**19/03/2017**

**World Kabbalah Convention in Kiev “All As One”**

**Lesson 6: “The Center of the Ten” - 2**

1. The entrance into the work of the Creator is Ibur (conception), in which one annuls his own essence and enters Ibur in the womb of his mother, namely that one revokes self love, called Malchut, whose original state is called the will to receive in order to receive, and enters the state of the vessels of bestowal, called Bina.  
   **Rabash, Vol 1, The Matter of Suckling and Conception (1986)**
2. 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.  
   **Rabash, One Should Always Sell the Beams of His House**
3. It is known that the Shechinah dwells in each Ten, which is a complete unit. And a complete unite is made up of a head, arms, legs and heels. It follows that when each one sees himself as “nothing” in the holy society, he is considered to be the heel in the society, while they are in the state of head and body and the upper parts. And when each one thinks of himself this way, their actions open the gates of abundance and all goodness in the world. But mainly, it extends through the one who considers himself to be nothing and a heel.  
   **Maor VaShemesh, Parashat Ekev**
4. If everyone is nullified before his friend and mingles with him, they become one mass where all the little parts that want the love of others unite in a collective force that consists of many parts. And when one has great strength, he can execute the love of others.   
   And then he can achieve the love of God.  
   **Rabash, According to What Is Explained Concerning “Love Thy Friend as Thyself”**
5. One should aim to love every one as his own soul, since by this his prayer will be included with all Israel and rise to make correction above. And particularly in regard to our Love of Friends, each one must incorporate himself as if he is one organ among his friends. **Shaar HaGilgulim, Introduction, Item 38**
6. We must adhere and bond with one another, be locked in each other’s heart and become one bundle, to serve the Creator with a whole heart..  
   **Maor VaShemesh, Secrets of Rosh HaShanah**
7. It is said, “a fetus is its mother’s thigh.” This means that since a fetus is its mother’s thigh, the Ibur does not merit its own name. For this reason, the fetus eats what its mother eats. That is, the fetus receives everything that it receives in the mother’s Kelim. For this reason, although the fetus has no Kelim that are fit to receive Gadlut, but in the Kelim of the upper one, which is its mother, it can receive because it is completely annulled before the mother and has no authority of its own. This is called Ibur, when it is completely annulled before the Upper One.  
   **Rabash, The Meaning of Truth and Faith**
8. The essence of love and unity is in the desire, where each one is content with his friend, and there is no disparity of desire between them, and they are all included in one desire, by which they are included in the upper desire, which is the purpose of unity **Likutei Halachot, Hoshen Mishpat, Hilchot Arev (the laws of a guarantor)**
9. Our sages said, “As their faces are not similar to one another, their views are not similar to one another,” so how could they be as one man with one heart?Answer: If we are saying that each one cares for himself, it is impossible to be as one man, since they are not similar to one another. However, if they all annul their selves and worry only about the benefit of the Creator, they have no individual views, since the individuals have all been canceled and have entered the single authority.  
   **Rabash, Vol 2, Letter 42**
10. 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.  
    **Rabash, Vol 2, Letter 40**
11. “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.  
    **. Zohar, Acharei Mot, Item 65**
12. Happy is a man who knows how to set up his prayer properly. In this prayer, in which the Creator is crowned, he waits until all the prayers of Israel have concluded ascending and are included in the complete prayer, and then all is as perfect as it should be above and below.  
    **Zohar, VaYakhel, Item 150**
13. The Creator will make a dance for the righteous, and He will sit among them. Because a dance is in a circle, meaning that they will all stand in a circle, with the Creator as the middle point of the circle. And each one will point with his finger – behold, this is our God. Namely that each one will have great attainment, equally, of the upper Hesed (mercy).  
    **Ohev Yisrael, Likutei Masachtot**
14. The sign for the body’s complete correction is when one feels that one’s soul exists in the whole of Israel, in each and every one of them, for which he does not feel himself as an individual, for one depends on the other. At that time, he is complete, flawless, and the soul truly shines on him in its fullest power, as it appeared in Adam ha Rishon.   
    **Baal HaSulam, 600,000 Souls**