

T H E L I G H T O F K A B B A L A H

# Introduction to the Book of Zohar

VOLUME ONE

The Science of Kabbalah  
(Pticha)

THE SPIRITUAL SECRET OF KABBALAH

ORIGINAL TEXTS OF RAV YEHUDA ASHLAG  
IN HEBREW AND ENGLISH  
Commentary by Rav Michael Laitman PhD



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LAITMAN  
KABBALAH PUBLISHERS

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INTRODUCTION TO THE BOOK OF ZOHAR  
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The Science of Kabbalah  
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# Introduction to the Book of Zohar

VOLUME ONE

## The Science of Kabbalah (Pticha)

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## TO THE READER

For many centuries, the wisdom of Kabbalah was inaccessible to anyone who could not read Hebrew. Now, for the first time in the history of the Western World, readers of the English language and serious students of Kabbalah have the opportunity to learn the Wisdom of Kabbalah from the 20<sup>th</sup> Century's greatest Kabbalist, Baal HaSulam. In this text,\* the student will find a systematic, graduated exposition of Kabbalah unlike any treatment found in other available texts. This text comes with a brilliant commentary by Michael Laitman, a scientist and Kabbalist who received the Tradition from that illustrious chain that includes the Ari, Baal HaSulam, and his teacher, Rabash.

"The Wisdom of Kabbalah" is an exhaustive text that the reader will certainly make a steady companion in his exploration of the Upper Worlds for many years to come. Enjoy!

Talib Din, Executive Editor  
Bnei Baruch  
May 16, 2004

\* As Rav Laitman did not translate the Hebrew text word for word, the reader will find that the English translation does not strictly follow the Hebrew text.



## FOREWORD

- If you still ask yourself, "Where am I from?", "Where has everything around me come from?", you cannot manage without this book.
- If you are interested in the world where you live and want to know what it is like – you cannot manage without this book.
- If you want to study Kabbalah or at least take an interest in it – you cannot manage without this book.
- If you have been studying Kabbalah for a long time or even started teaching it, again you will not manage without this book.

"The Preamble to the Wisdom of Kabbalah" is the principal article that helps man enter the world of Kabbalah. One of the greatest Kabbalists of all times, Rabbi Yehuda Leib Alevi Ashlag, wrote it as one of the introductions to The Book of Zohar. Without the comprehension of this article, it is impossible to understand correctly a word in The Book of Zohar.

Without this book, one cannot succeed in Kabbalah. It is the key to all Kabbalistic literature: to "The Study of the Ten Sefirot", the principal modern Kabbalistic textbook, to the Book of Zohar, to the books of the great Ari. It is the key to the door that leads from our world to the spiritual world.

For a long time, I could not begin its translation and commentaries. My second book was an attempt to show the basic structure of the universe. It was published in 1983. In recent times, it has become very urgent to publish a textbook in English on the birth, basic structure, and correction of the worlds and souls.

It is hard and "clumsy" to describe Kabbalistic terms in translation, to relate Kabbalistic notions in another language. A Hebrew word contains endless information: its numeric meaning, transposition of letters, their inscription, and substitution of one kind of letter with another

## FOREWORD

according to certain laws – all this makes it impossible to render in a different language.

To be honest, I had to receive my Teacher's permission. My Teacher is Rabbi Baruch Shalom Alevi Ashlag - Baal HaSulam's eldest son and the last Kabbalist of past generations. The period of the Descending Upper Wisdom stopped with him, and a new personal, group period of apprehending the creation has begun; it is the last stage of correction and its obvious manifestation.

I spent 12 years with my Teacher and he instructed me to continue the great mission of spreading Kabbalah in the world. I called my Kabbalistic School *Bnei Baruch*, in his honor. This school is open to anyone who really wants to study and devote himself to the ascent to the Upper worlds.

The material of the book was tape-recorded during my studies with beginners. It was typed, translated from Hebrew, proofread, edited, and prepared for publishing by dozens of my students. I am very glad that they participated in the publishing of this and other books, since those who circulate Kabbalah receive spiritual reward from above, i.e., advancement.

The book contains the original (Hebrew) text of the article "The Preamble to the Wisdom of Kabbalah" by Rabbi Y. Ashlag and its translation (*in italics*), supplemented by my commentaries (in regular print).

Drawings of every spiritual process were specially made for this book. It also contains 52 lectures, delivered by me on the article "The Preamble to the Wisdom of Kabbalah"; fourteen lessons on "The Introduction to the Commentaries of the Sulam"; four talks on the "Introduction to the Preamble to the Wisdom of Kabbalah", and other pertinent information.



## FOREWORD

A great spiritual wealth needed for self-knowledge and advancement to spirituality is found in this book. The rest depends on the reader!

My students and I are grateful to the Creator for the opportunity to publish this book, for the chance to reveal Kabbalah to the English reader, opening thereby the source of attaining Perfection, Happiness, and Eternity.

We invite you to travel to the unknown upper worlds, which are awaiting you and to reveal their secrets to all those, who really desire it.

M. Laitman





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THE INTRODUCTION  
TO THE ARTICLE  
“THE PREAMBLE TO THE WISDOM  
OF KABBALAH”

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All introductions composed by Rabbi Y. Ashlag (The Baal HaSulam) are written to allow a reader to enter the essential material, understand, and absorb it. As well, all introductions are separate Kabbalistic compositions, possessing their own spiritual power and depth.

א) איתא בזוהר ויקרא פרשת תזריע דף מ' תא חזי דכל מה די בעלמא לא הוי אלא בגיניה דאדם, וכלהו בגיניה מתקיימי וכו', הדא הוא דכתיב וייצר ה' אלקים את האדם, בשם מלא, כמה דאוקימנא, דאיהו שלימותא דכלא וכללא דכלא וכו', וכל מה דלעילא ותתא וכו' כלילן בהאי דיוקנא. עש"ה. הרי מפורש, שכל העולמות העליונים והתחתונים כלולים כולם בהאדם, וכן כל המציאות הנמצאת בעולמות ההם אינם רק בשביל האדם. ויש להבין הדברים, המעט לו לאדם העולם הזה וכל אשר בו בכדי לשמשו ולהועילו, אלא שהוא נצרך גם לכל העולמות העליונים וכל אשר בהם, כי לא נבראו אלא לצרכיו.

1) *It is said in The Book of Zohar (weekly chapter Tazriya, p.40):*  
“All worlds, the Upper and the lower, are inside man. All that is created in the world is for man’s sake and everything lives and develops because of man.”

*It is necessary to understand: Is man not content with this world and everything that is in it, existing to serve and develop him, that he desires the Upper worlds too?*

The Torah is a Kabbalistic book. It was written by the greatest Kabbalist Moses. The Book of Zohar is a Kabbalistic commentary for the

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Torah. The Book of Zohar, as well as the Torah, is divided into 5 books and weekly chapters. One of the weekly chapters is entitled "Tazriya".

