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

**Lesson 1: “The Awakening of The Point in the Heart”**

**1. Baal HaSulam, "This Is for Judah"**

We find that the only need in man’s desires, which does not exist in the whole of the animate species, is the awakening towards Godly Dvekut (adhesion). Only the human species is ready for it, and none other. It follows that the whole issue of presence in the human species is in that preparation imprinted in him to crave His work, and in that, he is superior to the beast.

**2. Baal HaSulam, "**[**The Writings of the Last Generation**](http://www.kabbalah.info/eng/layout/set/trans_page/content/view/full/37978)**", Part One**

In every person, even secular, there is an unknown spark that demands unification with God. When it sometimes awakens, it awakens in him a passion to know God, or to deny God, which is the same. If someone generates the satisfaction of this desire in that person, he will agree to anything.

**3. Rabash, Vol 1, Article 10 (1984) “What Is the Degree One Should Achieve in Order Not to Have to Reincarnate?”**

We have to know that all of the souls extend from the soul of Adam HaRishon, for after he sinned in the sin of the tree of knowledge, his soul divided into 600,000 souls. This means that the one light that Adam HaRishon had, which the Holy Zohar called Zihara Ila’a [upper brightness], which he had in the Garden of Eden at once, spreads into numerous pieces.

**4. Baal HaSulam, "600,000 Souls"**

Saying that there are 600,000 souls and sparks of souls appears as though it is divided by the force of the body of each person. In other words, first, the body divides and completely denies him of the radiance of the soul, and by the force of the Torah and the Mitzva, the body is cleansed, and to the extent of its cleansing, the common soul shines upon him.

**5) Rabash, Vol 3, Article 34 "TAN”TA"**One who wishes to taste a taste in life, should pay attention to the point in his heart. Every person has a point in his heart, but it does not shine, rather it is like a black dot. The point in the heart is Nefesh of Kedusha, whose nature is a vessel of bestowal. However, it is in a state of  Divinity in the dust, where one has no regard for it, rather for him its importance is as dust.

**6) Rabash, Vol 3, Article 940 "The Point in the Heart "**When the Temple was destroyed, it is written “Let them make me a sanctuary and I will dwell among them.” This refers to the point in the heart, which should be a sacred place, for the light of the Creator to dwell in it, as it is written “and I will dwell among them. ”Therefore one must try to build his own building of sanctity. And this building must be fit for the upper abundance to enter it, called the abundance imparted from the giver to the receiver. However according to the rule, there has to be equivalence of form between the giver and the receiver, as we know, that the receiver should also be in the intention to bestow, like the giver.   
This is called making, as it is written “let them make me a sanctuary”, in which the making (or doing) applies to the vessel and not to the light, since the light belongs to the Creator and only the deed belongs to the creatures.

**7) Rabash, Vol 2, Article 6 (1991) "What is the Shepherds of the Herds of Abraham and the Shepherds of the Herds of Lot, in the Work"**

One must believe that he has a point in the heart, which is a spark that shines. But sometimes it is only a black dot and does not shine. This spark must always be awakened, and sometimes this spark awakens by itself and reveals a deficiency in the person. And one feels that he is lacking spirituality, and he is too corporeal, and he sees no purpose and that he would be able to exit these states. But this spark does not let his soul rest. That is, it is like a physical spark that cannot shine, however with a spark a person can light up things, and by those things, which the spark touches, a great fire can be ignited. Likewise, the spark within man’s heart cannot shine, however this spark is able to light up one’s actions, so they will shine, because the spark pushes one to work.

**8. Rabash, Vol 1, Article 13 (1985) "Mighty Rock of My Salvation"**

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.

**9. Rabash, Vol 1, Article 9 (1984) "One Should Always Sell the Beams of His House"**

Each one of them has a spark of love of others, but the spark could not ignite the light of love, to shine in each one, so they agreed that by uniting, all the sparks together would become a big flame.

