**The Israeli Nation’s Duty of Unity**

1. Rambam, Yad Chazakah (Strong Arm), Laws of Idolatry, chapter 1  
At forty years of age, Abraham came to know his Maker and began to call out to the whole world with great fervor, informing them that there is but one God for the whole world and He is the one to be worshipped. He would walk, gathering the people as he went from city to city and from kingdom to kingdom until thousands and tens of thousands joined him, and they are the people of the house of Abraham. He instilled this great tenet in their hearts and composed books about it, and the notion grew and intensified among the sons of Jacob and those who accompanied them. Thus, a nation that knew the Creator was made.

2. Rambam. Mishneh Torah. Halachot Evel, Chapter 14  
“Love your friend as yourself”; all the things you wish others do unto you, these do unto your brothers. The law that Abraham, our Patriarch, established and the graceful manner of his conduct is as follows: “he fed the passersby with bread , gave them drink and accompanied them.”

3. Machshavot Charutz. Item 19

The love of Israel, rooted in every soul of Israel, is an inheritance from Abraham, our Patriarch, and is the root of Judaism, as our sages said, “Love thy friend as thyself is a great rule in the Torah”.

4. Likutei Halachot, Halachot Arev

The essence of Arvut extends from the reception of the Torah, because all Israel were responsible for one  another. And this is because at the root, the souls of Israel all are considered as one, for they extend from the source of unity.

5. Baal Hasulam, Shamati 199, To Every Man of Israel

Every man of Israel has an internal point in the heart, which is considered simple faith. This is an inheritance from our fathers, who stood at Mount Sinai. However, it is covered by many Klipot (shells), and all the shells should be removed. Then his basis will be called “faith alone.”

6. Rav Kook. Letters of Raiah. Part 1, Letter 170

The desire to be good to all, without any limitation, it is the inner core of the essence of the soul of Israel. It is her heritage and the inheritance of her forefathers.

7. David Ben-Gurion, Campaign, A Speech for the Members of the Young Guards of MaPai

The fate of the Jewish people is different from any other nation, not only since the Jewish people went into exile, but also as they settle in the land (of Israel). It was a small nation with a great spirit, a proud nation who believed in its pioneering purpose in the world, in humanity; a purpose which was nurtured by the prophets of Israel. This nation brought truths and great and eternal moral assertions to the world. This people prophesied about the unity of the Creator and creation, about the preciousness of man, who was created in the image of God, about social justice, about world peace and “love thy friend”. This nation foretold the vision of the End of Times, the vision of a new human society.

8. Rabash - 1. Art. 18 (1984) AND IT SHALL COME TO PASS WHEN YOU COME TO THE LAND THAT THE LORD YOUR GOD GIVES YOU

Israel, meaning Yashar Kel [straight to the Creator], meaning everything one thinks of is only that everything will get to the Creator, and he is not taken into account because he is not thinking of himself at all. Rather all one’s thoughts are only for the Creator. This is called the “land of Israel,” meaning that he has a desire directly to the Creator. That is, he has no desires of self-love, but of love of others, and for himself, meaning that he will enjoy life, he has no desire at all. All one desires is to have the means to bestow upon the Creator, and all the nourishments that he gives to his body is only so to have the strength to work in order to bestow.

9. Rav Kook. Orot Yisrael 1, 1  
The Assembly of Israel is the essence of the Creator. In this world all the abundance is expressed and flows through the nation of Israel, physically and spiritually, through its history and faith. The history of Israel is the ideal essence of the general history. There is no movement in the entire world and throughout all nations, that its pattern is not found in Israel. And its faith is the source and essence that bestows goodness and perfection to all other faiths… in order to bring them to the degree of “Pure Tongue,” that all may call upon the Name of the Creator.

10. Likutei Halachot. Blessings of Raiah and Private Blessings, 4

The principal livelihood is through unity, by incorporating all the differences in the source of unity. This is why “Love your friend as yourself” is a great rule in Torah, in order to be integrated through unity and peace, which is the essence of our existence and the correction of all creation, where each person, though he has different opinions, will be included together in love, unity and peace.

