16/05/2017

**Awakening a Deficiency for the Creator's Help in the Ten  - Excerpts (5)**

**1. Baal HaSulam, Letter #47**

I have established for you conducts by which you can still hang on and not turn back.

And the single most special one about them is the adhesion of friends. I sincerely promise that this love is able. And I shall remind you of every good thing that you need. And if you nonetheless braced yourselves in that, you would certainly go from strength to strength on the rungs of holiness,

**2) Rabbi Menachem Mendel of Witzbask**The rule is that the thing that leads to preservation and providence by the Creator, to avoid all accidental interruptions of the connection between one and the Creator, God forbid, is the connection and the love and true peace in the adhesion of friends. And indeed, without it one is in concealment of the face, God forbid, may God save us from this… And one should always accustom himself to put in his heart the love of friends until his last breath, and to extend in it until his soul clings, and they adhere one with the other. And when they are all as one man the Creator will be One and dwell among them and they will be blessed by Him with many salvations and comforts, and will be lifted up with excellence in body and soul.

**3. Rabash, Vol. 1, Article 30 (1988) "What to Look For in the Assembly of Friends"**

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. We should say that we believe above reason that He leads the world in a benevolent guidance, and if one believes that the Creator wishes only man’s best, it makes a person love the Creator until he is rewarded with, “And you shall love the Lord your God with all your heart and with all your soul.” And this is what a person needs to receive from the friends.

**4) Baal HaSulam, "Speech for the Completion of The Zohar"**

While one sees how one’s environment slights His work and does not properly appreciate His greatness, one cannot overcome the environment. Thus, one cannot obtain His greatness, and slights during one’s work, as do they.

And since one does not have the basis for obtaining His greatness, he will obviously not be able to work to bestow contentment upon his Maker and not for himself. This is so because one would have no motivation to exert, and "if you did not labor and found, do not believe." And one’s only choice is to either work for oneself or to not work at all, since for him, bestowing contentment upon one’s Maker will not be tantamount to reception.

Now you can understand the verse, "In the multitude of people is the king’s glory," since the measure of the greatness comes from the environment under two conditions:

The extent of the appreciation of the environment.

The size of the environment. Thus, "In the multitude of people is the king’s glory."

… To receive the first condition, each student must feel that he is the smallest among all the friends. In that state, one can receive the appreciation of the greatness from everyone, since the great cannot receive from a smaller one, and much less be impressed by his words. Rather, only the small is impressed by the appreciation of the great.

And for the second condition, each student must extol the virtues of each friend and cherish him as though he were the greatest in the generation. Then the environment will affect him as a sufficiently great environment, since quality is more important than quantity.

**5) Rabash, Vol. 1, Article 17, part 1, (1984) “Concerning the Importance of Friends”**

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

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

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.”

**6) Maor Vashemesh, Parashat Yitro**

One should picture his friend exerting for the Creator much more than he is, and by doing so he further strengthens himself in the service of the Creator, for one must always say ‘when will my deeds reach my ancestors’ deeds.’ And this is what the Gemara says, that in the future each and every Tzadik (Righteous) will be ignited by his friend’s Huppah (wedding canopy).

However as we said, in this world each thinks that his labor for the Creator is greater than his friend’s, and that in the future, when the Creator rewards the righteous for their good deeds, He will give to each according to his deeds, and this way he will attain godliness. And when he sees that his friend attained more than he did, and understand that his friend aimed his good deeds in this life for the sake of heaven more than he did, and for this reason he attained more than he did, and ‘a writer’s envy adds wisdom’.

This will further strengthen his work for the Creator, and thus he will attain greater godliness, and this is the meaning of ‘everyone is burnt (ignited) by his friend’s chuppa (wedding canopy)’, namely, gain enthusiasm. And when he sees that his friend’s chuppa is greater than his, fire will burn in his soul, to serve the Creator even more, and thus he will attain even greater attainments of godliness.

**7) Rabash, Vol 1, Article 21 (1986) "Concerning Above Reason"**If, for example, he sees that the friends are at a higher degree than his own, he sees within reason how he is in utter lowliness compared to the friends, that all the friends keep the schedule of arriving at the seminary, and take greater interest in all that is happening among the friends, to help anyone in any way they can, and immediately implement every advice for the work from the teachers in actual fact, etc., it certainly affects him and gives him strength to overcome his laziness, both when he needs to wake up before dawn and when he is awakened.

Also, during the lesson, his body is more interested in the lessons, since otherwise he will lag behind his friends. Also, with anything that concerns Kedusha [holiness], he must take it more seriously because the body cannot tolerate lowliness. Moreover, when his body looks at the friends, it sees within reason that they are all working for the Creator, and then his body, too, lets him work for the Creator … Thus, when he sees that his friends are at a higher level than his own, this causes him to ascend in every way.