It is said: "The Creator created man with a full name. And everything that is created is absolutely perfect; everything is found in it." From the above statement, we see that all worlds, the Upper, and the lower, everything that fills and animates them, **all except the Creator, is inside man.**

ב) והנה בכדי להסביר הענין הזה על מילואו הייתי צריך להביא כאן לפנינו את כל חכמת הקבלה, אמנם בדרך כלל בשיעור המספיק להבין את פתיחת הדברים יתבאר לפניך בפנים הספר. והתמצית הוא, כי כוונת השי"ת בבריאה היתה כדי להנות לנבראיו כנודע. והנה ודאי הוא, שבעת שעלה במחשבה לברוא את הנשמות ולהנותם מכל טוב, הנה תיכף נמשכו ויצאו מלפניו בכל צביונם וקומתם ובכל גבהם של התענוגים שחשב להנותם, כי אצלו ית' המחשבה לבדה גומרת ואינו צריך לכלי מעשה כמונו. ולפי"ז יש לשאול למה ברא העולמות צמצום אחר צמצום עד לעוה"ז העכור והלביש הנשמות בהגופין העכורים של העוה"ז.

*2) In order to explain the above, one would need to expound the entire wisdom of Kabbalah. Through further studying, the meaning of these statements will be revealed at a later stage.*

*The point is that the Creator's intention is to bestow delight. The moment the Creator thought to create souls and delight them, they instantly appeared before Him in their perfection and exaltedness. They were filled with infinite pleasure, which the Creator thought to bestow upon them. His thought alone completed the entire Creation and required no physical actions.*

*A question arises accordingly: Why did He create worlds, restriction upon restriction, down to our relatively tiny world, and then place the souls - the created beings - into the insignificant bodies of this world?*

If the Creator is omnipotent, why did He not provide man with everything necessary? Why did He not allow each of us to do something of our own will? If desire alone were enough - each of us would have created a much better world than this. Why then did the Creator do it all this way?

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If we are suffering now in whatever manner to reap the benefit in the future – it also points to imperfection.

ג) והתשובה על זה איתא בע"ח שהוא כדי להוציא לאור שלמות פעולותיו (ע"ח ענף א') ויש אמנם להבין איך אפשר זה שמהשלם יצאו פעולות בלתי שלמות עד שיהיו צריכים להשלם ע"י פועל ומעשה שבעולם הזה. והענין הוא כי יש להבחין בהנשמות בחינת אור ובחינת כלי, כי עצם הנשמות שנבראו הוא הכלי שבהם, וכל השפע שחשב ית' להנותם ולענגם הוא האור שבהם. כי מאחר שחשב ית' להנותם הרי עשה אותם בהכרח בבחינת רצון לקבל הנאותו, שהרי לפי מידת הרצון לקבל את השפע כן יגדל ההנאה והתענוג. ותדע שהרצון לקבל ההוא הוא כל עצמותה של הנשמה מבחינה התחדשות ויציאית יש מאין, ונבחן לבחינת כלי של הנשמה. ובחי' ההנאה והשפע נבחן לבחינת אור של הנשמה הנמשך יש מיש מעצמותו.

3) *The answer is in the Ari's book "The Tree of Life". "...It is created by Him so as to demonstrate the perfection of His actions". However, we need to understand: how could such imperfect action emanate from the perfect Creator? Moreover, the created beings must correct and spiritually elevate themselves through actions in this world.*

Why did He create such a seemingly low world with imperfect bodies and put infinite souls in them? Was it done so that afterwards they might discover what perfection means? That is to say, the Creator created the most insignificant world and the most insignificant man, whereas man himself has to sweat in order to achieve perfection. Is this the aim and perfection of the Creator's actions?

*The fact is that two parts should be distinguished in the souls: the light and the vessel. The essence of the soul is its vessel (Kli), and the abundance with which the Creator thought to delight the souls is the light (Ohr), which fills the vessel.*

*Since the Creator thought to bestow pleasure upon the souls, He was bound to fashion it in the form of a desire to receive delight. The size of the desire to receive pleasure determines the amount of pleasure received. You should know that the desire to receive pleasure is the essence of the soul. It is created from nothing, and is called "Kli"*

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– the soul’s vessel. The abundance and delight that fill the vessel are defined as the light of the soul, emanating from the Creator.

This light spreads out from the Creator. Only the desire (the *Kli*), the vessel, was created. The light emanates from the Creator Himself as pleasure and fills the vessel. In other words, the primary goal was to bestow, the secondary – to create someone who would desire to receive pleasure. Overall, there are two components in the creation:

1. The vessel – the desire to receive pleasure, the soul, *Adam HaRishon*, creation.
2. The delight that emanated from the Creator.

ד) ביאור הדברים. כי בריאה פירושו התחדשות דבר מה שלא היה מקודם שהוא הנבחן ליש מאין, אמנם איך נצייר זה שיהיה דבר מה שאינו כלול בו ית'. הלא כל יכול וכוללם יחד, וכן אין לך נותן מה שאין בו. ובאמור אשר כלל כל הבריאה שברא ית' אינו אלא בחינת הכלים של הנשמות שהוא הרצון לקבל, מובן זה היטב, שהרי הכרח הוא שאינו כלול ח"ו מהרצון לקבל כי ממי יקבל. וא"כ הוא בריאה חדשה ממש שלא היה אף זכר ממנו מקודם לכן, וע"כ נבחן ליש מאין.

4) *Creation is something that did not exist before, i.e., something born out of nothing. Yet, how can we imagine something non-existent in the Creator? He must include absolutely everything. It is said that the entire creation is no more than a vessel (a Kli) of the soul, a desire to receive pleasure. So it is quite clear that such a desire is absent in the Creator. Hence, the desire to receive is a totally new creation, non-existent before, and is defined as born out of nothing.*

We cannot imagine what “nothing” is. Everything that exists in our world has its prehistory, its previous form; it is born out of something. For example, solid matter is formed out of gas. What does it mean to be formed out of nothing? We are unable to understand it. Afterwards, while apprehending spirituality, we will become participants in the comprehension of this process.

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ה) ויש לדעת, שהחיבור ופירוד הנוהג ברוחניים אינו אלא בהשוואת הצורה ובשינוי הצורה, כי אם ב' רוחניים הם בצורה אחת הרי הם מחוברים יחד והם אחד ולא שנים. שהרי אין מה שיבדילם זה מזה, ואי אפשר להבחיןם לשנים זולת בהמצא שינוי צורה מזה לזה. וכן לפי מדת גודלה של השתנות הצורה ביניהם כן שיעור התרחקותם זה מזה, עד שאם הם נמצאים בהפכיות הצורה זה מזה אז נבחנים רחוקים כרחוק מזרח ממערב, דהיינו בתכלית המרחק המצוייר לנו בהמציאות.