11. Rabeinu Yonah. Letter of Repentance, 14

One must ask for the good of his nation and his friends in everything that he loves and asks for good for himself, as it says (Leviticus 19) “and you shall love your friend as yourself”. The sages said “this is a great rule in the Torah”, that by peace Israel observes the Torah. And the sages said (Masechet מסכת דר"א), peace weighs as much as everything else, therefore we pray He who makes peace and creates everything. And the prayer of the public is heard when they are at peace, and all the paths of Torah lead to peace, as it is written (Proverbs 3) “all her ways are peace”. And Israel are lovers of peace and the Creator blessed them with peace because peace holds all the blessings, as it says (Psalm 29) “May the Creator bless His people with Peace”, therefore the assembly of Israel is called Shulamit (Shulamite).

12) Talmud Bavli, Masechet Yoma, Page 9:2   
The Second Temple, where they engaged in Torah and Mitzvot and good deeds, why was it destroyed? Because unfounded hatred was found in it.

13) The Maharal of Prague, Hidushei Agadot, Gitin 55:2    
By the Temple and Jerusalem all of Israel became as one man, for they had one altar and were not permitted to each build his own. Thus, by the Temple, Israel became one nation. But when there was a division between them, the place that unified Israel was destroyed, and so because of unfounded hatred the city and the Temple were destroyed.

14. Baal Hasulam. The Nation

It is a shame to admit that one of the most precious merits we have lost during the exile, and the most important of them, is the loss of the awareness of the nationality, meaning that natural feeling that connects and sustains each and every nation. The threads of love that connect the nation, which are so natural and primitive in all the nations, have become degenerated and detached from our hearts, and they are gone.

15) Hillel Zeitlin, Book of Individuals   
Most of the nation lost its ancient spiritual form and moreover; some of it is absorbed in the pursuit after all the vanities of life, false divisions and accepted lies, provocations, altercations and unfounded hatred, while its spiritual form is also external clothing and not internal light.

16. Baal Hasulam. The Nation  
In the end, all we have here is a gathering of strangers, descendents of cultures of seventy nations, each building a stage for oneself, one’s spirit, and one’s leanings. There is no elemental thing here that unites us all from within into a single mass.

17. Binyamin Ze’ev Hertzel. “Judaism”

We are an historical assembly of people that clearly belong to each other, by a very obvious connection, whose unity is maintained by the virtue of the existence of a common enemy.

18. Baal Hasulam. The Nation  
A union that exists due to an outside cause is not at all a national union.

In that sense, we are like a pile of nuts, united into a single body from the outside by a sack that envelops and unites them. Their measure of unity does not make them a united body, and each movement applied to the sack produces in them tumult and separation. Thus, they consistently arrive at new unions and partial aggregations. The fault is that they lack the inner unity, and their whole force of unity comes through outside incidents.

19. Rav Kook, Olat Raiah 1, Page 257   
Unity that exists  for the benefit of individuals, out of self love, is merely coincidental, rooted in self love and ultimately cannot last because it is not centered on Truth. And even if it appears that  such unity increases, its end is a flame of hatred and war between brothers, since each individual was taking for his own benefit. However, unity that comes from the recognition of the importance of the upper purpose which comes about only by peace among the created being is truly grounded in the love of the collective and is destined to stand. And as its time extends, so it grows stronger.

20. Rav Kook. Orot Hakodesh, 4, page 502

More than any other nation, we cannot tolerate division and lack of emotional unity. Our eternal virtue is peace and unification in the ideal form. Hence our dispersion is only temporary, for we are destined to be united into one single nation in the land.

21. Tiferet Shlomo on the Torah. Parashat VaYigash

The future redemption will come through the unification of the people of Israel, Arvut, each one helping the other with love, fellowship and friendship.

22. Shem MiShmuel, Parashat VaYakhel

When the unity of Israel returns to its former state, satan will no longer be able to cause mistakes and external forces, since when they are as one man in one heart they are like a fortified wall against the forces of evil.

23) Maor VaShemesh, Parashat Devarim   
It is known that most important is the connection… which causes all the salvations and the mitigation of the Dinnim. Precisely through connection, love and friendship, redemption can come. By this, all the Dinim are banished, mitigated by mercy, and complete mercy and grace are revealed in the world.

