourselves on the path. That is considered 'One will help his friend' – just to think, first of all think, that for my friends will have an uplifted spirit for the goal."*

To sum up, the game we are playing is not something fake, although we are faking. The game is a real thing, enabling us to develop in us suitable states and feelings, and not be dependent on states we receive from our Nature. That's why we need to agree between us, oblige each and everyone and all of us together, that from today onwards "One will help his friend" – we give uplifted spirits to each other and play the game.



**Advices on what you can do:**

During your ten's meetings, you can work on raising the importance of the following:

- the importance of the meal
- the importance of the morning lesson
- the importance of the Rav
- the importance of each friend
- the importance of each role in the group/ten
- the importance of the group/ten's meetings
- the importance of the ten
- the importance of the game we play between us
- the importance of working with the sources
- the importance of the preparation for meetings and morning lesson

(Every time make a reflection on how did it influence your individual state, and the state of the ten as a whole)

## 2.5. THE IMPORTANCE OF THE GOAL

After we scrutinized the game we play between us in the group in the former chapter, it is the right time to start scrutinizing the main thing which brings us the fuel for work – the importance of the goal. And, as always, we will do it through article of Rabash, titled "The main thing we lack", which deals with reasons why, especially after making several important steps on our path toward spirituality, we start feeling this lack of fuel to continue.

The reason we decided to include this topic in this book is because this is one of the main reasons people leave the path to spirituality. Any serious manual about spiritual work in Kabbalistic group cannot exist without dedicating a sizeable part to scrutinizing the importance of the goal and how to build it. Therefore, we are finishing this part of the manual – Building the right environment in the group – with opening this topic, and we will dedicate most of the last part – Internal work in the group – to it, in its various forms, like the greatness of the Creator, attaining the real deficiency, etc.

Before we start, it is very important to understand that by no means we are implying that any of you lack the importance of the goal. If this would absolutely be so, you wouldn't be reading these lines now. We just want to emphasize that the importance of the goal is something we can always add to, more and more. Even if we are already in spirituality, working on the spiritual degrees...

### The main thing we lack

***The main thing we lack, which is the reason we have no fuel for the work, is that we lack the importance of the goal. Meaning that we don't know how to appreciate our service, to know who we bestow to. And we also lack the knowledge of the greatness of the Creator, for us to know how happy we are to have this merit to serve the King, because we have nothing to be able to understand His greatness.***

Our nature compels us to first take care of anything that we feel as important in life, trying to see how to make it happen or how to be filled by it. The problem with this approach when we come across things that are very, very important in our life, but we don't feel they are important. Then we act like children whose parents really want them to study, eat good and healthy food, go to sleep on time, but they don't feel it's Important for their life and health.

The same is with studying Kabbalah, because spirituality, the Creator, the purpose of life are concealed from us, and because we don't feel it's important, we don't know what to do with it. The world isn't talking about it, and actually goes exactly opposite to it. Hence it is hard for us to invest forces throughout the week in spirituality in our connection in the ten.

This is why the whole challenge is in arranging the importance of these things between us. On one hand, no matter if they are concealed from us now, we nevertheless give importance to what has to do with spiritual advancement in the group. On the other hand, we give less importance to things that may be revealed, but do not lead us to the goal.

The whole of the Wisdom of Kabbalah talks about arranging all my things in life according to a scale, according to a ladder of importance – I weigh everything according to whether it could bring me to the most important goal. Otherwise, every desire will make us fly off elsewhere. This is what Baal HaSulam writes about:

***Yet, you must know that there are two kinds of governance in creation: a) a qualitative force; b) a quantitative force.***

***The force of those that hang about the feet of the Sitra Achra is meager, contemptible, and low, undesirable, and purposeless, and they are blown like chaff in the wind. Thus, how can such as those do anything to wise-hearted people whose way is clear with desire and aim, and a pillar of Upper Light shines before them day and night.*** (Baal HaSulam, Introduction to the book, Panim Meiros Umasbirot)

So, we want to be like the Kabbalists the wise heart people, that already know their will to receive, and have a strong desire. The question is how we get to this?

***And this is called in the language of the Zohar, Divinity in dust, meaning that to bestow upon him is as important to him as dust. And anyhow we don't have fuel for the work, because without pleasure there is no force for work. But in a place where self-love illuminates, the body receives livelihood, but in the work to bestow, the body doesn't feel the flavor of pleasure in it, and must be "slouching under its burden".***

Surely, we can all really agree that we need to come to equivalence of form with the Creator, to bestow to Him, to bestow to the friends, to connect. But what can we do if our desire doesn't feel this as an important thing? And since it doesn't feel it as important, we don't have fuel for it, and nothing will help us here to get it.

<p><b>?</b> How do we develop together importance for things that are really important, but the body, our desire, doesn't respond to them correctly and doesn't give us fuel for it?</p>
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***Whereas when he feels he is serving an important King, according to the importance of the King, he has pleasure and delight in serving him. Hence he already has fuel that he will be given each time to be able to advance ahead, because he feels he is serving an important King.***

***And then when he has the knowledge and feeling of who he is bestowing to, according to the extent in which he had the forces to work with the intention of self-love, he has now the force to work in order to bestow. Because one who bestows to an important man, is considered to be receiving from him. And since the body has the force to work in order to be rewarded in order to receive, he also has pleasure from bestowing to an important King.***

But, if the Creator were revealed, we would be running to bestow to the friends in order to be filled, and then we would be acting out of the desire to bestow in order to receive pleasure for oneself. Therefore, in order for us not to adhere to the Creator like a blood sucking tick, He concealed Himself to enable us to raise the importance of His quality, for connecting with friends all the time with our common desire to bestow, with our points in the hearts and not our will to receive.

Therefore, we need to create an amplifier of the importance of the greatness of the Creator between us, since without it we won't be able to connect, to think about the Creator, or disseminate. Nothing! We need to create such a system between us, in our relationships, in common actions, by which we will feel the importance of the Creator, so that through the connections between us we will be able to draw the Reforming Light, which will already give us the impression from the force of bestowal called the Creator.

**?** How can we create this amplifier of the importance of the quality of bestowal between us? By which actions, attitudes in the ten?

***Therefore, those who feel that Divinity is in the dust should pray for the glory of heaven to be revealed throughout the world. However, it is not the whole world that needs it—to raise Divinity from the dust—and so he is answered first, since he needs the same thing. But afterwards this brings disclosure to the whole generation. And yet, as long as they do not have the proper Kelim for it, it cannot be so disclosed in them. It is as our sages said, “If he keeps one Mitzva [commandment], happy is he, for he has sentenced himself and the entire world to a scale of merit. (Rabash, What “anyone who mourns for Jerusalem is rewarded with seeing its joy” means in the work)***

If we connect according to the rules of the workshop between us, we will be able to be impressed by the greatness of the friends, to see them as great, and then we will be able to hear and receive from them the greatness of the Creator, the Glory of the Heavens. Otherwise we will disregard them, according to our natural egoistic programming, and not consider them important, whatever they play before us. This is also true regarding their advertising the greatness of the Creator. We simply won't be able to receive it from them. Hence this amplifier of importance is the connection between us and the importance of the friends is the thing which precedes everything.

After all, this is what we will start to disseminate to the world, once we become teachers, in different forms and the appropriate wrapping. And though it seems like they (the outside people) don't need it, we need to do all that is possible for it to be revealed in the world. And then we will be answered first, because we need the greatness and importance of the quality of bestowal, the Creator, in order for us to have what to pass to them onwards.

*"If you get connected together, in each one of you there is tremendous, endless power. Each one has the power of everybody, and I'm sure in this. Don't forget it. This is what is active in you, you are representatives, the messengers, and not only for the good of the group and family, or for the good of the whole world. All this is not in order to be good for the world or Israel. Don't forget that all this is organized from Above, so that we can bring contentment to the Creator. This ending point is very important. Even if it's artificial, the ending point is still important."*



3

## **INTERNAL WORK IN THE GROUP**



### 3.1. THE RIGHT FUEL FOR OUR WORK

As person progresses on the way toward spirituality, especially when he enters into the group and starts connecting with others, things start changing for him. For the first time in his life, he starts revealing his own nature, rejection toward connection, that he didn't feel before he entered the group, and started connecting with others in a true sense, according to the principles of Rabash.