*5) One should know that, in spirituality, closeness and remoteness are determined by equivalence (similarity) or distinction of properties. If two spiritual objects have the same form, i.e. the same properties, they are bound together constituting a single whole. If there is no distinction between the two objects, they cannot be divided into two. The division is possible only if a difference between their properties is found.*

*The degree of distinction in their properties will determine the distance between them. If all the properties of two spiritual objects are opposite, then they are infinitely remote from each other, i.e., in a state of absolute remoteness.*

In our world, when we say one object resembles another, it means they both exist, but are identical. In the spiritual world, this is impossible. Everything in it differs by the distinction of their properties. If there is no distinction, the two objects merge and form one. If there is a partial similarity of properties, then they merge in their common properties as two overlapping circles. A segment of one circle overlaps with a segment of the other, thus forming a common area.

In the spiritual world, there are two properties: (i) "to receive pleasure" and (ii) "to bestow pleasure". There is nothing except these two. If we juxtapose one with the other, we will see they are completely opposite and have no point of contact between them. However, if the property "to receive" is changed into the property "to bestow", i.e., the creation and the Creator will have some common desires, then they will move closer and bond with one another in these properties. The rest of their opposing desires will stay remote. Initially creation was created as absolutely opposite to the Creator.

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ו) והנה בהבורא ית' לית מחשבה תפיסא ביה כלל וכלל, ואין לנו בו ח"ו שום הגה או מלה. אמנם מבחינת ממעשיך הכרוך, יש לנו להבין בו ית', שהוא בבחי' רצון להשפיע, שהרי ברא הכל בכדי להנות לנבראיו, ולהשפיע לנו מטובו ית'. ולפי"ז נמצאים הנשמות בבחינת הפכיות הצורה אליו ית' שהרי הוא כולו רק להשפיע ואין בו ח"ו רצון לקבל משהו, והנשמות נטבעו ברצון לקבל לעצמם, כנ"ל, שאין הפכיות הצורה רחוקה מזו. ונמצא אם היו הנשמות נשארים בפועל בבחינת הרצון לקבל, היו נשארים נפרדים ממנו ית' ח"ו לעולמי עד.

6) *Human thought is unable to grasp the infinite Creator's perfection. There is no way to express or describe Him. However, by feeling His influence, we can understand that He desires to bestow delight upon us, for his only goal is to give us pleasure, fill us with bliss.*

*The souls' properties are absolutely opposite to those of the Creator. Whereas He is a giver with no trace of the desire to receive in Him, souls were created with only the desire to receive delight. Hence, there is no greater antithesis of properties and remoteness from each other than this. Therefore, had the souls remained in their egoistical desire to receive pleasure, they would have been forever separated from the Creator.*

No words of our language may describe Him, for we are separated from Him by our properties, and cannot feel Him.

It is worth pointing out here that this Introduction was written by a man, the Baal HaSulam, who had grasped it all in himself. He says he felt the Creator and His actions, saw His absolute kindness. At our level of understanding, we are yet unable to feel it.

Why is it not enough just to desire delight in order to receive it? Why do I have to approach near to the Creator, make my properties equal to His, merge with Him completely? Why could He not create such a state where the creation would, on the one hand, would receive pleasure, and on the other, bestow pleasure as does the Creator? In fact, then the Final Correction would come immediately, creation would merge with the Creator, being filled with His light, becoming equal to Him.

Why do we have to accomplish this entire evolutionary process in our senses, perceive each desire as egoistical and opposite to the Creator;

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then correct it, make it altruistic, similar to Him? Why do we have to feel how we approach Him, merge with Him? What do we gain from it?

ז) עתה תבין מ"ש (בעץ חיים ענף א' הנ"ל) שסבת בריאת העולמות הוא לפי שהנה הוא ית' מוכרח שיהיה שלם בכל פעולותיו וכוחותיו וכו' ואם לא היה מוציא פעולותיו וכוחותיו לידי פועל ומעשה לא היה כביכול נקרא שלם וכו' עכ"ל. שלכאורה תמוהים הדברים, כי איך אפשר שמתחילה יצאו פעולות בלתי שלמות מפועל השלם עד שיהיו צריכים לתיקון. ובהמתבאר תבין זה כיון שעיקר כלל הבריאה אינו, רק הרצון לקבל, הנה הגם שמצד אחד הוא בלתי שלם מאוד להיותו בהפכיות הצורה מהמאציל, שהוא בחינת פירוד ממנו ית', הנה מצד הב' הרי זה כל החידוש והיש מאין שברא, כדי לקבל ממנו ית' מה שחשב להנותם ולהשפיע אליהם. אלא עכ"ז אם היו נשארם כך בפירודא מהמאציל לא היה כביכול נק' שלם, כי סוף סוף מהפועל השלם צריכים לצאת פעולות שלמות. ולפיכך צמצם אורו ית' וברא העולמות בצמצום אחר צמצום עד לעוה"ז, והלביש הנשמה בגוף מעוה"ז וע"י העסק בתורה ומצוות משגת הנשמה את השלימות שהיה חסר לה מטרם הבריאה, שהוא בחינת השואת הצורה אליו ית'. באופן, שתהיה ראויה לקבל כל הטוב והעונג הכלול במחשבת הבריאה, וגם תמצא עמו ית' בתכלית הדבקות, שפירושו השואת הצורה, כנ"ל.

7) Now we can understand what is written in the book "The Tree of Life". The creation of all the worlds is a consequence of the Creator's perfection in all His actions. However, if He had not revealed His powers in the actions He is performing on created beings, He would not have been called "perfect". Nonetheless, it is still not clear how imperfect deeds could come out of the perfect Creator?

Moreover, the Creator's actions are so imperfect that they need to be corrected by man. It is clear from the above statements that creation is a desire to receive pleasure. Although it is quite imperfect due to its being completely opposite to and infinitely remote from the Creator, it is nonetheless this specially created property of "reception" that is necessary for Creation to receive the Creator's delight.

Here arises a question: "What did the Creator create everything for?"

A Kabbalist who speaks only out of what he has attained asserts that He created us to bestow His delight upon us.

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For example, say that I come to visit a person and see before me a magnificent palace. The host comes out to meet me saying: “I have waited for you all my life. Come and see what I have prepared for you.” Then he begins to display all the delicacies and offer them to me. I ask him:

- Why are you doing all this?
- I am doing it to delight you.
- What is in it for you if I am delighted?
- I need nothing but to see you delighted.
- How can it be that you do not need anything?
- You have the desire to receive pleasure and I do not. Therefore, my delight is in giving pleasure to you.

