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**Awakening a Deficiency for the Creator's Help in the Ten  - Excerpts (11)**

**1. Zohar, Mishpatim, Item 165)**It is written, “And God saw all that He has done, and behold, it was very good.” “Good” is the good angel. “Very” is the angel of death. The Creator provides His corrections to all until even the angel of death returns to being very good.

**2. Baal Hasulam. "Peace in the World "**Everything in reality, good and bad, and even the most harmful in the world, has a right to exist and should not be eradicated from the world and destroyed. We must only mend and reform it.

**3. Zohar, VaYera, Item 453**Man was created in utter wickedness and lowliness, as it is written, “When a wild ass's foal is born a man.” And all the vessels in one’s body, meaning the senses and the qualities, and especially the thought serve him only wickedness and nothingness all day. And for one who is rewarded with adhering unto Him, the Creator does not create other tools instead, to be worthy and suitable for reception of the eternal spiritual abundance intended for him. Rather, the same lowly vessels that have thus far been used in a filthy and loathsome way are inverted to become vessels of reception of all the pleasantness and eternal gentleness.  
Moreover, each Kli whose deficiencies had been the greatest has now become the most important. In other words, the measure that they reveal is the greatest.

**4. Rabash, Vol 3, Article 286 "They Loved Truth and Peace"**Precisely in situations where there is hatred between them one should say a new thing, namely that they love one another.

**5. Rabash, Vol 3, Article 273 "The Greatest Among the Mighty"**“Who is the greatest among the mighty, one who makes his enemy his friend”. (Avot 650, 2823) According to ethics it is interpreted that might is called one who “overcomes his nature”, (Avot 284) meaning that he works with his good inclination to defeat the evil inclination. And “the greatest among the mighty“ namely one who also works with the evil inclination, as the sages said “with all your heart - with both your inclinations”. (Berachot 54) so that the evil inclination also serves the Creator. Hence one who makes his enemy, namely the evil inclination, his friend. And since the evil inclination also works for the Creator, it follows that here he has greater work, therefore he is called the greatest among the mighty.

**6. Rabbi Menachem of Chernobile, Maor Einayim, Parashat VaYetze**Everything is one unification because at the root, from which extends the knowledge from the world of Bina, there is no division at all and no disagreement. And truly when one raises all the conflicts to the root which is the source, to the world of unification, the names of the children of Israel are unified.

**7. Baal Hasulam. "The Freedom"**

Drawing the right conclusions depends particularly on the multiplicity of disagreements and separation between opinions. The more contradictions there are between opinions and the more criticism there is, the more the knowledge and wisdom increase and matters become more suitable for examination and clarification.

The degeneration and failure of intelligence stem only from the lack of criticism and disagreement… And should criticism and disagreement vanish, all progress in concepts and ideas will cease, too, and the source of knowledge in the world will dry out.

**8. Likutei Halachot, The Value of Peace**

The essence of peace is to unite the two opposites, hence you should not be alarmed if you see another with opinion that is completely opposite of your own. And it may appear to you that it is impossible to keep peace with him, likewise when you see two people who are completely opposite, do not say that it is impossible to make peace between them, on the contrary, this is the essence of the perfection of peace, namely to try to have peace between two opposites.

**9) Midrash Shmuel, Avot 4:4**By nature, an assembly of people is bound to generate quarrels and disputes, for as they merge, each one wants and chooses that which the other hates. And each one rises, saying ‘I will rule, accept my opinion’ if there is nothing to unite and bind them together, which is the fear of heaven and the love of the Creator. But when each one of them sets his gaze upon this supreme and praiseworthy goal everyone will choose the good and beneficial, and each one will annul himself to what is worthy and look for the benefit of the collective, as no one will look for his personal benefit.

**10) Avodat Yisrael, Shlach**The sages said: “Division is fitting for the wicked and gathering is fitting for the righteous.” This is according to what the ARI said of the round worlds (“Igulim”); that no circle touches the other, and this is where the shattering occurred until it was corrected in the world of Yosher. And the meaning of this matter is that the mind of the Igulim (circles) is like one who revolves around himself and departs from his Maker, imagining that he can guide himself by his own force of will, and one who lifts himself saying “I will rule”. This is, in essence, the shattering. So are the wicked, each one is arrogant, his heart saying “I will rule” and therefore they are in the world of division and cannot connect, similarly to the Igulim, as it appears to the senses, because they cannot sit together, and for them separation is fitting.

The righteous however, although they each serve the Creator in a different style, in any case they aim towards the same thing - their Father in Heaven. And they assemble and gather together as one man with one heart, and each diminishes himself and exalts the work of the Creator who gave him the power and capability to serve. For this reason one does not boast over his friend and they are in the world of Yosher, united with one another.

**11) The Holy SHALAH, Shaar HaOtiot, Item 2**As nature indicates, love occurs between similarities, Then accordingly, when people are not similar in their attributes and temperaments hatred arises between them. Hence we are warned to keep away from it, as it is said; “with your whole soul”. Meaning that although, to your mind, your friends is not your equal in merit, you must tolerate him and love him for the sake of the Creator, for this is how He created him.

**12) Rabash, Vol 1, Art. 8 (1985) "Make for Yourself a Rav and Buy Yourself a Friend – 2"**The reason those people agreed to unite into a single group that engages in love of friends is that each of them feels that they have one desire that can unite all their views, so as to receive the strength of love of others. There is a famous maxim by our sages, “As their faces differ, their views differ.” Thus, those who agreed among them to unite into a group understood that there isn’t such a great distance between them in the sense that they recognize the necessity to work in love of others. Therefore, each of them will be able to make concessions in favor of the others, and they can unite around that.