One of the main phenomena that starts happening is that he starts losing strength for advancement on the path; he starts losing elation he had in the beginning of the path, what was yesterday the most important thing for him now he feels indifference toward it, even rejection toward the path, friends, etc. This is called "Torah exhausts person", meaning his ego stops feeling that he will gain something in the work toward spirituality, which we feel as lack of strength, fuel for the work.

Therefore, we have to "switch" to other type of fuel in our work, which doesn't emerge from our ego. And we will try to scrutinize this point according to article of Rabash, "The mighty rock of my salvation".

#### The mighty rock of my salvation

***But the important thing is for a person to first have a desire to sacrifice the will to receive. And since the will to receive is the very essence of the Creature, the creature loves it and it is very difficult for him to understand that it must be annulled or else it is impossible to be rewarded with anything spiritual. In corporeality, we see that a person has a desire and deficiency that concerns him, which comes from inside his body, and there is a desire that one acquires from the outside, not from himself. In other words, if there were no people outside who begot this desire in him, he would never feel that he needed it, but people on the outside begot this desire in him.***

As it is written in Baal HaSulam's article "The Freedom", the basic necessities, like eating, drinking, clothing, come from the body, from an inner need. But, our tastes, for instance, like what to drink and eat and how, what to wear and in which occasion, this already comes from the matter of shame, since the society obligates a person to follow its tastes. And we are completely behaving that way in everything we do. If so, why did the Creator make it this way?

***It is the same in spirituality. A person has a desire within him, which comes from himself. In other words, even when he is alone and there are no people around him to affect him, or from whom to absorb some desire, he receives an awakening and craves to be a servant of the Creator. But his own desire is probably not big enough for him not to need to enhance it so he can work with it to obtain the spiritual goal. Therefore, there is a way—just like in corporeality—to enhance that desire through people on the outside who will compel him to follow their views and their spirit.***

***This is done by bonding with people whom he sees that also have a need for spirituality. And the desire that those people on the outside have begets a desire in him, and thus he receives a great desire for spirituality. In other words, in addition to the desire that he has from within, he receives a desire for spirituality that they beget in him, and then he acquires a great desire with which he can reach the goal.***

The same way he deals with corporeal matters, anyone who has desire for spirituality, who has had his point in the heart awaken, also seeks an environment in which he could grow this desire in every

moment. The society shows him what to do with the inner desire in him, the point in the heart, and how to work with it in order to attain the goal of Creation.

This search for the right environment for my spiritual development happens every moment I understand more and more that I won't be able to attain what I want alone, and therefore develop a need for others. When we reach this point in our spiritual development it is called "need for love of friends". And here we don't just build simple corporeal friendships with others, but special connections based on building the greatness of our Goal, the Creator, raising the importance, giving forces and uplifted spirits.

Only when our group/ten is built on these foundations can it be called "the society". That is why every group of Kabbalists (as well as our organization – Bnei Baruch) was established on this: 1) strengthening the environment, and 2) protecting the values of our environment.

In other words, in order to reach the goal, first of all we need to be strengthening our environment all the time, meaning be true guardians of all our friends' spiritual development, be dedicated to it with great care and attention. Therefore, we arrange our environment according to the purpose of Creation, and the rule of "love thy friend as thy self". These are the principles we want to establish as our leading higher values, and accordingly, we build all the rest of the things in Bnei Baruch: our ideology, social systems, dissemination, etc.

On the other hand, once we establish and keep strengthening our environment, we have to also protect our environment and values, in a way that all sorts of influences foreign to the spirit of Kabbalists will not intermingle with them.

***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.***

In order to reach the Creator, we need to reach the quality of bestowal first, which can only be revealed in the group, in a common Kli, meaning in the common deficiency for bestowing to the friends. Love of friends enables us to acquire a desire to bestow from every friend. We bestow to friends outside ourselves, to them, and we are doing all we can, all that is in our power to care for the friends. When the friends are all in this action, all having this deficiency, they give each other the force to be in bestowal above the abyss of the will to receive.

## Whole world works for other people

*However, opposite that, there is a force from the outside from which it is forbidden to receive any assistance, even though this force, which he can receive from the outside, will give him fuel for the work. One should be very careful not to receive it. And one needs take great care because the body tends to receive strength for the work specifically from people on the outside. It comes to a person when he hears that it is said about him, for instance, that he is a virtuous person, or a wise disciple, or a man with fear of heaven, or when it is said about him that he is a man who seeks the truth. When a person hears these things, that his work is appreciated, these words give him strength for the work because he is receiving honor for his work.*

**?** Is it good that I should receive respect and fuel from the friends, so I will be able to work, connect, disseminate, do everything? What can be the problem with it?

The problem with this approach is that in this case we will not feel the lack of force and fuel to go above reason, above our will to receive. Rather, we receive fuel from external sources, meaning from external people, because in this case they are the ones obliging us to work and not the quality of bestowal, adhesion with the Creator.

*"Faith above reason is as you build a kli for it, a new kli for this state, and this kli is your adhesion in the group and your environment. And then in this kli you receive the new degree... But, the main thing is that the faith above reason you build as a kli relative to the society, there you are stabilized, and that is where it is 620 times as much. That is how great your feeling is than it is within reason. And then, when you come to the next degree, it works out that you have your reason all of a sudden 620 times greater. And each time, you are more to here and more to there, right and left expand like a cone..."*

If you make a close examination, you will see how much each movement we make is made under consideration with people surrounding us, and not with the Creator, with the final goal, adhesion with Him. And here we need to arrange things in the other way, by first start scrutinizing every moment in life, for what, what is the goal? The goal is adhesion, Dvekut. And then we go on arranging all the rest relative to that.

**?** How can we deal with our tendency to receive external fuel in everything we do?

One of the main principles we are engaging in when dealing with the tendency to receive external fuel is humbleness. We have touched upon this principle in other articles we examined in this manual, but it has several other expressions:

- After an action, associate everything to the Creator – There is none else besides Him. Even without us doing an action, it would have happened because He is the only acting force in nature.
- Humbling actions/successes/deeds for the friends – Always do everything with the friends, always try to grow other friends, be in equality. Then the success in the actions you make is considered to be the result of the connection between the friends, and not as a result of someone's personal skills, abilities and talents.

- Working together in dissemination – It is always preferable for at least two friends doing dissemination actions together. This is also the reason why we usually teach in pairs in our courses, because people we meet in our dissemination actions or students we teach in the courses, begin to give us respect. This happens because we influence their lives in very positive way, and they start to connect it with us personally. But if we do this with the group, it's clear that it was not us that made the change, rather the Creator through the group.
- Humbling the corruption – We are actually allowed to play as big and bestowing, loving, wise, and longing for the goal before the friends, because by this I humble my indifference, the hatred of friends and low mood. This is called "playing the game". Meaning, I humble my "I" in the current degree and reveal my "I" in the next degree outwards.

But it's difficult battling against the nature that always wants filling, so what do we do?

***For that, we must seek out a society where each one believes that we must work to bestow. Since this is a small force within a person, he must look for people who are seeking such powers, too. Then, united, each of them can receive strength from the others, and this is all that one needs. And the Creator will send him help from above that we may be able to walk on the path of bestowal.***

Love of friends, the daily lesson, the connection to the source, all of this gives forces to us, the Reforming Light, being in connection between the friends. Part of the work of going above reason is actually seeking this force and not compromising for any other source of fuel. Then, this fuel of love of friends and prayer to draw the Reforming Light become the strongest force, providing us with the force to bestow without the filling for the ego.



#### **Advices on what you can do:**

##### Strengthening the connection to the daily lesson:

There is actually no replacement to the connection in the daily lesson. Everything we want and learn will exist when we add to ourselves a measure of the daily lesson. Only through it we draw the Reforming Light, and it is what advances us. The Upper degree – Rav, Rabash, Baal HaSulam – raise us in the lesson through the source writings we read, especially through the study of the Ten Sefirot, to the degree where the source of all is. From there the Reforming Light comes to us and advances us.