On the finite human level, we cannot understand what it means to give without receiving anything in return. This property is absolutely opposite to our nature. Hence, it is said: “Only in my sensations can I know Him.” Above it, I am unable to grasp. I have no way of knowing if the host has some secret idea or intention.

If the Creator has intentions as regards us, but does not reveal them, we are unable to know them. Each of us being created as a vessel can understand only what enters it. That is what fills our hearts and minds. When we develop our vessels to the maximum, we will receive in them everything that emanates from the Creator. Then we will feel that He is absolutely kind and has no thoughts other than to bestow delight upon man.

There are the so-called 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> millennia, after the 6<sup>th</sup> millennium – the 6 thousand levels of the Creation’s attainment of the Creator. It reveals His thoughts, merges with Him so completely that no questions remain. It is not because the vessel is filled, but because the Creator allows the vessel inside of Himself.

This equivalence of form can be achieved in two ways. Either we improve our properties or the Creator will worsen His. The correction of souls occurs when the Creator descends to their level by worsening His properties and merging with them; He then starts to improve His

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properties, simultaneously improving those of the souls, as if pulling them out of their taint.

For example, a teacher joins a group of youngsters, pretending to be as frivolous as they are; he starts to liken his properties to theirs, and then, by improving himself, begins to make them a little better. In this way he corrects them, elevates them from their low level towards the light of the true intelligence.

Therefore, there needs to be an initial worsening of the Creator’s properties in order to become equal with the creation, followed by the improvement and subsequent correction of the created souls.

This process depends on the Creator; it is carried out by Him and therefore is defined as “the Creator’s work” (*Avodat Hashem*). However, man must be willing to go through this process if he wants the Creator to change him. Hence, he has to prepare himself and have the strength and understanding to justify the Creator’s work. Such a person is called “a righteous man”, for he is able to justify the Creator’s actions.

The desires to receive and to bestow constitute two opposite moral and spiritual vectors, intentions. One is directed inwardly, the other is directed outwardly. However, the fact is that later, in the process of the evolution of creation, these desires take many different forms.

Each *Sefira* and *Partzuf* represents different kinds of desires. We study desires in their “pure” form, but in fact, a Kabbalist who grasps them, feels them as much more complex. However, the desire to receive pleasure is always at the heart of creation, whereas the desire to bestow is at the heart of the Creator’s influence upon created beings.

Outwardly, the Creator may act as if He desires to receive, as is illustrated by the Baal HaSulam’s example of the host and the guest. This example includes all elements of our relations. The host says, “I prepared it all for you; chose only the things you like. I will be delighted to watch you eat. Can you not give me that pleasure?” Thus, he can make the guest sit down and eat. After such persuasion, the guest feels he is obliged to



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eat and enjoy the meal. Otherwise, how would the guest reciprocate with the host for all his efforts?

However, the guest has a different problem; whatever he does, the desire to receive pleasure is constantly “burning” inside him. That is how he is created, and there is no getting away from it. He can only enjoy what he receives. How can he give? By receiving: to give for the sake of receiving. As a result, his act of giving is nothing more than a means to receive what he desires.

According to my nature, I can receive both in action and in intention. My action may be giving or receiving, but my goal is the same – to receive pleasure. Man unknowingly seeks delight; it is our natural desire. In other words, the essence of my action depends solely on my intentions.

With the help of intention, I can reverse the essence of my action. I can receive by giving as in the example of the host and the guest. In any case, I can only receive; I am unable to give anything. With the help of intention, I can only receive, either “for my own sake” or “for someone else’s”.

Therefore, the relations between the Creator and man may take innumerable forms. They change on each level of man’s spiritual growth. The Creator changes with regard to us through a system of His concealments, demonstrating one of His properties at a time in accordance with our ability to be equal to Him.

If the Creator shows us His genuine, absolutely perfect properties, the way He is, we will not be able to become equal to Him. That is why he diminishes, coarsens, and rather adapts Himself to us. We only have to rise onto this tiny level, become similar to the Creator in one little property.

As soon as we do that, the Creator starts revealing Himself in this property on a slightly higher level, and in other properties too. Through a system of worlds, He conceals His perfection, allowing us to liken ourselves to Him and ascend spiritually.



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“*Olam Hazeḥ*” (“our world”) is man’s **inner** sensation of being in a state of absolute egoism. It is in this state that man feels that there is a Creator Who is extremely remote and completely hidden from him.

In view of his created properties, man is totally opposite to the Creator and spiritually distant from Him. Such an inner sensation is called “*Olam Hazeḥ*.” One may sit in his room and simultaneously be in “*Olam Hazeḥ*”, or in the worlds of *Assiya*, *Yetzira*, *Beria*, and *Atzilut* – man’s inner states that link him to the spiritual levels.

The Creator is in a constant state of absolute calm. What does this mean? The Host, having found out what you like most, prepared a special meal, and is waiting for you. When you come to Him, He persuades you to accept his treat. In spite of all these actions, we still say the Creator is in a state of absolute calm, since His intention “to bestow upon creation” is invariable.

By absolute calm, we mean a constant unchanging desire. It exists only in the Creator, in all His deeds. These deeds are countless, infinite and vast. Since all these variations of deeds remain unchanged and seek only after one goal, we define them as a state of absolute calm.

Here we see no movement, since there is no change. Yet how shall we give for the sake of receiving pleasure? In our world, we are constantly doing it. For example, somebody brought me a cup of tea. Why did he do that? Because he enjoyed doing it, otherwise he would not have done it. Our action of giving or receiving does not matter at all. Mechanical action does not determine anything.

Everything is determined only by the intention. There are four combinations of an intention and action:

- reception for the sake of reception;
- giving for the sake of reception;
- giving for the sake of giving;
- reception for the sake of giving.

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The first two combinations, “action-intention”, exist in our world. The third and the fourth exist in the spiritual world. If man can achieve such an intention, it means he is in the spiritual world. Spirituality begins when one gives in order to please. This is something we do not understand; giving for the sake of pleasing. Where am I here? I am “cut off” from my ego, from my desire to receive. I give something and please somebody without receiving anything in return... Can this be possible?

Then there is also “reception for the sake of giving”. When we study it in the spiritual objects - *Galgalta*, AB, SAG – it seems quite simple. Actually, we are unable to imagine such a phenomenon in our life.

The fact is that to receive pleasure through giving is not forbidden. However, bestowal must be purely spiritual, without a trace of 'for one's own sake'. First, man makes a *Tzimtzum* (a restriction), “ascends” to such a spiritual level, and acquires a quality of complete disregard for his own needs. Only then can he bestow and be delighted, receive pleasure through giving, i.e., the delight he feels is not as a result of his bestowal, but a consequence of someone enjoying his act.

*Tzimtzum Aleph* (The First Restriction) is not just an action performed in the world of Infinity. If man is able to restrict himself and not think of his own benefit, he then starts to ascend, “to count” his spiritual levels.