24. The Banner of Ephraim’s Camp, Parashat VaEtchanan

It is written “The Creator is One and Israel are one”. Therefore they are adhered to the Creator, because it befits one to adhere to one. And when will that be? When Israel are assembled and adhered in perfect unity they are considered as one, and the Creator is upon them, who is One. But when, God forbid, their hearts are divided and they are separated one from the other, they cannot be adhered as one, and the Creator is not upon them, rather, an idol rules over them, God forbid. This is the meaning of the verse, “and you are adhered”, namely that when you will be adhered and united together, then it is said, “you shall all live”, when they are united as one. Thus it is good and fitting for one to adhere to one, and the Creator is upon them one.

25. David Ben-Gurion, Spiritual Revolution   
“Love your friend as yourself” (Leviticus 19:18) is the supreme commandment in Judaism. Upon these three words of Torah the eternal and humanitarian Judaism was formed, and all the ethical literature in the world could not add to it. The nation of Israel will be worthy of its name only when its social, humanitarian, economical, political and legal system will be founded on these three eternal words.”

26.1. Echad Ha’am. The First Zionist Congress   
The salvation of Israel will come by prophets, not by and not by diplomats.

26.2 Echad Ha’am. Article “This is not the Way!”

The heart of the people is the foundation upon which the country shall be built. “Not by might and not by power but by spirit”.

27. A.D. Gordon, Ohr Chaim, on the Day of Katnut   
All Israel are responsible for one another.Only in a place where we are responsible one for another, it is called Israel. Not only that, but all men are responsible for each other, and only in a place where everyone is responsible for the others, there is Adam and there is a nation.

28. Rabbi Shmuel David Luzzatto    
The success of our nation depends only on the love of one for the other and our connection in one knot, as members of one family.   
  
29. Eliezer Ben Yehuda. "And we did not take Receive Instruction  
We have not opened our eyes to see that only unity will be able to save us. Only if we all unite our effort will not be in vain.

30.  Rav Kook, Treasures of Raiah  
It is time to remind and revive what has already been forgotten by many hearts, that the state of the generation and its spirit requires teaching in the mind and from the source of Torah what should have been found naturally - the national love... as befits the head of all with honest and moral and good manners, which is good in the eyes of God and man.

31. Baal Hasulam. The Individual and the Nation  
We must establish for ourselves special education through widespread circulation, to instill in each of us a sense of national love, both from one person to another, and from the individuals to the whole, to rediscover the national love that was instilled within us since the time we were on our land as a nation among the nations.

This work precedes all others because besides being the basis, it gives the stature and successes to all the other actions that we wish to take in this field.

32. Martin Buber. Zion and the Youth  
The beginning of our labor on this free land must be that the actualizing of truth is achieved by the ideal society, which has been imbued in the people of Israel from the beginning of time ...  To do this we must educate our children to aim their heart to live the life of truth, and love each other in action. And we must, at this hour, create formats and make corrections to establish institutions, through whom this intention will be revealed without hindrance, and come true. We must create a new work that stands firm, so that we can give full account to our past and our future... Our desire to realize, and our fulfillment will be first of all realized in humanity.

33. Martin Buber, Education and the State of the World  
We are required to not blur the boundaries between the bundles… but to share mutual recognition of our collective existence and collectively withstand the test of mutual responsibility. The separation of hearts is a malady that inflicted all the nations of our time and one who tries to cure it by means of force is simply mistaken. We lack unity in our organizational structure. At the moment there is no cure for this except for people of differing opinions to depend on each other with a pure heart and work together to discover a common foundation.

34. Shmuel Hugo Bergman. “The Heavens and the Earth”  
As a nation whose history and redemption are tied in with the redemption of the whole world, it is only fitting that we should feel responsible for the whole world. We must not underestimate the spiritual role of the state of Israel, and see our livelihood in perspective to the other nations who are governed by pure egoism. The spiritual condition of the State of Israel is in the hands of each and every one of its citizens”. Each one of us must choose daily… we are called to revise our spiritual position… The revision can come only through the cosmic force that guides the life of Israel and understands the history of Israel and our desired role as a nation towards man’s redemption… Our goal must be - The spirit of Israel in the State of Israel.