Today, we have a rare privilege to be every day by the greatest Kabbalist, which is doing all he can every day to advance us to spirituality. Every lesson Rav Laitman gives us many advices for immediate implementation: in the organization, society, community, inner work, attitude to the friends, and more. And whoever is lucky, grasps Rav's words and tries to bring them to implementation immediately. Even if he doesn't succeed, but he tries with all his might, that already binds him to Rav as a student. Hence, if I don't hear part of the lesson, I don't advance, because my advancement depends on my ability to implement the advice of the Kabbalists.

Therefore, we can recommend you several activities you can do in order to scrutinize and raise importance of daily lesson:

- ✓ Conduct a workshop in the ten about the importance of the morning lesson for spiritual advancement. Every friend should add the impression from the lesson, from adding parts of it into his daily life.
- ✓ Do an exercise of Arvut in practicality: Share with the friends in the ten what you ask of them so you won't miss this rare opportunity, this privilege to advance in spirituality with Rav and the friends in the morning lesson? What help are you asking of them in order to add to your daily framework a part of the morning lesson?
- ✓ Start working with the morning lesson in a more committed way towards the ten, so that you live the morning lesson throughout the day, and will be able in near future to disseminate from this special force. This means that you should move from passive listening to the lesson to writing special points that you were impressed by, special advice that Rav gave and you think are very relevant to our group, important pieces of intention, work between friends, you can cut clips and more. You can also check throughout the week to see how it is working in each of you and upon all of you together as a ten and share this with each other on your weekly meetings.

## 3.2. THE GREATNESS OF THE CREATOR

Our goal in life is called "Make for yourself a Rav", or attaining the greatness of the Creator. The greatness of the Creator provides us with forces for performing actions of bestowal, because there needs to be a fuel for performing an act of bestowal, to adhere to the Creator. Therefore, we need the Upper Force to reveal to us its greatness, to know Him and feel Him.

Therefore, the goal of our lives is "There is none else besides Him", the revelation of the Creator. We need to attain the greatness of the Creator intentionally, consciously, and for the quality of bestowal to be great in our eyes and awaken us and direct us in every moment in life.

Our constant prayer is to awaken His greatness every moment, since there is no break in spirituality. Hence, every moment we need to be concerned with the greatness of the Creator. Otherwise, it means we are not ready to do everything to attain Him.

This is the condition we must accept, for bestowal to always be more important than reception, or simply "faith above reason".

*"In order to bestow to the Creator, a person needs to feel the greatness of the Creator. And to the extent of the greatness of the Creator, Who is controlling, rulling, great, to that extent he has the ability to bestow to the Creator. Otherwise he demands the reward; he is willing to bestow like the "carrier" who carries the luggage for someone, gets 10 dollars, so he carries it. And the hassid, the student, carries the luggage because he has the greatness of his Rabbi. Each receives the reward, but it depends which one. Hassid also needs fuel, otherwise he won't be able to bestow. But, he demands the fuel only in order to bestow, because his nature demands it. He is not the landlord to his nature, he is just a creature. Inside of him there is the foundation, the will to receive. For it to work in order to bestow, needs to nevertheless have fuel."*

Meaning, the greatness of the Creator must be the greatest, and from it all our actions are defined. It needs to be our only concern, which truly covers every other problem in our lives.

**?** Each in the circle tells his friends with happiness and excitement how thankful he is to the Creator for directing all of life and all the incidents to find this path and friends.

But, the question is who does the feeling of the greatness of the Creator depend upon: The Creator, the society, maybe the person himself? As we will study in the articles of Rabash – Make for yourself a Rav and buy for yourself a friend 1 & 2 – the greatness of the Creator cannot be disconnected from the society, from the prayer to the Creator and the efforts on makes on his own – Israel, the Light, and the Creator are one.

### Make for yourself a Rav and buy yourself a friend - 1 & 2



**During the study of these excerpts, it is worthwhile to focus on following things:**

- Necessity to establish the greatness of the Creator as the fundamental action and the most important thing in our society.
- Greatness of the Creator is the goal from which everything begins, which obligates us to love the friends.
- What is the mutual connection between the greatness of the Creator, "make yourself a Rav", and the connection between the friends "buy yourself a friend".

- The greatness of the Creator and the greatness of the friends is one and the same.
- The internal relationship to friends is called "equality".

***A friend is sometimes called “society,” when people come together and wish to bond. This can happen through equivalence of form, by everyone caring in love of others. By that, they unite and become one. Therefore, when a society is established to become a single group, we see that people who consider creating such a society usually seek people who are alike in views and attributes, whom they can see as more or less equal. Otherwise, they will not accept them into the group that they want to establish. And after that begins the work of love of friends. But if they had no equivalence with the goals of the society from the beginning, before they even entered the society, it cannot be expected that anything will come out of that bonding. Only if there was apparent equality among them before they entered the society can it be said that they can begin to exert in the work of love of others. (Make for yourself a Rav and buy yourself a friend – 2)***

The first condition in our society is to define the goal and always awaken it: Adhesion to the Creator, which comes through the revelation of His greatness between the friends. We connect around this and establish a society. Only when there is equivalence between us regarding this goal, meaning when we accept that this Goal is something we must attain, we begin to work on love of friends.

The environment – the society – is a special form of connection between us through which we buy the deficiency from the friends. Meaning, society is not what we thought it was so far, but rather something that is concealed in the relationships between us. If I connect to the friends in a special way, based on the advice of the Kabbalists, I am connected to the special means called the environment or the group/society, and buy the deficiency for the next degree of connection from them.

***It turns out that real friendship—when each makes the necessary payment to buy his friend—is precisely when both are of equal status, and then both pay equally. It is like a corporeal business, where both of them give everything equally, or there cannot be a real partnership. Hence, “Buy yourself a friend,” since there can be bonding—when each buys his friend—only when they are equal. (Make for yourself a Rav and buy yourself a friend – 1)***

To "buy yourself a friend" means to have the right attitude to the friends, which will enable me to buy from them the addition of desire. Meaning, I connect to the friends' inner desire that is in them, to draw the Reforming Light to correct the connection between us.

"Buy yourself a friend" depends on "make for yourself a Rav", meaning the first condition is to increase the greatness of the goal to reach the quality of bestowal, because without this we won't be able to work with the friends. Because, if the Creator isn't great in my eyes, then why connect with the friends?

On the other hand, to increase the greatness of the goal, we are dependent on the friends. By investing in them, as we make efforts towards them to be more important than ourselves, they become important to us and then we receive the greatness of the Creator. Otherwise, without them we cannot receive such forces. We must work on the connection with them in order to buy them, invest forces in them to connect to them, because through them we will draw the Reforming Light.

**?** Why can't we have greatness of the Creator more than the greatness of the friends in our eyes? Each answer in one sentence.

*"If you are in the right relationship with the friends, as you are arranging your attitude towards them, it is certain that if this attitude is correct, you reveal in it the importance of the Creator. Inside the importance of the Rav, the Torah, the study, which is the Reforming Light, basically, and the group – if you aim them all together, so that all these different directions will aim towards One, you reveal within this Kli the Creator."*

***But on the other hand, it is impossible to learn from one another if one does not see that his friend is greater than him. But if the other one is greater, he cannot be his friend, but his rav [teacher/great], while he is considered a student. At that time, he can learn knowledge or virtues from him. This is why it is said, "Make for yourself a rav and buy yourself a friend"; both have to exist. In other words, each should regard the other as a friend, and then there is room for buying. This means that each must pay with concessions to the other (Make for yourself a Rav and buy yourself a friend – 1)***

We are all equal in our ability and opportunity to bestow importance, greatness of the Creator to the, invest in the group. In this, we are truly all equal. But, being equal is not enough. We spoke in the first part of the manual about the work of being greater than the friends in bestowal, smaller than them to be impressed by them, and equal to them. In order to buy the friends, we need to see them as great, despite all that is apparent to us against them in our feelings and thoughts in our will to receive.