Movement is defined as a change of desire, or more accurately, the desire to which he can add his intention “for the sake of the Creator” and not “for his own sake”. If your desire is constant in size and direction, you are considered to be motionless. Suppose you wish me well only in 20% of your intention. If your desire is only such, then you are absolutely motionless. If it changes with regard to me, then you are in motion.

While climbing the spiritual levels, man is in constant motion with regard to the Creator. It also seems to man that, regarding himself, the Creator is constantly moving towards him. This is because as man rises to a higher level, the Creator's revelation of Himself to him increases,

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i.e., he sees that the Creator is more kind and wants to bestow upon him. In man’s sensations, the rapprochement is mutual.

However, we say, “the Upper Light is absolutely motionless”, the Upper Light, not the one that comes upon him, i.e., the Creator’s intention, not His light. We cannot feel the Upper Light until it enters the vessel. Inside the *Kli* we can feel the different varieties of light, and the way it affects us. However, the Creator, the Upper Light, is absolutely motionless, for His only unchanging desire is to bestow delight upon us.

How do we know this? There are people who have ascended to such a high level, where they could fully grasp the Creator’s desire with regard to creation. They reached the level of the largest *Kli* and entirely filled it with the Creator’s light. They are unable to rise higher, but can see that everything that comes from the Creator to creation is absolute kindness.

“From Thy deeds I will know Thee” – I cannot know the Creator’s thoughts; I can only verify that everything He does is meant for me, for my ultimate good, demonstrating His infinite kindness. Then I may say His attitude to me is absolutely kind.

What is it to be absolutely kind? We do not mean He Himself, but rather His properties regarding me. The Creator Himself is incomprehensible. If man in his *Kli*, be it the Baal HaSulam, the Ari or Rabbi Shimon, achieves The Final Correction (*Gmar Tikkun*) and receives from the Creator everything he can – he becomes the sole receiver! Perhaps he alone enjoys the Creator’s attitude and others do not. We see that in our world the Creator treats one better and another worse. How can we assert that He is absolutely kind to all?

The fact is that, while climbing the spiritual levels, man absorbs all the vessels of all the souls, attaches all created souls to his. He absorbs their sufferings and performs their corrections. It is called “he who suffers with the whole world is rewarded by the whole world”. Man receives the light descending to all souls. Therefore, in his ultimate state, each Kabbalist is

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afforded such sensations as if he alone was created and he is *Adam HaRishon*. Hence, he knows and feels what the Creator does with each soul.

We all exist in one perfect state, but do not feel so. Our sensations are unimproved and distorted; according to them, our state is imperfect. Our inner feelings are so unrefined that we nevertheless perceive our most blissful state as imperfect.

Even now, we are in an absolutely perfect state. However, we are sent such thoughts and feelings that it seems to us that we are in a different, bad state, as it is said, “When we return to the Creator, we will see it was a dream”.

Then we will realize that our sensations were totally unimproved, that we saw reality quite differently from what it really was at the time. We could not perceive it correctly, for our senses were incorrectly tuned.

In fact, all souls are in a perfect state. No bad state was ever created by the Creator. He created a perfect soul that is in full confluence with Him. It is completely filled with the light and is delighted by His greatness and power.

Why then do other states exist? Because there is no way we can presently feel this perfection. Why are all worlds inside us? For unless we correct these concealments and distortions inside, we will not be able to sense where we really are.

Actually, we are in there and feel it, but not in our present state. A Kabbalist in this world is constantly performing corrections. He suffers and worries while making these corrections in himself. Further, there are special souls in our world that take upon themselves the general corrections of the entire world, thus “pulling” it towards the universal good.

Even in our most “lifeless” states, we go through tremendous changes. We cannot feel them. Oftentimes, a day flashes by like one moment, but at other times drags on for eternity...

Question: “What does it mean when the *Partzuf* receives the light and then expels it?”

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In our world, it is impossible to return what was already received inside. Nevertheless, as we speak about spirituality, we mean sensations. Imagine feeling wonderful, then wretched, then wonderful again, and wretched again. This is in some way similar to receiving the light and expelling it. This example demonstrates the impossibility of juxtaposing spiritual actions with our material body. They are of a very different type.

The *Kli*'s desire to acquire a screen and liken its properties to the Creator's after the First Restriction is just one of a number of “external” corrections, so-called “attires”. The inner property, the desire to receive pleasure, remains unchanged in accordance with the spiritual law that holds: “desire remains unchanged”. In other words, the size of the created desire never changes.

The Creator created the desire in absolute conformity to the light with which He wishes to fill creation. Neither the size of this desire, nor its quality, is subject to change. Only the creation's intention during reception alters. Reception can be either “for the Creator's sake” or “for one's own sake”. There is a host, but I can neither see nor feel him; all that I see I use for my own sake. This state is called “our world”.

Feeling the Creator and being able to push away what He offers me means that I have crossed the *Machsom* – a partition between the spiritual world and ours. I already have an intention not to use my egoism: desire remains and is by no means diminished, but its use was modified from “for one's own sake” to “for the Creator's sake”.

First, I only restrain myself from receiving “for my own sake”; then I can correct my intention and make my screen so powerful that I will be able to use my egoism “for the Creator”, i.e., begin to receive “for His sake”.

My spiritual level, my place in the spiritual worlds, depends on how much I can receive for His sake. If I can thus receive one fifth of the light destined for me, then I am in the world of *Assiya*; if I can receive two fifths – I am in the world of *Yetzira*; if I receive three fifths – I am in the

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world of *Beria*; if I receive four fifths – I am in the world of *Atzilut*, and if I receive five fifths – I am in the world of *Adam Kadmon*. Once I am able to receive everything that emanates from the Creator, I return to *Olam Ein Sof* (the world of Infinity), i.e., the world of Unlimited Reception.

That was the world of Unlimited Reception without the screen, before *Tzimtzum Aleph* (*TA*). Now, I can also receive the light endlessly, but with the help of the screen. This state, which is so strikingly different from reception prior to *TA*, is called the Final Correction. There are no levels in the world of Infinity, although more and more new conditions for reception arise.

We do not study the state of creation once it achieves the world of Infinity, since everything related to the state after the Final Correction is called “*Sitrey Torah*” (secrets of the Torah). Everything related to the state before the Final Correction is called “*Ta’amey Torah*” (tastes of the Torah). *Ta’amey Torah* may and must be studied by all. Everyone is obliged to grasp them. They may be apprehended in two ways (more often in their combination): by “way of suffering” or by “way of the Torah”; in any event, the result will be the same, differing only in time and sensation. All people will have to apprehend *Ta’amey Torah*, i.e., master Kabbalah - the science of attaining the light of Torah.