**Lesson 2: “Purpose of Society”**

**1. Rabash, Vol 1, Article 1, part 1 (1984) "Purpose of Society-1"**

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.’”

**2. Baal HaSulam, Introduction to The Study of the Ten Sefirot**

the Creator Himself puts one’s hand on the good fate by giving him a life of pleasure and contentment within the corporeal life that is filled with torment and pain, and devoid of any content. One necessarily departs and escapes them when he sees a tranquil place, even if it seemingly appears amidst the cracks. He flees there from this life, which is harder than death. Indeed, there is no greater placement of one’s hand by Him than this.

And one’s choice refers only to the strengthening.

**3. Baal HaSulam, Shamati 225. "Raising Oneself"**

One cannot raise oneself above one’s circle. Hence, one must suck from one’s environment. And one has no other counsel, except through much work and Torah. Therefore, if one chooses for oneself a good environment, one saves time and efforts, since one is drawn according to one’s environment.

**4. Baal HaSulam, "The Freedom"**

only in that is one rebuked or praised—in his choice of environment. But once he has chosen the environment, he is at its hands as clay in the hands of the potter.

**5. Baal HaSulam, "The Freedom"**

Thus, Rabbi Yosi Ben Kisma correctly assumed that if he were to leave the good environment he had chosen and fall into a harmful environment, in a city where there is no Torah, not only would his former concepts be compromised, but all the other forces hidden in his source, which he had not yet revealed in action, would remain concealed. This is because they would not be subject to the right environment that would be able to activate them.

And as we have clarified above, only in the matter of the choice of environment is man’s reign over himself measured, and for this he should receive either reward or punishment.

**6. Rabash, Vol 1, Article 1, part 1 (1984) "Purpose of Society-1"**

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.

**7. Rabash, Vol 1, Article 1, part 2 (1984) "Purpose of Society-2"**

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.

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.

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 his friends can no longer unite with them.

**8. Rabash, Vol 1, Article 6 (1984) “Love of Friends”**

each of them should think that he has now come for the purpose of annulling self-love. It means that he will not consider how to satisfy his will to receive now, but will think as much as possible only of the love of others. This is the only way to acquire the desire and the need to acquire a new quality, called “the will to bestow.”

And from love of friends one can reach love of the Creator, meaning wanting to give contentment to the Creator.

**9. Rabash, Vol 1, Article 13 (1985) "Mighty Rock of My Salvation"**

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

**10. Rabash, Vol 1, Article 1, part 2 (1984) “Purpose of Society-2”**

There should be careful watch in the society, disallowing frivolity, since frivolity ruins everything

**11. Rabash, Vol 1, Article 29 (1986) “Lishma and Lo Lishma”**

There is only one way—to try to attain the greatness of the Creator. That is, in all that we do in Torah and Mitzvot, we want our reward to be the feeling of the greatness of the Creator, and all our prayers should be to “raise the Shechina [Divinity] from the dust,” since the Creator is hidden from us due to the Tzimtzum that took place and we cannot appreciate His importance and greatness.

Therefore, we pray to the Creator to remove His concealment from us and to raise the merit of Torah.

**Lesson 3: “There Is None Else Besides Him”**

**Baal HaSulam, Shamati 1. “There Is None Else Besides Him”**

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.

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.

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?

Then he comes to the decision that no one can help him but the Creator Himself. This causes him to make a heartfelt demand that the Creator will open his eyes and heart, and truly bring him nearer to eternal adhesion with God. It thus follows, that all the rejections he had experienced had come from the Creator.

This means that it was not because he was at fault, that he did not have the ability to overcome. Rather, for those people who truly want to draw near the Creator, and so they will not settle for little, meaning remain as senseless children, he is therefore given help from Above, so he will not be able to say that thank God, I have Torah and Mitzvot and good deeds, and what else do I need?

And only if that person has a true desire will he receive help from Above. And he is constantly shown how he is at fault in his present state. Namely, he is sent thoughts and views, which are against the work. This is in order for him to see that he is not one with the Lord. And as much as he overcomes, he always sees how he is farther from holiness than others, who feel that they are one with the Creator.