***This is a great exertion, since there is a rule that the other's deficiencies are always visible while his own faults are always hidden. And yet, he must regard the other as being virtuous, and that it is worthwhile for him to accept what he says or does, to learn from the other's actions. But the body does not agree to it because whenever one must learn from another, meaning if he has high regard for the other, the other commits him to labor, and the body revokes the views and actions of the other. Because the body wants to rest, it is better for it and more convenient to rule out his friend's views and actions so he will not have to make an effort. This is why it is called, "Make for yourself a rav." It means that for the friend to be your rav, you have to make it. (Make for yourself a Rav and buy yourself a friend – 1)***

To love the friends and consider them as Rav, great ones, we need to put forth efforts, because it goes against our natural attitude towards any person outside of us, as the ego wants to see them as less than us. We perceive the friends in negative manner and see bad qualities in them because it is sensed like that in our will to receive. But, there is actually nothing real outside of us. Hence, the attitude that is revealed to me towards the friend is altogether my place for correction.

Some of the friends in the group/ten I love and some I hate. I need to rise above all of these feelings by correcting my attitude to a friend, by the help of the Reforming Light. I annul my attitude of disregarding the friends, wanting to see them as great, wanting to love them despite of them having negative attributes in my eyes. The Reforming Light brings balance to our feelings and negative discernments relative to the friends. Meaning, it's not that we forget about it, that we once hated and disregarded the friends. Rather, we complete it all with love and connection.

***To the extent that one believes in the greatness of the Creator, who is called "Great," he has the strength to give to the "buy," meaning to buy through conceding self-love***

***in order to achieve equivalence of form, called Dvekut [adhesion] with the Creator. And this is called a Haver [friend]: one who is in Hibur [bonding/connection] with the Creator.***

***When buying corporeal things, we must relinquish money, honor, or simply make an effort to obtain it. Similarly, when a person wishes to buy bonding with the Creator, he must relinquish self-love, because otherwise he cannot achieve equivalence of form. (Make for yourself a Rav and buy yourself a friend – 2)***

The importance of the Creator defines in advance the importance of the society and the importance of all the actions we need to do in the society. Otherwise we won't have the strength to make concessions in our self-love and do good deeds for the benefit of the friends, nor we will have the right attitude towards the society.

<p><b>?</b> Why do we need the society? Just to take care of ourselves and provide us with a good feeling every time we meet?</p>
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Through the friends we can aim our actions to the Creator, but only if we relate to all the friends equally, with love towards all of them, without preference of one over another, and not according to how it appears to me in externality and in my desires and egoistic calculations. Only if I want to be devoted to all the friends in such a way.

It works out that I arrange the society, despite everything that is revealed to me in my corrupted desire – that I have closer and more distant friends, friends I prefer over others, those I disparage and those I appreciate. I balance all of that in my attitude towards the society. This is called that I am operating in the center of the group, and aiming every single of my actions towards the revelation of the Creator in the society. We are building it anew, restoring the right form of connection between us from the shattering, and this form is called the form of the Creator.

### 3.3. ATTAINING THE REAL DEFICIENCY

There is a significant point in the lives of Kabbalah students, when they realize that what is the most important is to develop a right deficiency for the Goal, revelation of spirituality. It is completely different than it is in our world, where you chase for pleasure and fulfilment. It is hard to shift the perspective – that the work has to change, from chasing pleasures, to chasing desires and deficiencies. And since this is actually against our nature, it is hard to even grasp it mentally, let alone emotionally.

Nevertheless, there is a point when a Kabbalah student learns that he lacks exactly this – desire, deficiency for spirituality – and that he can acquire it only from the group. It is a point where the need for the friends, for love of friends come to life, because he realizes that the only attain this deficiency if he "buys" it from the friends. For as long as he receives the right deficiencies from his environment, he attracts the Reforming Light, which brings him to the right request (prayer), and consequently to the correction and revelation of spirituality.

In this chapter we will scrutinize what it means to attain the right deficiency, through the article of Rabash, "One should always sell everything he has and marry a wise disciple's daughter".

#### One should always sell everything he has and marry a wise disciple's daughter



**During the study of this article, it is worthwhile to focus on following things:**

- Our goal every moment in life is to stabilize "there is none else besides Him", and "He is good that does good"
- All our advancement and our goal in the work is to grow the deficiency for spirituality
- What is the right work with the growing will to receive, with all the accompanying feelings and states

***Baal HaSulam said that a wise disciple is one who is a disciple of a wise, meaning he learns from the wise, and then he is considered a disciple. A wise is the Creator, whose quality is only to bestow. One who learns from Him the quality of bestowal is called a "wise disciple" because he is learning from Him the quality of bestowal.***

***By that we will understand what our sages said, "One should always sell everything he has and marry a wise disciple's daughter." That is, he should give all the labor he has given in Torah and work, and in return receive a possession of bestowal.***

***This means that he will establish in his heart a new nature, instead of the one that he naturally has—a desire of self-love. Now he will receive a second nature: the desire to bestow. That is, his every thought, word, and action will be only in order to bestow upon the Creator, for this is the whole man. This means that one should achieve only this degree, for all we need to attain are the Kelim[vessels]. But the abundance, which is the filling of the Kelim, comes from the Creator, since more than the calf wants to suckle, the cow wants to nurse. Therefore, all we are missing is the power of bestowal.***

This is all of man, meaning, all our work is to aim every moment of our lives to attaining the second nature – intention "in order to bestow". The direction is always "there is none else besides Him, good that does good", we do this all the time in all the daily actions we take between us in the ten.

Do not get confused that there is another (corporeal) goal for our actions on the path. We need to ask ourselves with every action we do, "why am I doing this", and aim it to one thing – attaining a desire to bestow. This is considered that we are selling everything, even throwing it away, for the "wise disciple's daughter" – daughter is desire, the right desire to come to adhesion with the Creator.

The difference between corporeal work and spiritual work is in that in corporeality we work in order to receive filling (reward), while in spirituality we work in order to receive kelim (deficiencies). We have all sorts of fillings before us, but we are working to have the desire to connect, a desire to care for the friends, a desire to exit ourselves and do actions without any reward.

***It turns out that our work is only to be rewarded with Kelim [vessels] that are suitable for reception of the abundance, which are vessels of bestowal. Therefore, a person should focus all of his efforts on one thing only, called "vessels of bestowal." This should be the only reward that he wants to attain from Torah and Mitzvot [commandments]. By that he will achieve Dvekut [adhesion] with the Creator, which is man's purpose: to achieve Dvekut with the Creator.***

We are constantly building kelim of bestowal upon the face of kelim of reception. Meaning, the Creator constantly gives us corporeal deficiencies, every moment influence from above comes and is felt in us as desires and deficiencies that are lacking purpose. Although it may be unpleasant, we need to understand that, all in all, these are opportunities from the Creator for us to work with the corporeal deficiencies in a way to build deficiencies for connection upon them, bestowal and connection with the Creator.

Meaning, our work is to aim ourselves to the source of this bestowal, to the source of what we feel, which is unique, that "there is none else besides Him" and that "He is good that does good". We need to be locked on "there is none else besides Him" in all states, both good and bad.

But, in order to reach all of this, we need the an environment, to build such a system in which we will stabilize our plea/request to that source of bestowal, because aiming it alone is impossible. This environment, the means, in the first place are my ten, the Reforming Light, the Creator, the study, and all our actions together in our lives.

- ? How will we work with all these means to aim ourselves constantly to the purpose of creation?
- ? What should our initial response be to every phenomenon we feel in life, both positive and negative?
- ? How will we help and give each other forces to remember that our work is only in stabilizing the right deficiency?

Our work is to aim to the constant connection with the ten, to bind ourselves to the Reforming Light, to long for it during the study, for it to correct our desire to the desire for bestowal, so that we as a ten will receive this common desire, the force of love and bestowal called the revelation of the Creator. If we remember that we need to build a prayer from all the deficiencies, we will not be impressed with our failures in connection, with all sorts of unpleasant states and feelings between us or in life. Rather, we will relate everything to the Creator and only ask for the right deficiency.