Thus, as it was said above, the desire itself remains unchanged. It is only the screen that changes. In accordance with the screen's magnitude, I take only the part of my desire that I can use for the Creator's sake. In any case, whatever part of my desire I may use, I always receive a certain part of the light in all my five levels of soul.

Suppose there are five dishes on the table in front of me. I have to cut some layer off each dish, whereas “the thickness” of the layer would depend on the magnitude of my screen. I always have *NaRaNHAY* – five lights-pleasures (*Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*) felt in five parts of my desire to receive delight (*Keter*, *Hochma*, *Bina*, *Zeir Anpin*, and *Malchut*).

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If I received the light in one of my desires, it means that I received it in five parts of the desire (five *Sefirot*) being on the same level of *Aviut*. It means that this reception of the light (*Partzuf*) emerged (was born) because of one *Zivug de Haka'a* (the screen interacting with the light).

It is similar to ordering a set meal. There are various kinds worth \$10, \$20, \$30, \$100, and \$1000, but each consists of five courses, since I always have a combination of five desires. This is how my desire to receive was originally designed. Similarly, I have five senses. Each dinner consists of my five desires, *Keter*, *Hochma*, *Bina*, *ZA*, and *Malchut*; inside them, I receive the lights, *Nefesh*, *Ruach*, *Neshama*, *Haya*, and *Yechida*.

The vessel and the light are common names, but the *Partzufim* have specific names. For example, *Partzufim* in the world of *Adam Kadmon* are called *Galgalta*, *AB*, *SAG*, *MA*, and *BON*, in the world of *Atzilut* – *Atik*, *Arich Anpin*, *Abba ve Ima*, *ZON*, etc.

After the 'Fall', creation, the common soul, *Adam HaRishon*, split into thousands of souls. In the process of their correction, the souls ascend and occupy certain places in the spiritual worlds. In order to give these levels brief and accurate names, they are called Abraham, Isaac, Jacob, *Beit HaMikdash* (the Temple), *Cohen HaGadol* (the High Priest), *Shemesh* (the Sun), *Yareach* (the Moon). In correspondence with these levels and states, names were given to the weekdays, Sabbaths, holidays, etc., depending on how the worlds and the souls in them ascend and descend.

Now we can understand what the Torah really speaks about: it describes only spiritual reality – worlds, *Partzufim*, *Sefirot* and souls. For describing the souls and what happens to them, “the language of branches” taken from our world is used. Hence, you will not find Kabbalistic names like *Keter*, *Hochma*, *Bina*, *Atik*, and *Arich Anpin* in the Torah. More precise, specific names, designating a definite level or a part of it in a certain state, are applied. In such a case, this level would for example be called a place of rest in a desert or some action, etc.

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Regardless of ascents or descents of the world, the soul is always enveloped in some outer shell. At the moment, we call our shell “this world” or “our world”. If man works on himself and crosses the *Machsom*, alongside this world he would feel another world, i.e., more outward forces, a greater manifestation of the Creator; man will distinctly see the light emanating from Him, establish a tangible contact with Him.

Man reaches this or that level in accordance with the magnitude of the acquired screen, because each world and each level represent a filter: from the world of Infinity to our world, there are 125 levels, i.e., 125 filters between the world of Infinity and our world.

I was completely filled with the light in the world of Infinity. In our world, I am totally deprived of the light, and can neither see nor feel it because all these filters conceal it from me. Supposedly, each filter conceals 125-th part of the light. Since there are five worlds, each containing five *Partzufim*, which in turn include five *Sefirot*, they total  $5 \times 5 \times 5 = 125$  levels. What is the meaning of these levels?

As with glass, each of them restrains the light. For example, take a piece of red glass. Why is it red? It is because it restrains the color red. How can I prevent this level from restraining the light coming to me? It is very simple. I have to match the properties of that level. In other words, it restrains the light for me because I am not allowed to receive it.

If it reaches me without being deferred by the filter, I will receive it “for myself”, since I have no screen for it. Therefore, my screen must be equal to the properties of that level’s filter, in which case I myself would be able to weaken the light. Thus, if I acquire a screen as powerful as this particular level, I match its properties and all its restrictions disappear for me; they cease to exist.

Therefore, gradually, level by level, I abolish all these levels-filters until they all vanish and only the light remains. Such a state signifies attainment of the world of Infinity. It is endless and has no limitations, since I neutralized them all.

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When I reach a certain level, I begin to feel and grasp everything on it quite distinctly. I myself become the property of that level. Hence the Torah says, “Everyone has to be like Moses”, i.e., must rise to the level reached by him, since in the spiritual worlds “Moses” is the name of a certain level, and anyone who reaches it is considered to be like Moses.

Each time, man increases the magnitude of his screen according to the properties of the level before him. Any level above me is defined as the Creator; I cannot see anything beyond it since it is His manifestation for me. Therefore, each time, I have to match my properties to the Creator in front of me. On each level, He is different, revealing Himself to me more and more.

To what extent? Suppose a person might steal \$1000 lying before him, but if there is only \$100, he would not do so. It means that he already has a screen for \$100, so this sum may be placed before him; he will be able to reject it, altruistically work with it. Therefore he is not affected by the ban “Do not steal” with regard to \$100.

If he is able to strengthen his screen and not to steal \$1000, then this amount will not be a limitation for him, and it could be placed before him. Likewise, he must strengthen his screen before the infinite light that is destined to fill him “is placed” before him.

When man is able to receive all this light for the Creator’s sake, he will experience a delight 625 greater than *Malchut* (creation) in the world of Infinity. Why will he receive more pleasure? Why was *Malchut’s* (soul’s) descent from the world of Infinity to our world necessary? For what purpose was the separation from the Creator and gradual return to Him?

It was done so that, with the help of the freedom of choice, by will and power, he might achieve an elevated state like the world of Infinity. Being in the world of Infinity was initially determined by the Creator, not by man. If he achieves this state by himself, he acquires his own new vessels, his own screen, his own sensations, earns his own eternity and perfection.

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The fact is that because of man’s independent efforts, he prepares himself for feeling what is really bestowed upon him in the world of Infinity. When *Malchut* of the world of Infinity was born by the Creator’s thought, received the light and later restricted itself from further reception, it felt only a tiny part of it, for its vessel was not yet ready.

As creation begins to ascend from a point totally opposite to the Creator, from complete darkness, when hunger and the desire to enjoy this light are gradually accumulated, creation consequently begins to be delighted with the same light, but the delight is already 625 times greater than before the beginning of correction.

The light does not change; everything depends on hunger, on the desire to receive the light. If man is not hungry, he will not be able to enjoy even the best delicacies. If he is starving, even a crust of bread will become a source of tremendous pleasure. Thus everything depends on how strong the hunger is, not on the light. One can receive a scanty measure of the light, but the vessel will have a huge pleasure in that.