But he, on the other hand, always has complaints and demands, and he cannot justify the Creator’s behavior, and how He behaves toward him. This pains him. Why is he not one with the Creator? Finally, he comes to feel that he has no part in holiness whatsoever.

Although he occasionally receives awakening from Above, which momentarily revives him, but soon after he falls into the place of baseness. However, this is what causes him to come to realize that only God can help and really bring him closer.

A man must always try and cleave to the Creator; namely, that all his thoughts will be about Him. That is to say, that even if he is in the worst state, from which there cannot be a greater decline, he should not leave His domain, namely, that there is another authority which prevents him from entering holiness, and which can bring benefit or harm.

That is, he must not think that there is the force of the Sitra Achra (Other Side), which does not allow a person to do good deeds and follow God’s ways. Rather, all is done by the Creator.

**Lesson 4: “Concealment and Disclosure”**

**1) Rabash, Vol 3, Article 236 "The Whole Earth is Filled With His Glory"**There is no reality in the world other than Godliness, and all the concealment is in man’s sensation.

**2) Rabash, Vol 3, Article 645 "From Your Actions We Know You"**It is written in the Zohar, “there is no place vacant of Him”. And the reason we cannot feel it is because we lack the vessels of sensation. Just as we see that a radio device receives all the sounds present in the world, however the receiving device does not create the sounds, but rather the sounds exist in the reality of the world, but before we had the receiving device we did not perceive the sounds, even though they existed in reality. Similarly we can understand that “there is no place vacant of Him”, however we need a receiving device. The receiving device is called adhesion and equivalence of form, which is the will to bestow. When we have this device we will immediately feel that “there is no place vacant of him”, rather “the whole earth is filled with his glory”.

**3. Rabash, Vol 2, Letter 76**

It is known that “The whole earth is full of His glory.” This is what every person should believe, as it is written, “I fill the heaven and the earth.” However, the Creator has made a concealment so that we cannot see Him so as to have room for choice, and then there is room for faith—to believe that the Creator “fills all the worlds and encompasses all the worlds.” And after a person engages in Torah and Mitzvot and keeps the commandment of choice, the Creator reveals Himself to him, and then he sees that the Creator is the ruler of the world.

Thus, at that time a person makes the king who will rule over him.

**4. Zohar To All. Tetzaveh**

86) There is no light except for that which comes out of that darkness. This is so because when that side surrenders, the Creator rises above and His glory grows. Also, the work of the Creator is only out of darkness, and there is no good except from within the bad. And when one enters a bad way and leaves it, the Creator rises in his glory. Hence, the perfection of everything is good and bad together, and to later depart to the good. And there is no good except for that which comes out of the bad. And in that good, the glory of the Creator increases, and this is complete work.

**5. Baal HaSulam, Introduction to The Study of the Ten Sefirot, 100**

We should not even consider that the Creator wishes to remain in Providence of concealed face from His creations. Rather, it is like a person who deliberately hides himself, so his friend will seek and find him.

Similarly, when the Creator behaves in concealment of face with His creations, it is only because He wants the creatures to seek the disclosure of His face and find Him. In other words, there would be no way or inlet for people to attain the Light of the King’s countenance had He not first behaved with them in concealment of face. Thus, the whole concealment is but a preparation for the disclosure of the face.

**6. Baal HaSulam, Introduction to The Study of the Ten Sefirot, 101**

As long as one has not attained Providence of revelation of the face, the abundance of Torah and Mitzvot he has performed makes his concealment of the face much heavier. This is the meaning of, “the Creator hides Himself in the Torah.”

Indeed, all that heaviness he feels through the Torah is but proclamations by which the Holy Torah itself calls him, awakening him to hurry and give the required measure of labor, to promptly endow him with the revelation of the face, as God wills it.