***By this we will understand what they asked about those who become religious and say that before they became religious they had more strength to perform acts of***

***bestowal. But later, when they have become religious, they feel that it is more difficult for them to perform acts of bestowal...***

***...It turns out that before they have become religious they had a corporeal will to receive, which is not yet so great. This is why they had more strength to perform acts of bestowal. But once they have become religious and their will to receive has grown with the will to receive for spirituality, it has become more difficult because now the will to receive has more strength than when they had only a corporeal will to receive. Therefore, before they have become religious, they had some strength to perform acts of bestowal. But once they have become religious, obtaining the spiritual will to receive, it is now more difficult for them to engage in matters of bestowal.***

When Rabash speaks about religious and secular, like it is written in the essence of religion and its purpose, the "religion" is considered the religion of bestowal, the Wisdom of Kabbalah. Hence "religious" person is one who aims himself towards the purpose of creation, called repentance (Tshuva<sup>4</sup>).

The help of the Creator to grow our deficiency is by growing our will to receive. In the beginning of the path we actually have an increase of desire for corporeal things, meaning the desires we disparaged. Many times we are scared and are impressed by not knowing what is happening to us, or even think that it is our fault for what is happening to us, and for what we are feeling. But altogether our work is to connect ourselves to the society, and upon this to reveal more and a necessity in the importance of the goal.

The real will to receive that grew and is revealed is when the Creator is revealed, beyond the Machsom. That is when the endless will to receive is revealed, against the Creator, called the Klipa. Thus, each time the deficiency grows in the will to receive, and we strengthen the connection between us above it, and in that way, above it, we build a greater deficiency for the quality of bestowal.

***For this reason, it cannot be said that now they have become worse, or to say that the religious are worse because it is more difficult for them to perform acts of bestowal. Rather, the will to receive has grown bigger, so it is more difficult to overcome it. For example, before he obtained the spiritual will to receive, his evil was thirty percent. Afterwards, once he has obtained the spiritual will to receive, his evil acquired another seventy percent. Therefore, now he needs greater powers to be able to overcome it.***

***However, we should not say that now his strength has diminished. On the contrary, now he must find the remedy to defeat the evil power he has obtained. And the remedy for this is keeping Torah and Mitzvot with the intention for the light in it to reform him.***

***It therefore follows that he has advanced and has obtained more evil in order to correct it. But every beginning is difficult, and therefore now he thinks that he has become worse. However, he should know that each time he is given more bad to correct until he is rewarded with correcting everything.***

Rabash is describing the algorithm for the correction of creation – "I have created the evil inclination, I have created the Torah as a spice". Meaning, 1) we make a step to the right, to connection, 2) the will to receive grows on the left, and 3) we increase the connection on the right, and so it continues on all

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<sup>4</sup> Tshuva means Tashuv Hey towards Vav, bringing the Hey towards Vav, or Malchut to Zeir Anpin.

the ladder of degrees. Hence, do not be scared of weaknesses and different unpleasant states on the path, opposite desires. Rather, always connect yourself to the society and the ten, and through them to the source of this all – the Creator.

### 3.4. INTERNAL WORK ON BUILDING THE RIGHT ENVIRONMENT

In this chapter we will enter deeper into our internal work. It will help us understand how to strengthen our environment, which is the importance of the goal, the friends, the Creator, and how to work with the friends in relation to what the Creator sends our ways. Through the article of Rabash we will study in this chapter – "Concerning the debate between Jacob and Laban" – we will get to know inner work we have to perform with the two forces in us – the good inclination and the evil inclination – which are awakened in us relative to the friends in the group/ten. And we will see how we can build an environment above these forces.

*"We never talk about something bad, but along the way when evil is revealed, it is a sign that we tried to connect to the good. But, the evil that is revealed is the right, good sign, that this is the recognition of evil – "I have created the evil inclination". So, along the path we always feel this creation by trying... well, this is like righteous that was on this ship, and specifically through the Light of Shabbat, what comes to him, he comes to the revelation of evil. And thus for the week he can continue his corrections. We always go on the right."*

#### Concerning the debate between Jacob and Laban

*We see that the debate between Jacob and Laban was different from the debate between Jacob and Esau. With Jacob and Laban, it is written, (Genesis, 31): "And Laban replied and said to Jacob: 'The daughters are my daughters, and the sons are my sons, and the flocks are my flocks, and all that you see is mine.'" With Jacob and Esau, it is written (Genesis, 33), "And Esau said, 'I have plenty, my brother; let what you have be yours.'"*

*We should understand why Laban claimed that everything was his and Esau said to the contrary, "Let what you have be yours."*

*Baal HaSulam explained it in this way: It is known that there is the grip of the Klipot [shells/peels], and there is the suckling of the Klipot. He said that a grip means that the Klipa [sin. of Klipot] grips him and does not let him do anything in Kedusha [holiness].*

*For example, when a person needs to rise before dawn and go to the synagogue to engage in Torah, the Klipa comes and tells him, "Why are you tormenting yourself? You're tired; it's cold outside," and other such arguments of the inclination that it is not worthwhile to get up and engage in work. He replies to it, "As you say, but it is worthwhile to engage in this world in order to be rewarded with the next world." Then the evil inclination replies to him: "You think that you will have the next world in return for your labor in this world. This is possible if a person engages in Torah and Mitzvot[commandments] for the Creator. But I know that you are doing everything not for the Creator. Therefore, whom are you serving? Only me."*

The argument between Jacob and Laban is internal in a person: Who obligates us to work that we do on the spiritual path? Meaning, we have a weekly meetings, we work on the preparation for the lesson, meals, invest in the ten, we see lessons and Yeshivat haverim. But which of the forces from both directions obligates us to do all this?

Only when we invest in the group and the path in such a manner we draw the Reforming Light, only then the work with the evil inclination begins, and gives us the opportunity to rise above it and strengthen the connection in the group. The opportunity of which we are talking here is to scrutinize our intention – Why we are doing all of this?

***With this allegory we can understand his words. This is the meaning of the grip of the Klipa, which does not let him engage in Torah and Mitzvot.***

***This was Laban's argument: "The daughters are my daughters ... and all that you see is mine." That is, you are working for me and not for the Creator, so you cannot hope to have the next world. Hence, why trouble yourself for nothing? With this force she grips a person and he cannot exit her influence and do anything against her will. This was Laban's argument, because he thought that with this argument he would have the strength to grip him and he would be unable to engage in Torah and Mitzvot.***

All of our sad thoughts about the path, ourselves, that we won't succeed, that there is no chance, that anyhow we do everything for the sake of ourselves, meaning, each time we lack forces for advancing toward the Goal and fall into sadness and despair, this is called the "grip of the Klipot". With regards to this, Kabbalists say that a person alone cannot overcome Laban's argument of freeing oneself alone from the grip of the Klipa which says that nothing is worth it.

**?** If so, then how does a person overcome Laban's argument and what does it mean that he overcomes it?

***But once he overcame Laban's argument and said, "Not true, I do engage for the Creator, but I must believe that you were sent to me with all the just arguments only to veer me off from Kedusha. But I want simply to serve the Creator, and you have no grip on my Torah and Mitzvot. This is why I overcome your and go and engage in Torah and Mitzvot, and you have no foothold in me at all."***

When a person puts himself more and more into the group, helps friends, takes on roles, he begins to notice how much all his actions towards the society are in chasing honor, desire to control, or maybe knowledge. Meaning, all of our actions towards the ten are in attaining the filling itself and not true bestowal. This is the meaning of Laban's claims to the Jacob in a person "It's all mine".

And although he (Laban in person) is right, we need to do everything in order to not identify with these claims, not be in these thoughts for more than a moment, and immediately go in the opposite direction, seeking the connection with the friends and the study again. When a person goes in the opposite direction of his ego – through the connection in the group, the study, dissemination – then he starts to feel the ego as a strange and alien thing and doesn't flow with it anymore. The Light shines on this alien control, this darkness, and gives us forces to look at it from the side

Specifically because person feels these claims as a foreign control, he knows that there is no point in identifying with them and that he shouldn't think about them. Rather, he should give more forces in the group, study and dissemination.

## The matter of humbleness

And here we come to an important thing, which is the sharing of the friends with our private states, especially in moments of despair, anger and sadness. Baal HaSulam writes about this:

***“Although I do not tend to offer private guidance, I must still comment on what I have already warned you several times: No one should share the “novelties in the Torah” that he attained, nor should he “admonish” whatsoever. Even the desire for it is a terrible flaw.”*** (Baal HaSulam, letter 50)

The Kabbalists don't recommend to talk about personal spiritual states, those revealed on the spiritual path, since in the beginning of the path for correction we are all still egoists. Hence, through our envy we can harm the others without even understanding it.