On the contrary, the light can fill everything around, but if the vessel feels no hunger, it will feel, out of all this light, only *Ohr Nefesh*, a very small light. The entire Universe and its control are designed exactly to prepare the *Kli* for receiving perfect delight; in other words, that it might really feel what the Creator bestows upon it. For that, it must move away, then gradually and independently draw nearer.

“The language of branches” exists only in Hebrew, but it could be made on the basis of any other language. In other languages, the relation between the spiritual root and its consequences in our world cannot be traced. It does not exist even in Modern Hebrew. Nevertheless, if we take basic Hebrew with all its roots, then there is a clear connection between the root and the consequence.

Such a connection exists in every language, but in other languages, no one has ever tried to find it. No Kabbalist is pointing out the connection between the spiritual and the material in Chinese hieroglyphs

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or in Latin letters, etc. In Hebrew, thanks to Kabbalists, we know these correspondences, for example, why the letter “*Aleph*” is written this way and not another.

What do we really express by it? We express human sensations. One can take the language of music, colors, or any other language. Everything that can be used to express human sensations, notions, comprehension, can be utilized as a language. It is possible to speak about spirituality in any language. Hebrew is unique in that it has a ready code. However, if there is a Kabbalist who knows the roots of any other language, he will be able to do the same with it.

The forces standing behind Hebrew letters form combinations expressed in a certain letterform. Hebrew is within the root of other languages. Inscription of the letters in other languages actually come from the same root as the Hebrew letters. However, they are modified, so the connection between letters in other languages and their spiritual roots are different.

When we comprehend a certain spiritual level or sensation, when we feel something in the spiritual world, we know what to call this sensation. So what can be done if we have not yet comprehended the spiritual, when the sensations cannot be expressed in words, when we do not have an appropriate language? What should be done to find this language?

In the spiritual world, there is no language, no worlds, and no letters; there is only the vessel’s sensation of the light. The fact is that every spiritual vessel has its branch in this world; everything descends from the world of Infinity downwards to our world. Then all the sensations of our world rise to the world of Infinity. Therefore, if we take any point in the world of Infinity, it is possible to trace a straight line passing through all the worlds down to our world, to its branch.

Thus it is possible to say that the soul of *Adam HaRishon*, broken into 600 thousand parts, exists in each of the spiritual worlds. The arrangement of the spiritual worlds is absolutely identical. The difference

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is only in the material from which they are built. In any world, the soul feels its condition, the influence on it, and its interaction with a certain spiritual level.

If one takes the projection of this soul on our world, one will find in Hebrew the notions corresponding to spiritual conditions. Then we can take words from our world, assuming that with their help, we speak not about the objects of our world, but with the help of these words, we speak about the objects, forces, and actions in the spiritual world. Such complete correspondence is a result of our use of one and the same language. The difference is only in the plane of this or “that” world, where the intended notion exists.

Our language is a description of objects, actions, sensations, reactions, interactions.

Everything we have in our world exists in the spiritual one - the similar picture on all 5 levels. Hence, on each stage, on any of the 125 levels, regardless of where you are, you can always take our language and describe what is going on at that level. However, only someone who has already been on that level can really understand you. The one who has not yet been there will suppose that you are talking about our world, or the level he is on at the moment of reading or listening to your account.

The Torah is written in the language of branches at the level of the world of *Atzilut*. However, unprepared people understand what is written in the Torah literally, thinking that it is talking about our world. They take it as a collection of stories. Thus, the language of branches describes spiritual actions that take place simultaneously on all levels.

“The Preamble to the Wisdom of Kabbalah” studies the birth, development, and arrangement of the worlds. When the Upper worlds spread down to the level of our world, the souls begin to rise from our world to the world of Infinity.

The soul rises because it absorbs all the qualities, knowledge, and revelations from the previous levels. Therefore, it knows exactly what

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happens on all the lower levels. Kabbalists are in the world of *Atzilut*. So how do they call the actions taking place there by the names of our world? The fact is, they do not lose the connection with our world; they live in both worlds, feeling simultaneously what is going on in the world of *Atzilut* and in our world.

They know exactly the correspondence between one and the other; therefore, they call the objects in the world of *Atzilut* according to the properties of those that appear in our world as a projection coming from the spiritual worlds. In the world of *Atzilut*, there are no man-made objects (e.g. radio sets, computers etc), but all other objects and forces are present there. The Kabbalist sees that a certain object in our world is the consequence of the same object in the world of *Atzilut*. Therefore, he gives the object (root) in the world of *Atzilut* the same name born by the corresponding object (branch) in our world.

There is no connection between Kabbalistic comprehension and meditation or any other “mystical” notions. Everything that is studied by esoteric specialists, mystics, and pseudo-kabbalists, belongs to the human psyche, and is in no way connected with spirituality, attainment of the Creator or Kabbalah.

Most of these people do not have the slightest idea of what a screen is, and without the screen, spirituality cannot be grasped. Pseudo-Kabbalists who have heard about the screen, believe they already have it, imagining they are already in the world of Infinity. Kabbalah is a secret science; it cannot be “narrated” to anyone. Only the one who feels is able to understand.

Therefore, all methods, teachings, and religions belong to the comprehension of the latent qualities of the human psyche, to the product of human brain activity. These people can do a lot. They can cure, foretell the future, and relate the past - everything that refers to the body. Man has potential powers to do whatever he wants with the physical body.

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However, to enter the spiritual world, one must have a screen. That is why the various kinds of predictions, tricks, miracles, including those that really exist, must not be confused with Kabbalah. One may foretell the future the way Wolf Messing and Nosrtadamus did; one can know the past by looking at a person, but none of this has anything to do with spirituality.

Whatever refers to the body, to our world, can be predicted and changed; there is nothing supernatural in that. Each of us, if he so desires, may move away from the disturbances of civilization, and start cultivating such powers, and abilities. We lost these capabilities because they were substituted by the products of civilization.

Every person has these natural inclinations. People with these kinds of abilities who are capable of looking at themselves critically, say that there is a Creator, but they know nothing about Him, or have nothing to do with Him. However, predicting man's future, seeing his past, or making something against his will, is not connected to the world of spirit. Since these abilities are unconnected with the soul, they die together with a person.

The soul is a vessel, created with the help of the screen. If there is no screen, there is no soul. While there is no screen, there is only “a point in the heart”, the soul embryo. In the process of acquiring the screen, the first (still very small) ten *Sefirot* begin to emerge. The larger the screen gets, the larger the ten *Sefirot* under it become, but there are always 10 of them.

If man has no screen, then he will die as he was born, no matter what great abilities he had or what he did in this world.

Do you think that when a yogi does not breathe, it makes him spiritual? To enter the spiritual world, man must devote all of his strength, time, and desires to that end. Only the desires necessary for one's existence in this world need attending. For the spiritual world to open up, a real desire is necessary. Only the one who really desires it will enter the spiritual

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world. If you combine Kabbalah studies with something else, other than for taking care of your existence, it means that your desire is split.