**7. Baal HaSulam, Shamati 138 "About Fear that Sometimes Comes Upon a Person"**

When fear comes upon a person, one should know that there is none else but Him. And even witchcraft. And if one sees that fear overcomes him, he should say that there is no such thing as chance, but God has given him an opportunity from Above, and he must contemplate and study the end to which one has been sent this fear. It appears that it is so that he will prevail and say, “there is none else besides Him.”

But if after all that, the fear has not departed from him, one should take it as an example and say that one’s servitude of the Creator should be in the same measure of the fear, meaning that the fear of God, which is a merit, should be in the same manner of fear that he now has. That is, that the body is impressed by this superficial fear, and exactly in the same way that the body is impressed, the fear of God should be.

**8. Baal HaSulam, Shamati 42 “What Is the Acronym Elul in the Work”**

It is impossible to obtain disclosure before one receives the discernment of Achoraim (Posterior), discerned as concealment of the Face, and to say that it is as important to him as the disclosure of the Face. It means that one should be in gladness as though one has already acquired the disclosure of the Face.

However, one cannot persist and appreciate the concealment like the disclosure, except when one works in bestowal. At that time one can say, “I do not care what I feel during the work because what is important for me is that I want to bestow upon the Creator. If the Creator understands that He will have more contentment if I work in a form of Achoraim, I agree.”

**9. Baal HaSulam, Shamati 8 “What Is the Difference between a Shade of Kedusha and a Shade of Sitra Achra”**

The shade of Klipa (Shell) is called “Another god is sterile and does not bear fruit.” In Kedusha(Sanctity), however, it is called, “Under its shadow I delighted to sit, and its fruit was sweet to my palate.” In other words, one says that all the concealments and the afflictions one feels are because the Creator has sent him these situations so that one would have a place to work above reason.

When one has the strength to say that, that is, that the Creator causes him all that, it is to one’s benefit. This means that through that one can come to work in order to bestow and not for oneself. At that time one comes to realize, meaning believes that the Creator enjoys specifically this work, which is built entirely on above reason.

It follows that one does not pray to the Creator that the shadows will flee from the world. Rather, one says, “I see that the Creator wants me to serve Him in this manner, entirely above reason.” Thus, in everything that one does, one says, “Of course the Creator enjoys this work, so why should I care if I work in a state of concealment of the face?”

Because one wants to work in order to bestow, meaning that the Creator will enjoy.

**10. Baal HaSulam, Shamati 33 “The Lots on Yom Kippurim and with Haman”**

We must know that what appears to one as things that contradict the guidance of “Good that Doeth Good,” is only to compel one to draw the Upper Light on the contradictions, when wanting to prevail over the contradictions. Otherwise one cannot prevail. This is called “the greatness of the Creator,” which one extends when having the contradictions, called Dinim (judgments).

It means that the contradictions can be annulled if one wants to overcome them, only if one extends the greatness of the Creator. You find that these Dinim cause the drawing of the greatness of the Creator. This is the meaning of what is written, “and cast his mantle upon him.”

It means that afterwards he attributed the whole mantle of hair to Him, meaning to the Creator. It means that now one sees that the Creator gave him this mantle deliberately in order to draw the Upper Light on them.

**11. Baal HaSulam, Letter 8**

There is a sublime purpose for all that happens in this world, and it is called “the drop of unification.” When those dwellers of clay houses go through all those terrors, through all that totality, in His pride, which is removed from them, a vent opens in the walls of their hearts, which are tightly sealed by the nature of Creation itself, and they become fit for instilling that drop of unification in their hearts. Then they are inverted like an imprinted substance, and they will evidently see that it is to the contrary—that it was precisely in those dreadful terrors that they perceive the totality, which is removed by foreign pride. There, and only there is the Creator Himself clung, and there He can instill them with the drop of unification.

**Lesson 5: “Covenant”**

**1) Rabash, Vol 2, Letter 8**

At last this is a group of people who have gathered in a certain place, under a certain leader, to be together. With superhuman courage they face up to all those who rise against them. Indeed, they are brave men with a strong spirit, and they are determined not to retreat one inch. They are first-class fighters, fighting the war against the inclination to their last drop of blood, and their only wish is to win the battle for the glory of His name.