If a desire to talk about our internal states awakens, this is a sign that these things are still not important to us, they are external. It could be that then I talk about them with the friends in order to dictate to them the perception of my world of discernments and feelings and this is damage to the friends, and especially to me.

But, if we overcame Laban's claim, what happens?

***At that time the Klipa approaches in a different way. She tells him, “Look, is there anyone else like you, who can overcome the evil inclination? Look at the lowliness of the rest of the people; they have no power to overcome, while you, thank God, are a strongest among men. It is certainly not good for you to join them.” At that time all his engagement falls into the Klipa because she admits him into pride.***

Because of feeling of pride, person can enter criticism against a friend, or specific friends, or even against the group/ten. And there is no problem when criticism is awakened within a person. The problem is in externalizing it and sharing it with others. This is because negative criticism never brings a good thing, and when I hear it I need to stop it immediately. By doing that I am actually doing a favor to the friend who is expressing it, not only to the friends that might hear it.

You can, of course, express constructive criticism towards dissemination, towards the functioning of some team, but even here taking much caution not to hurt friends to whom critic is referred to. Also, the reason for this caution is that it is very difficult for a person to decide whether his criticism stems from pride or from an honest desire to give forces and advancement to the group in connection and dissemination.

- ?** How do we overcome the feeling of pride we receive relative to the friends after overcoming, after successful actions?
- ?** How do we prevent the Esau in man to cause us to feel we are better than everyone?

***At that time, one should overcome and tell the Klipa: “Not true, I am no better than other people. Everything I did in Torah and Mitzvot was not for the Creator; it was all for you, so now I am in a state that is as our sages said, ‘He who learns Torah Lo Lishma [not for Her sake] would be better off if his placenta had been turned inside out on him.’ So now I am worse than the rest of the people.” This was Jacob's argument when he said to Esau, “Take my gift,’ and I want to begin to engage in Torah and Mitzvot anew, and until now it is as though I never did anything for the Creator.”***

Here we need to be ready to seemingly begin all the work anew. Meaning, to cancel all the pride, as if I have accumulated something, and concentrate only on one thing which is the Love of friends, subjugate oneself and do whatever is possible in order to be the smallest in the society (serving friends, asking for help from the group, lowering yourself, etc).

### 3.5. QUALITATIVE EFFORT AND PRAYER

From a spiritual point of view there really isn't any evil inclination in our world. There is no ego and no egoism. It is all raw will to receive and isn't considered good or bad. Whatever we are doing in our world, from the spiritual point of view it looks like a baby that hits or takes something off the table without question – we do not discern it as evil. Altogether, the will to receive wants control, the main thing is to control, this is what gives it the filling, pleasure. Yet, this is not what we call the "evil inclination" in the wisdom of Kabbalah.

Only when we begin to go on the path of bestowal, towards connection in the ten, the evil inclination begins. That is when it is born. It is the ego that is aimed against the connection between us, against the path, against the Creator. Meaning, the evil inclination is revealed when a person starts to go in the direction of connection to the society, and in it, in the relationships in the ten, all the conditions for the recognition of evil exist. And then his attitude towards the friends, which is revealed layer by layer, is called the evil inclination.

The connection with the Creator starts exactly from this point, because against the evil that is gradually revealed, person can appeal only to the Creator for help. Person covers all crimes with love each time, with a greater effort for connection, and every time discovers that he doesn't succeed. Then he turns to the Creator with a request for help, and continues acting this way until he reaches true prayer. And then, in the end, Creator helps him by building in him the good inclination.

We will study all of the above with a help of an article of Rabash, "What should one do if he was born with bad qualities". It is advisable to read the whole article before you read the following excerpts and explanations, in order to understand better what he is talking about.

#### What should one do if he was born with bad qualities



**During the study of this article, it is worthwhile to focus on following things:**

- The evil inclination, the ego only begins to operate when we start to work on connection in the group.
- You cannot measure a friend according to his externality, because effort is always relative.
- There is no point of eating one's own flesh for qualities received by nature rather measure yourself only for the effort to connect, and for the prayers for forces to overcome from the Creator.

***Though a person was born with bad qualities, that don't have much good in them, when he goes on the straight path, meaning asking from the Creator to help him defeat the evil, even though the evil in him is greater than in the rest of the people, and nature cannot be changed, the Creator gives him the forces to use his qualities that don't have much good, but in as much good he has, he works with them. Meaning that the Creator gives him help from above such that as much forces he has he can use them in the right place.***

***For example, when he doesn't have the strength to study one hour, he studies specifically in the books that bring him the Light of the Torah, meaning that through them he receives the importance of the Creator's work, and receives an awakening in order to adhere to the Creator. And when he has a little thought about the work,***

***he doesn't think what he will have from this work; rather he thinks what do I have to give to the King so that I will have a connection with Him, etc. And when he prays because he knows he is of little talent and does not possess the ability for big deep thoughts, rather when he prays he depicts to himself who he prays to, meaning who he is speaking with and what he is asking him to give him. And he says, since I know I am lowly and worse than most others, therefore others can overcome their evil and don't need your help as much, whereas I have no strength or mind, therefore have mercy on me. And because he prays with all his heart, the Creator hears his prayer. Hence, all the small forces he has, he uses in the right time and place.***

Several important points regarding connection in the ten and the group stem from here.

First of all, the "straight path" when person is asking the Creator to help him defeat the evil in him. This is the way to relate to all the revelations of evil in our society. The Creator provides the help to use forces and qualities which exist in us, regardless of them being weak or strong (forces), or good or bad (qualities), but to bring them out in the right time and place. This is the whole matter of the principle of choosing the right environment.

Secondly, there is a concept of "relative exertion", meaning we can never measure one's efforts according to what appears to us. We can never truly appreciate what inner efforts each friend does according to the conditions he was given: his natural attributes, his physical state, life conditions, etc.

Therefore when we talk about effort, it is always relative to the Aviut person received. For example, if we look at the actions of our two friends in the ten, where one runs and connects to everyone, is very active in dissemination, etc., while other barely moves, and is completely immersed in himself, how can we measure who is exerting more? It could be that the first one barely started to work with his evil inclination, and that specifically his evil inclination is what is giving him forces and energy. And the other one is filled with Aviut, has a lot of problems in corporeality and spirituality, has difficult questions, but his overcoming is in asking for forces from the Creator to move his lips in a shape of a smile, which is all the sum of the efforts needed.

We were all created with good and bad qualities and attributes. Some of them we are acquainted with already, and some of them we also discovered in the relationships between us in the ten. Rabash explains in the article that, all in all, the qualities in a person are the manner of merging of the 4 elements. If he has more of the matter of the "water" element, he is lustful. If he has more of the "fire" element, he is petulant. If he has more of the "wind" element, he is arrogant, and if he has more of the "dust" element, he is lazy.

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| <p><b>?</b> What is the difference between attributes, character traits, and bad measures and the evil inclination?</p> <p><b>?</b> When does what happens in the relationships between us depend just on character traits, and when does it stem from the evil inclination?</p> |
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***Since man was created from 4 elements he has no association with the evil inclination or the good inclination. Later, when he begins the work, meaning wanting to get closer to the Creator, the matter of the evil inclination begins, meaning that a person starts to see that he has this evil and it hurts him, and then, when he sees that he doesn't have good measures, he prays to the Creator to help him, and then the Creator assembles all his forces and the little bit of talent he has, the Creator***

***concentrates all the forces he has and the ability to do in order for him to have everything needed to reach adhesion to the Creator.***

Therefore, one shouldn't eat himself up for qualities he received from nature, since we all received a "nice" package. With it, we need to work only in one direction: in the relations of connection between us. There is no such thing as correcting one's attributes, rather correcting the manner in which I use them in the connection with my friends and to the path.

Only when a person wants to come closer to the Creator, the matter of the evil inclination starts. And this is a law of nature. The evil inclination is for advanced people. When you invest in the ten, in connection and dissemination, and you come to the daily lesson, then the Reforming Light illuminates and the Creator gives us the place for spiritual work. Meaning, the evil inclination is revealed.