**13) Rabash, Vol 1, Art. 17, Part 1 (1984) "Concerning the Importance of Friends"**

In the matter of love of friends, they help each other, meaning it is enough for everyone to regard his friend as being of the same degree as his own. But because everyone should learn from his friends, there is the issue of Rav and disciple. For this reason, he should consider the friend as greater than himself.

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

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

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

**14. Rabash, Vol 2, Letter 5**

You should do more in love of friends. It is impossible to achieve lasting love, unless through Dvekut [adhesion], meaning that the two of you will unite in a tight bond. This can be only if you try to “undress” the clothing in which the inner soul is placed. This clothing is called “self-love,” for only this clothing separates two points. But if we walk on the straight path, the two points—which are discerned as two lines that refute one another—become a middle line that contains both lines together.  
  
**15) Talmud Bavli, Masechet Kidushin**It is written “Let them not be ashamed, for they shall speak with the enemies at the gate.” (Psalm127:5)   
What is the meaning of “enemies at the gate”? Rabbi Hiya Bar Aba said: Even a father and his son, a master and his disciple, who engage in Torah at the same gate become enemies to one another, and do not walk away from there until they come to love one another.

**16) Zohar, Acharei Mot, Item 65**“Behold, how good and how pleasant it is for brothers to also sit together.” These are the friends as they sit together, and are not separated from each other. At first, they seem like people at war, wishing to kill one another. Then they return to being in brotherly love.

The Creator says about them, “Behold, how good and how pleasant it is for brothers to also sit together” The word, “also,” comes to include the Shechina with them. Moreover, the Creator listens to their words and He has contentment and delights in them.

**17) Rabash, Vol 1, Art. 30 (1988) "What to Look for in the Assembly of Friends"**Concerning 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, that person needs the correction of loving the other.

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.

**18) Rabash, Vol 1, Art. 30 (1988) "What to Look for in the Assembly of Friends"**It is written “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 to a scale of merit when his reason shows him his friend’s true face, that he hates him? What can he tell the body about that? Why should he submit himself before his friend?

The answer is that he wishes to achieve Dvekut [adhesion] with the Creator, called “equivalence of form,” meaning 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.

Thus, moreover, here is a place where he can say that anything that he does is without any self-interest, since by reason, the friends are the ones who should love him, but he overcomes his reason, goes above reason, and says, “It is not worth living for myself.” And although one is not always at a degree where he is able to say so, this is nonetheless the purpose of the work. Thus, he already has something to reply to the body.

**19) Maor VaShemesh, Parashat Tezave**It is written in the Midrash and quoted by Rashi concerning “Amalek who happened upon your path”, that this comment implies coldness. Meaning, that it extinguished the fire of their love and cooled them. Where at the first they were warm and excited to love each other, Amalek caused them to become lukewarm and lose their love for one another. And by what means did he cool them down? By boastfulness and pride, for Amalek in Gematria is “Ram” which means high, self important and prideful. And the principal thing that brings love between friends is that each and every one humbles himself and sees himself as lower than his friends, always scrutinizing his own flaws in everything he does and seeing the righteousness and the actions of his friend as good, thus holding him in high esteem. This way one is able to love his friend and unite with him.

Not so when he is prideful and sees himself as higher  -  then, he naturally sees his friend’s flaws and hates him, because his friend seems very lowly to him. And Amalek, in Gematria “Ram”, chilled the warmth and enthusiasm which Israel previously had for loving one another.

**20) Baal Hasulam, Letter 2**I shall advise you to evoke within you fear of the coolness of the love between us. And although the intellect denies this depiction, think for yourself—if there is a tactic by which to increase love and one does not increase, that too is considered a flaw.

It is like a person who gives a great gift to his friend. The love that appears in his heart during the act is unlike the love that remains in the heart after the fact. Rather, it gradually wanes each day until the blessing of the love can be entirely forgotten. Thus, the receiver of the gift must find a tactic every day to make it new in his eyes each day.

This is all our work—to display love between us, each and every day, just as upon receiving, meaning to increase and multiply the intellect with many additions to the core, until the additional blessings of now will be touching our senses like the essential gift at first. This requires great tactics, set up for the time of need.

**21) Rabash, Vol 1, Art. 9 (1984) "One should Always Sell the Beams of his House"**If a society is established with certain people, and when they gathered, there must have been someone who wished to establish specifically this “bunch.” Thus, he sorted out these people to see that they were suitable for each other. In other words, each of them had a spark of love of others, but the spark could not ignite the light of love to shine in each, so they agreed that by uniting, the sparks would become a big flame.

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

**22) Rabash, Vol 3, Article 738 "Covenant of Salt"**“With all your offerings you shall offer salt” which is the matter of covenant of salt. And the matter of covenant is above reason since when one takes good things from his friend they have to make a covenant.   
And the matter of making a covenant must be precisely when each one has complaints and demands towards the other, and there may be a state of anger and division. Then, the covenant that they made obligates them to hold onto the love and the unity between them. And it is a rule that whenever one may desire and wish to harm the other they are advised to remember the covenant that they made between them.   
This obligates them to hold onto the love and peace, and this is the meaning of “with all your offering offer salt”. Namely that all the nearing in the work of the Creator must be by a covenant of salt which is the foundation of everything.

**23) Maor VaShemesh, Parashat Devarim**We know that the main thing is connection, love and true affection between friends, which cause all the salvations and mitigation of dinim, that you may assemble together in love and pleasantness and friendship. This way all the dinim will be dismissed and mitigated by Rachamim and complete mercies and Chasadim will be revealed through the connection.