**2) Baal HaSulam, “The Arvut”, item 17**

This is to speak of the Arvut (Mutual Guarantee), when all of Israel became responsible for one another. Because the Torah was not given to them before each and every one from Israel was asked if he agreed to take upon himself the Mitzva (precept) of loving others in the full measure, expressed in the words: “Love thy friend as thyself” (as explained in Items 2 and 3, examine it thoroughly there). This means that each and every one in Israel would take it upon himself to care and work for each member of the nation, and to satisfy all their every needs, no less than the measure imprinted in him to care for his own needs.

And once the whole nation unanimously agreed and said, “We shall do and we shall hear,” each member of Israel became responsible that nothing shall be missing from any other member of the nation. Only then did they become worthy of receiving the Torah, and not before.

With this collective responsibility, each member of the nation was liberated from worrying about the needs of his own body and could keep the Mitzva, “Love thy friend as thyself” in the fullest measure, and give all that he had to any needy person, since he no longer cared for the existence of his own body, as he knew for certain that he was surrounded by six hundred thousand loyal lovers, who were standing ready to provide for him.

**3) 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.

**4) Rabash, Vol 1, Article 3 (1987) "All Israel Have a Portion in the Next World"**

About Abraham and Abimelech it is written, “And they both made a covenant”. Ba’al Hasulam asked: If both men know that it is beneficial for them to love each other, why should they make a covenant? Why is it helpful to do this, as if they were signing a contract? And what can we learn from it? And he answered: It is beneficial since by making a covenant they understand that there may come a time when something could cause a division between them. For this reason they make a covenant now, so that just as now, when the love between them is present, this covenant should be observed, even though afterwards there may arise other circumstances that could cause a division, yet, the covenant that they have made will stand forever. Therefore we must declare that if later on circumstances do arise, to bring division between them, they must say that each one of them should go above reason, and should not pay attention to reason, but only walk above reason. This is the only way to keep the covenant and avoid division between them.

**5) Rabash, Vol 1, Article 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 this. 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.

**6) Rabash, Vol 1, Article 19 (1984) "You Stand Today, All of You"**It is written, “You stand today, all of you,” meaning everything you went through, all the states you have experienced—whether states of Gadlut or states of less than Gadlut, which were considered intermediate or so. You take all those details and you do not compare one degree to another because you do not care for any reward, but only for doing the Creator’s will. In other words, the state he is in right now is as important to him as when he thought he was in a state of Gadlut. At that time, “The Lord your God makes with you this day.”   
This means that then the Creator makes a covenant with him. In other words, precisely when one accepts His work without any conditions and agrees to do the holy work without any reward, which is called “unconditional surrender,” this is the time when the Creator makes a covenant with him.

**7) Baal Hasulam, Letter 18**First thing in the morning, when he rises from his sleep, he should sanctify the first moment with Dvekut with Him, pour out his heart to the Creator to keep him throughout the twenty-four hours of the day so that no idle thought will come into his mind, and he will not consider it impossible or above nature. Indeed, it is the image of nature that makes an iron partition, and one should cancel nature’s partitions that he feels, and must first believe that nature’s partitions do not cut off from Him. Afterwards he should pray from the bottom of his heart, even for something that is above his natural will.

Understand that always, even when forms that are not of Kedusha [holiness] traverse you, and they will instantly stop when you remember. See that you pour out your heart with all your might that henceforth the Creator will save you from cessations in Dvekut with Him. Gradually, your heart will grow accustomed to the Creator and will crave to adhere to Him in truth, and the Lord’s desire will succeed by you.

**8) Zohar, Acharei Mot, Item 66**And you, the friends who are here, as you were in fondness and love before, henceforth you will also not part until the Creator rejoices with you and summons peace upon you. And by your merit there will be peace in the world, as it is written, “For the sake of my brothers and my friends let me say, ‘Let peace be in you.’”