35. Martin Buber. “Nations, Countries and Zion”

We want the land of Israel not “for the sake of the Jews”; we want it for the sake of humanity, and we want it for the realization of Judaism. The new structure of humanity we are referring to, will not be established without the special power of Judaism. Without this power, which is unlike any other power that inspired man in ancient times to live a life of truth. This force is not gone or canceled from the world. It is alive and well in the midst of corruption, to preserve the seed from which salvation is destined to grow.

36. Rav Kook. The Role of Israel and Their Destiny    
Only through Israel’s observance of the Torah will come final peace and true love. And the pure feeling of love and brotherhood between men and his friend will be made known, for we are the sons of One God, who is the Lord of all the earth. And when this development within us will be complete, at the level worthy of being an example to many, all the nations will acknowledge it and then the blessing of peace will begin to dwell in be world. But until then the foundation we have to engage in is the international peace between us, to build it precisely according to the spirit of Israel and according to the way that it will develop and exist between us properly.

37. Rav Kook, Ekvei Hatzon (Footsteps of the Cattle). Article, The Generation  
Our generation is a wonderful generation, a generation that is completely amazing. It is very difficult to find an example of it in today’s words. It is made up of various opposites, dark and light, all mixed together. It is lowly and base but also high and exalted. It is all owing and also all merit. We have to acknowledge its nature in order to come to its aid… Let us prepare the way for it, show it the entrance to the city… Let it know that it can find what it is looking for precisely on the borders of Israel.

38. Baal Hasulam. A Speech for the Completion of The Zohar   
Our generation is the generation of the days of the Messiah. This is why we have been granted the redemption of our holy land from the hands of the foreigners. We have also been rewarded with the revelation of The Book of Zohar, which is the beginning of the realization of the verse, "for the earth shall be full of the knowledge of the Lord." "And they shall teach no more… for they shall all know Me, from the least of them unto the greatest of them." (Jeremiah 31) Yet, with those two, we have only been rewarded with giving from the Creator, but we have not received anything into our own hands. Instead, we have been given a chance to begin with the work of God, to engage in Torah and Mitzvot Lishma. Then we will be granted the great success that is promised to the generation of the Messiah, which all the generations before us did not know. And then we will be rewarded with the time of reception of both the complete attainment and the complete redemption.

39. Baal HaSulam, Exile and Redemption  
I hereby propose to the House of Israel to say to our troubles, “Enough!” and at the very least, make a human calculation regarding these adventures that they have inflicted us time and time again, and here in our country,

… as we have no hope of clutching at the ground as a nation... As long as we do not raise our goal above the corporeal life, we will have no corporeal revival because the spiritual and the corporeal in us cannot dwell in one basket, for we are the children of the idea.

40) Baal Ha’Sulam, One Commandment.  
I say that the first, and only Mitzva (commandment) that guarantees the achievement of the aspiration to attain Lishma, is to resolve to not work for oneself, apart for the necessary works—to merely provide for one’s sustenance. In the rest of the time, one will work for the public: save the oppressed, and every creature in the world that is in need of salvation and benefit.

41. Likutei Moharan, Mahadura 141, item 5   
One must say: The entire world was not created except for me. (Sanhedrin 37) It follows that the whole world was created for me, and I must always observe and reflect on the matter of the correction of the world, to fill the deficiency of the world and to pray for them.

42) Baal Hasulam, Introduction to Panim Meirot uMasbirot, Item 22   
One does not live for his own sake, but for the sake of the entire chain, such that each and every part of the chain will not receive the light of life into itself but only bestow the light of life to the whole chain.

43. Baal Ha’Sulam, The Last Generation Writings.

The purpose of life is to be rewarded with adherence to the Creator, for the sake of the Creator’s benefit alone. Or, alternatively, to award the multitude so that they come to adhesion with the Creator.

44. From the Book A Banner over the Camp of Ephraim, Parashat BeShalach   
One who desires to serve the Creator in Truth, must include himself with all creation and unite himself with all the souls, be incorporated in them and they in him. Meaning, that one should not have anything remaining in him except what is necessary for him to connect with the Shechinah. To reach this, we must come closer to each other and be connected with many people, since according to the number of people who serve the Creator, the more light of the Shechinah will be revealed to them. For this one must include himself with all people and all creation, and until everything rises to its root, for the correction of Divinity.