Therefore, we cannot judge or connect to friends according to their attributes. One friend appears to us as rude, indifferent, doesn't rush into hugging, kissing and dancing, while the other is shy and the third one is outgoing and social, smiley, etc. It all doesn't matter, since we only look at his point in the heart, at the efforts he makes for the benefit of the society, being with us on the path, on duties in lessons, how much he longs for the goal. That is what is important for us.

***Although it is said the "man's characteristics do not change", but by the evil inclination when a person begins to work and sees he has it bad when he is distanced from the Creator, then with the prayer one prays to the Creator, and he believes the verse "For you hear the prayer of every mouth", meaning even here when it comes from an untalented forceless person lacking the strength to overcome, and with that he has bad measures that other people don't have as bad as he does... but when one starts to work in Torah and Mitzvot, it causes him to know that there is a matter of the good inclination and the evil inclination ... and then he will give his heart to retiring from the nature of reception and devote himself completely to working for the sake of bestowing contentment to his maker, and then he will open his eyes and see before him a world that is filled with the essence of perfection which has no deficiency whatsoever.***

Rabash writes for us several conditions in the work: 1) "One's characteristics do not change", 2) but by the evil inclination, when one starts to work, 3) he sees he has it bad when he is distanced from the Creator, 4) then with prayer, 5) one prays to the Creator, and 6) believes in the verse "for You hear he prayer of every mouth". Therefore, we need to help each other to see that all that is revealed to us in the ten, in the relationships between us, are altogether opportunities that the Creator gives us to turn to him in order for Him and not us to correct the flaws.

<p><b>?</b> How do we turn to the Creator in every revelation of evil, weakness, difficulty in the relationships between us?</p>
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Don't be scared of bad relationships that are suddenly revealed between the friends, in the ten, in the group. Usually there is a tendency to run away from it, and say that this is not love or Kabbalah I was seeking. It is opposite with us; when we reveal the wicked, it is the place for happiness, because then there is room for correction and ascent to a new degree of connection. Everything depends on our attitude to the Creator, as we connect everything in the group to Him: He is the reason for it all, we turn to Him with a request, and it all is in order to bring Him contentment.

***Why does the Creator sentence this drop to be a fool, after all it seems like the Creator causes him not to be able to overcome the measures he was born with. It should be explained, like Baal HaSulam said, that there are many times in which the Creator does operations on a person which appears as if the Creator himself is operating to the harm of a person. And we should ask about the rule that "the Creator doesn't come with protest to the creatures". And why did the Creator do it so that it would appear to a person that the Creator caused him to not have the forces to overcome.***

There is an article in Shamati – "He did not say wicked or righteous" – which states that there is an angel in charge of every drop, and the Creator decides what will be with it: strong, weak, wise, fool, etc. Meaning, everything is predetermined except for righteous and wicked. If so, then why did the Creator arrange for us such a life, such a package, such attributes, like pride, control, or anger, that don't support the relationships between us?

The answer is simple - our attributes and abilities have nothing at all to do with spiritual advancement! Creator gave each of us certain qualities and abilities, and we need to reach the prayer upon them. I can be dumb, angry, weak in the force of overcoming, prideful, it doesn't matter. What is important is my effort to reach the connection with the friends and the prayer.

Wise, intelligent people don't necessarily reach spirituality. It could even be a disturbance for annulment and incorporation. Therefore, we shouldn't be jealous of the wisdom and energy some people in the group display, but rather try to reach the connection and the prayer. After the prayer Creator helps a person, and he receives an upper mind from the connection with the group.

### 3.6. THE SPIRIT OF LIFE

Our development on the path in the work in the tens happens in the form of “They help every one his friend”. This way is opposite to the egotistical one, since here the connection is created between our points in the hearts, in a desire called “Neshama” (Soul). A person uses his desire for that which is outside him, meaning for the benefit of his friends in the ten, and makes all the efforts to see his life through the connection with his ten and aim all his forces towards it – in concern for his friends spirituality. Therefore, “They help every one his friend” is not just “nice to have”. It is a necessary action to exit the ego towards an external desire called “the ten”, soul, bestowal, or Creator.

The friends in the ten are the closest to my point in the heart which is inside my ego. If I operate for the sake of the friends in the ten and invest all I can in them, I create the connection between the point in my heart which is in my ego, and their points in the hearts. This is called “buy yourself a friend”, meaning, I begin to buy their desires by investing in them. And then through them I get forces of bestowal from above, the Reforming Light which enables me to work more and more for their benefit. Eventually I acquire the quality of bestowal – the Creator.

#### **They helped every one his friend**

***We must understand how one can help his friend. Is this matter specifically when there are rich and poor, wise and fools, weak and strong? But when all are rich, smart, or strong, etc., how can one help another?***

***We see that there 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 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.***

*“The main thing is to shake up the friend so he will be able to awaken from his dormancy to the level in which he too will be able to influence the other friends in the ten. Without this, we won’t live. None of us will be able to awaken, and now too we are dead, because I am dead until I receive bestowal from the others. I can be on fire, screaming, bursting out, and all AHHH...and that is called ‘dead’. Why ‘after all I am alive, that is how I learned, read, I sing, do everything’. If you didn’t receive your awakening from the friend, rather from yourself, that is egotistical awakening, it doesn’t count.”*

<p><b>?</b> What is the difference between just happiness and good mood which I get in the street from a joke or a TV program and the uplifted spirit and happiness I get from the friends in my 10?</p>
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**?** Why do Kabbalists say that only a friend can raise me to the spirit of life, and without him no matter how burning or enthusiastic I am – that spirit is not considered rather it is considered something dead and not a state of the spirit of life? Why when I awaken myself this awakening is not considered the uplifted spirit of life?

Sometimes it happens that we see our ten in low spirits: no one has strength, we try to awaken and it doesn't work. Then we are tempted to think, or even feel, that our ten is holding us back, especially when we invest forces, and we begin to feel we need to move to a more progressive ten. If we understand in that point, that the spiritual life of the friends is in our hands, and our spiritual life is in their hands, we need to commit before each other to be in constant Arvut and concern each for his friend.

I need to help the friends and invest in them in the same way I would want them to relate to me and invest in me. This means that the friends can help me have the desire to bestow, the force to bestow to them. If I want it to appear, I need to connect to them and prepare the deficiency to bestow to them. Alone, there is no chance.

**?** How can we see that the Creator is giving us an opportunity to advance and give the friends in the ten an uplifted spirit, and that everything depends on us, on our request and our investment?

**?** Each expresses in the circle his commitment towards the ten, how from now on I will give the state of the spirit of life to all the friends?

### 3.7. ATTRACTING THE REFORMING LIGHT

The Reforming Light is the most important topic in the life of a Kabbalist. Eventually, everything we do in connection, dissemination, study, all the work between the friends is meant to draw the Reforming Light which is what corrects us. Rav Laitman emphasizes this again and again, and it is one of the “hot topics” in almost every daily lesson he gives to us. That is why we also need to build a deficiency for the Light, because we always forget the most important thing, and everything depends on it.

Since it is truly most important topic, we will try to scrutinize here how we can engage in it together in the ten, with mutual help one for another in creating the deficiency for it and remembering it. And we will do it through excerpts of one of the most comprehensive essays of Baal HaSulam, "Introduction to Talmud Eser Sefirot".

#### Introduction to Talmud Eser Sefirot

*There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the Lights that surround their souls. This means that every person from Israel is guaranteed to finally attain all the wonderful attainments that the Creator had contemplated in the Thought of Creation to delight every creature. And one who has not been awarded in this life will be granted in the next life, etc., until one is awarded completing His Thought, which He had planned for him. And while one has not attained perfection, the Lights that are destined to reach him are considered Surrounding Lights. That means that they stand ready for him, but are waiting for him to purify his vessels of reception, at which time these Lights will clothe the able vessels. (Introduction to Talmud Eser Sefirot, 155)*

In one of the earlier chapters, we scrutinized the need to go above reason, above our ego. But, it isn't clear what that is and how to do it, how to be above all that I am? The fact is that this only happens by the Reforming Light – as much as we manage to draw it, we will be able to carry out acts of bestowal, contrary to our reason.

