

The New Writings of Rav Ashlag: One Precept Part 4

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**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.

And the matter of Speech is praying with the mouth, during the work hours and in set times, so that the Creator would grant him to transform his heart from receiving to sharing. It also means contemplating on the Torah and in matters that bring about this transformation.