45. Shabtai Lifshitz. Segulat Yisrael, Section 7, item 5   
Only by the wisdom of Kabbalah Israel will be saved forever because this alone is divine wisdom, which was delivered to the sages of Israel from the days of old and ancient ages, and by her will be revealed the glory of the Creator and the glory of His holy Torah.

46. Baal Hasulam, The Teaching of Kabbalah and Its Essence   
I am glad that I have been born in such a generation when it is permitted to disclose the wisdom of truth. And should you ask, “How do I know that it is permitted?” I will reply that I have been given permission to disclose. Until now, the ways by which it is possible to publicly engage and to fully explain each word... And this is what the Creator has given me to the fullest extent. We deem it as dependent not on the greatness of the sage, but on the state of the generation.

47. Rav Kook. Orot Hakodesh, pg 147  
A man of Israel who desires to merit the light of life in truth, must agree to plant himself in the assembly of Israel with all his heart, his senses, and his corporeal and spiritual power. To set the purpose of his life, to acquire for himself, as much as he can, the Israeli qualities and the unique knowledge of Israel, of which the Torah, in all her width and branches, is foremost along with everything that’s attributed to the wisdom of Israel. And from the rise of the assembly of Israel will result a general ascent of the source of life, human and eternal.

48. Baal Hasulam, Introduction to the Book of Zohar, Item 69  
The redemption of Israel and the whole of Israel’s merit depend on the study of The Zohar and the internality of the Torah. And vise versa, all the destruction and the decline of the Children of Israel are because they have abandoned the internality of the Torah. They have degraded its merit and made it seemingly redundant.

49. Rav Kook, Vol 1, Article # 443

Precisely at the time of crisis and great danger, we ought to take the strongest medicine. The Torah in its entirety, including all its spiritual interpretations, must be our priority. All who have courageous hearts, a strong will and are full of the Spirit of the Creator, are called forth to do battle, and demand: “Bring us the Light”.

50. Rav Kook, Letters 1, 92  
The days are now approaching when all will recognize and know that Israel’s salvation and the salvation of the entire world depend only on the appearance of the Wisdom of of the hidden light of the internality of the Torah’s secrets, in a clear words.

51. Baal HaSulam, Introduction to the Book, Panim Meirot uMasbirot, 5

It is written in The Zohar: “With this composition, the Children of Israel will be redeemed from exile.” Also, in many other places, only through the expansion of the wisdom of Kabbalah in the masses will we obtain complete redemption.

They also said, “The Light in it reforms him.” They were intentionally meticulous about it, to show us that only the Light enclosed within it [...] in it lies the cure that reforms a person. Both the individual and the nation will not complete the aim for which they were created, except by attaining the internality of the Torah and its secrets.

52. Baal Hasulam, Introduction to Panim Meirot uMasbirot, 5   
It is the great expansion of the wisdom of truth within the nation that we need first, so we may merit receiving the benefit from our Messiah. Consequently, the expansion of the wisdom and the coming of our Messiah are interdependent. Therefore, we must establish seminaries and compose books to hasten the distribution of the wisdom throughout the nation.

53. Rav Raiah Kook, Otzrot HaRaiah [Treasures of the Raiah], 2, 317  
Before us is an obligation to expand and establish the engagement in the inner side of the Torah, in all its spiritual issues, which, in its broader sense, includes the broad wisdom of Israel, whose apex is the knowledge of God in truth, according to the depth of the secrets of Torah. These days, it requires elucidation, scrutiny, and explanation, to make it ever clearer and ever more expansive among our entire nation.

54. Rav Kook. Letter 1   
Our soul is great and strong, braking iron walls, shattering mountains and valleys, wide without end. It is impossible for it to contract, rather it must expand to all the millions of our Israeli souls, through all their ranks, all of them. Our soul will spread through everything and embrace all, reviving and encouraging all.

55. Binyamin Ze’ev Hertzel. Altnewland  
If you will, it is not a dream… but if you do not, then everything I told you is a fairytale, and will continue to be… This dream is not much different from the truth, as many people think. All man’s deeds were once dreams.

http://files.kabbalahmedia.info/download/audio/heb\_o\_rav\_2018-02-09\_kitei-makor\_tafkid-am-israel\_n3\_p2.mp3