The Light is the Creator Himself. He is the one that illuminates us, and each time according to our deficiency we receive the ability to be in His quality. In the beginning it means just to yearn for the quality of bestowal, developing a deficiency, and later, fill the deficiency with the forces of bestowal.

<b>?</b> What is the Reforming Light?
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*"It is the Upper Light, there is no more than that. There is Light and Kli. It is just called according to it's action the Reforming Light. It is not called Light, but illumination, because it illuminates from afar, in a way that we are not aware, we don't feel, and it reforms. It is according to it's action. That's why it is called that way, because it is always considered according to the action it does. The Light doesn't have a name just like that, but the names that we give to it are always according to the action of the Light in the kli – whatever action it does, whatever form it gives to the kli, that's how we call it by name."*

We need to understand that all that we have scrutinized so far regarding connection between us and dissemination, all these are nothing more but means to create in us a deficiency to draw the Reforming Light. Without the Light we will not be able to do even the smallest action in the spiritual direction.

But, if this is so, then why do we always forget about Him during the study, in the connection between friends and dissemination, every moment? We forget about it because only the friends can help each other remember and develop a true need it. Therefore, we need to find a way to remember the Reforming Light every moment, especially during the daily lesson, during the workshops in our tens, when we are answering the question, to remember that our entire goal is to draw the Reforming Light. After all, if we are dependent only on our request for the Light through the connection between us, then as each of us is thinking of his ten, he should not forget to think of the Light first.

**?** Every friend in the ten reminds his friends about the importance of drawing the Reforming Light for the rest of his friends every moment of our mutual connection.

Moreover, we need to stop as soon as possible with a tendency to personally deal with all the things that come our way on the path, like different alien thoughts, disturbances, joy, problems or successes. We need to help each other to stop thinking about ourselves, rather only thinking through the connection.

All our work is in getting closer to friends, which is like getting closer to the Creator. This means that we only draw the Reforming Light through the relationships towards the friends, because we receive the Light through them.

*"If I'm thinking alone, I'm not thinking of the Light; I'm not connected to it, I have no possibility of turning to it, I can't be reminded of it. Only when I have the connection with others, then I can remember, because the Light always operates on the connection between the kelim. So, even in egoistic connection, for the time being, if there is some form of the connection in the group, we are reminded of the Reforming Light. Then it comes, and begins to bring between us the correct states. And then, from the connection between us, I start to discover the form of bestowal that is real, love that is real. It is like it starts from the depths of the water to rise and rise, and then I see it. That's how it is."*

***And one's choice refers only to the strengthening. This is because there is certainly a great effort and exertion here before one purifies one's body to be able to keep the Torah and Mitzvot correctly, not for his own pleasure, but to bring contentment to his Maker, which is called Lishma (for Her Name). Only in this manner is one endowed with a life of happiness and pleasantness that come with keeping the Torah. However, before one comes to that purification there is certainly a choice to strengthen in the good way by all sorts of means and tactics. Also, one should do whatever his hand finds the strength to do until he completes the work of purification and will not fall under his burden midway.*** (Introduction to Talmud Eser Sefirot, 4)

Our only choice on the spiritual path is to find ways to strengthen on the path of good, with all means and trickery in order to draw the Reforming Light. Therefore, we study, connect and disseminate, so that at any given moment we will create a deficiency for it.

When we connect the Light comes and shows us the right direction for the prayer. A request that is not egoistic can only be for the friends that are outside of me.

So, the more we try to do this, we will understand how to be in prayer for the Creator, to ask Him. When we ask for the ten, the Reforming Light begins to teach us, to give us the Upper reason how to really pray for the group, and not in an egoistic manner. This is how we learn to pray and ask truly from the Creator.

And here we must not forget that all the forces for change of the intention, the change of our nature to bestowal, are not in us. Rather, only the Light, the Creator can change us towards bestowal.

**?** Let's practically exercise this, let's take a moment and be in request for our friends in the ten so that they will be rewarded with the drawing of Light, corrections, reach bestowal.

***"One should always practice the Torah and Mitzvot, even Lo Lishma, and from Lo Lishma he will come to Lishma, because the Light in it reforms him." Thus, they have provided us with a new means instead of the penance presented in the above-mentioned Mishnah, Avot: the "Light in the Torah." It bears sufficient power to reform one and bring him to practice Torah and Mitzvot Lishma. They did not mention penance here, only that engagement in Torah and Mitzvot alone provides one with that Light that reforms, so one may engage in Torah and Mitzvot in order to bring contentment to his Maker and not at all for his own pleasure. And this is called Lishma. (Introduction to Talmud Eser Sefirot, 11)***

The Talmud sages corrected the spiritual system so much so that we would not need mortifications. The Upper system bestows upon us the Reforming Light through those souls of the Talmud masters, so that we will be able to correct ourselves directly by the Reforming Light. This means that if we study correctly and draw the Light, we will not need sufferings.

What these Kabbalists actually created for us is an "adaptor" with all of Ein Sof, so that even if we are asking in a lie, not really wanting correction, not really wanting connection, this "adaptor" – the Reforming Light – brings us a force from above that makes our request real. And we can reach this "adaptor" by correct study through incorporation with the deficiency of the friends.

Meaning, the correct study can only happen by getting the deficiency of the friends, a deficiency for connection. I live in the thoughts for them, through the workshops, through the requests during the study, and at every moment I am reminded of them during the day. I live in the friends, and through this I begin to feel their deficiencies.

And the real "trick" here is in that no one demands that I will truly ask from the heart. The request itself, even in falsehood, is sufficient for the Light to start operate on me. But for this to happen, we need a lot of preparation and strengthening.

***Hence, the student pledges, prior to the study, to strengthen himself in faith in the Creator and in His guidance in reward and punishment, as our sages said, "Your landlord is liable to reward you for your work." One should aim one's labor to be for the Mitzvot of the Torah, and in this way, he will be imparted the pleasure of the Light in it. His faith will strengthen and grow through the remedy in this Light, as it is written, "It shall be health to thy navel, and marrow to thy bones" (Proverbs 3:8)***

***Then one's heart shall rest assured that from Lo Lishma he will come to Lishma. Thus, even one who knows about himself that he has not been rewarded with faith, still has hope through the practice of Torah. For if one sets one's heart and mind to attain***

***faith in the Creator through it, there is no greater Mitzva than that, as our sages said, "Habakkuk came and stressed only that: 'the righteous shall live by his faith'" (Makkot 24) Moreover, there is no other counsel than this.*** (Introduction to Talmud Eser Sefirot, 17)

Rabash says that this is the most important item in the Introduction to Talmud Eser Sefirot. This quote something we need to remember every moment of the day and use it as a preparation for the lesson, for our meetings, for dissemination. Meaning, we have no personal problem other than to attain faith, the feeling of the necessity to rise above the desire, above our nature and emerge from it to bestowal, outwards to the others. Only then I can discover that outside of me is only the Creator.

Hence, 1) there has to be preparation before every action, meaning, we need to ask ourselves why we are doing it, what do we want from this action, preparing the intention, and 2) each and every one tries to bring forth the connection between us especially during the daily lesson. In this there is a qualitative and quantitative effort, since we cannot connect with our desires, but only with our intentions.

<p><b>?</b> How will we take our lives seriously and differentiate between the important and that which is not, between the study for knowledge and the study and life for the sake of drawing Light?</p>
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*"I don't know what Light is, I don't know what it is reforming in me, or bringing back to me, or what good it is doing. I just see the results, that all of a sudden I see more, I feel more, I understand more, I become more above my ego, I am more conceding, I am more connected to spiritual values, I identify with them more. And those changes I feel in me, and I also feel that these are changes that occurred by a foreign force, that it is not me that did it. Because those values, the understanding, the feeling that I now am in, were not in me. And that's why I cannot associate it to myself, that it is me. Rather, it is as if there is all of a sudden this different Michael here now, different somehow. How? From what? I truly feel that difference in what I was and what I am now, as a new birth in me. Something that there was no reason for before, and now all of a sudden it is born. Some discernment, quality, something new. That's why I say that this happens by the Light, the Upper Light, the Creator, it doesn't matter how you express it. It is He who did this to me."*