

The New Writings of Rav Ashlag: One Precept Part 3

Meir Yeshurun

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Therefore I have come out with this call to the young Israelites to return to the [spiritual] work [that was given] by God and to the faith in Him in a minimal fashion.

Because we do not require of them immediate total acceptance of the Torah and the precepts, but that each and every one would at any rate accept one precept.

And therefore I say that the first and only precept that would be a safer choice for one who wishes to achieve “for its own sake” is not to take the work upon himself except for the minimum requirements to live;

That is, to say exactly to the point of only providing one's own survival. And the rest of the time one should be working for the public, to help the depressed and the ill, and every creature in the world that needs rescue or simply some benefit.

**Serving people according to the precepts of the**

**Creator:** This precept has two virtues:

one is that every young person will understand what he is doing, because this work is agreed upon and approved by people from all over the world;

and the second is that it is possible that this precept is a better instrument to bring us to keep the Torah and the precepts for its own sake, than performing all the 613 precepts if they are done because of self love.

Since the preparation is in itself part of the goal, in preparing oneself to work for other people, he acts for others and for their benefit and not for his own,

and then he would slowly and gradually be prepared to fulfill the precepts of the Creator according to the desired condition, i.e. for the sake of the Creator and not for oneself.

Ultimately, of course, the motivation should be to fulfill the precepts of the Creator.

**The part of the Torah that deals with the relationship between a person and his friend:**

There are two parts to the Torah: one dealing with the relationship between a person and the Providence, and one dealing between a person and his friend.

Therefore, I am calling you, at any rate, to engage with and to accept everything that pertains to the relationship between a person and his friend, and eventually you will also complete it with whatever pertains to the relationship between a person and the Providence.

**Speech, Thought, Action:**

The work, whatever its form may be, should be included in thought, speech, and action.

The practical idea behind taking on One Precept has already been clarified, which is that one would commit himself to dedicate all his free time for the good of all created beings in the world.

The issue of the Thought is consequential in this precept more than in the special precepts between a person and the Providence, because the very action itself proves that the intention is for the sake of his Maker, since that action would not have occurred had it not been for Him.

Indeed, the actions between a person and his friend are justified in themselves based on the dictates of human conscience, and if they are done from that point of view they do not amount to anything, meaning that the actions do not bring him closer to the Creator, and to doing the work really for its own sake.

Therefore, each and every one must think in his mind that he is doing this only in order to give pleasure to his Maker, and to create affinity to His ways: “just as He is compassionate, so should we be compassionate; just as He always shares good onto others, so should we”; and so on.

And the matter of this Affinity along with doing good deeds will slowly bring him closer to the Creator in a way that his form would be made equal to spirituality and holiness.

Then it would be transformed into a negative template, like a stamp, and would be made fit for receiving the true Supernal abundance.

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