Right now, man can judge only from the level on which he is. He cannot know what he will be like on the next one. Everything completely changes on another level, man's entire inner world. Thoughts, desires, reactions and outlook – everything changes. Everything is taken out of you, leaving only flesh, your outer shell; the rest is reinstalled anew.

Hence, we cannot understand how this desire can be the only one. We cannot understand it now, since we are not yet on that level. When we gradually ascend to a higher level, we will feel that this desire is really formed. This desire is the only requisite for entering the spiritual worlds; and when you meet this condition, the gates of spirituality will open up before you.

It should be pointed out that even a great Kabbalist cannot predict man's potential abilities. A fortuneteller might correctly predict his earthly, material future, but not man's spiritual future. Moreover, when coming across a Kabbalist, a genuine fortuneteller feels that a prediction of his future is beyond his abilities.

A Kabbalist is not interested in developing the abilities to predict his future. Forces of our world are necessary for this, and as a rule, they are totally undeveloped in a Kabbalist.

A fortuneteller can name all the ailments and bodily problems of a Kabbalist. However, he has nothing to say about his “self”. He can only determine his physical condition at a given moment.

A Kabbalist is constantly looking for the connection with the Creator and does not try to guess how or what he has to do to earn a better future. It would never cross a Kabbalist's mind to know his future. Such a desire belongs to the impure forces and not to Kabbalah. By grasping the Upper world, a Kabbalist comprehends the ways of correction of all souls.

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All information in the spiritual world consists of five parts (*Behinot*). One *Zivug de Haka'a* in the *Peh de Rosh*, although it involves only one kind of light, leads to formation of a *Partzuf* made of five parts. What does it mean - one light? One light is a general state. It consists of five parts that differ from each other quantitatively and qualitatively. However, they must always be together, as a whole set. It is similar to a sensation that is the product of five composite sub-sensations in our five senses: touch, smell, sight, hearing, and taste.

Since five lights come to me, there must be five desires inside me. The difference between them has to be both quantitative and qualitative. However, all of them ultimately act together. I cannot make one desire bigger and another smaller. They form a certain combination. The light entering the vessel passes four levels. In turn, the vessel consists of five levels of the desire to receive pleasure.

**Now let us review paragraph 7:**

*7) And now understand what is written in the first part of the book “The Tree of Life”: “The creation of all worlds is a consequence of the Creator’s perfection in all His actions. However, if He had not revealed His powers in the actions that He is performing on the created beings, He would not have been called “perfect”.*

Thus, since the Creator is perfect, all of His actions must be perfect. That is why He created the worlds. On the contrary, the worlds are a concealment of the Creator, the remoteness from Him.

*On the face of it, however, it is not clear how imperfect deeds could come out of the perfect Creator. Moreover, the Creator’s actions are so imperfect that they need to be corrected by man. From the above statement, understand that, since the essence of creation is a desire to receive pleasure, it is quite imperfect due to its being absolutely opposite to the Creator (while He is perfect and giving, the creation only receives, is imperfect, and its properties are opposite to His). On the one hand, it is infinitely remote and detached from Him. On the*

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*other hand, it is something new, born out of nothing. Creation was created to receive, and be filled with the Creator's delight.*

This means that the desire to receive pleasure, albeit quite contrary to the Creator and absolutely imperfect, is, nevertheless, exactly what the Creator had to create.

*However, if the creations had been distanced from the Creator by their properties, He could not have been called the Perfect One, since imperfect actions cannot come from someone Perfect. Therefore, the Creator restricted His light, created the worlds, restriction after restriction down to our world, and put the soul into the body of our world.*

By "our world", we do not mean our physical world, but the set of egoistical desires corresponding to the lowest stage of development of the worlds.

*"To study the Torah" means to learn for the sake of correction, not to read a book called "the Torah". "To observe precepts," means to perform spiritual actions with a screen, not to carry out mechanical actions. Through studying the Torah and observing its precepts, the soul achieves a perfection that it lacked in the beginning of creation. It signifies the equivalence of its properties with those of the Creator. The soul would deserve to receive all the pleasure that was in the Thought of Creation. Now it will completely merge with the Creator.*

It means that, apart from the delight, an additional reward is prepared for the soul, and this reward is called "merging with the Creator". Thus it is not just a reception of the entire light, but a merging with the Creator, a receiving of the light that appeared because of an equivalence of properties.

The equivalence of properties and merging with the Creator is much higher than just receiving the light, since because of the equivalence of properties, the soul rises to the level of the Creator. It not only receives the light from the Creator, but also ascends to His level. Thus,

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it rises from the level of creation to the Creator's level and also comprehends that which is above its nature.

ח) וענין הסגולה שבתורה ומצוות להביא את הנשמה לדבקה בו ית', הוא רק בבחינת העסק בהם שלא לקבל שום פרס רק בכדי להשפיע נחת רוח ליוצרו בלבד, כי אז לאט לאט הולכת הנשמה וקונית השואת הצורה ליוצרה, כמ"ש לפנינו במאמר ר' חנניא בן עקשיא בהתחלת הספר, עש"ה. כי יש בזה ה' מדרגות כוללות נפש רוח נשמה חיה יחידה המקובלים מה' העולמות הנקראים א"ק, אצילות, בריאה, יצירה, עשיה. וכן יש ה' מדרגות נרנח"י פרטיות המקובלים מפרטיות ה' פרצופין שיש בכל עולם מה' העולמות, וכן יש נרנח"י דפרטי פרטיות המקובלים מהעשר ספירות שבכל פרצוף, כמ"ש בפנים הספר. שע"י תורה ומצוות להשפיע נ"ר ליוצרו זוכים ומשיגים לאט לאט לכלים מבחי' הרצון להשפיע הבאים בהמדרגות האלו מדרגה אחר מדרגה עד שבאים בהשוואת הצורה לגמרי אליו ית'. ואז מקיימת בהם מחשבת הבריאה לקבל כל העונג והרוך והטוב שחשב ית' בעדם, ועוד נוסף להם ריוח הכי גדול, כי זוכים גם לדבקות אמיתי, מכח שהשיגו הרצון להשפיע כיוצרים.

8) Only through indulging in the Torah and the Commandments with an intention not to receive any reward for it, but for pleasing the Creator, generates a special power ("Segula") that enables the soul to reach the state of absolute unity with the Creator. Gradually, the soul advances by acquiring more and more new properties equal to the Creator's, as is said in the article "The Preamble to the Wisdom of Kabbalah".

This ascent, merging with the Creator, consists of five levels: Nefesh, Ruach, Neshama, Haya, and Yechida. These are received from five worlds: AK, Atzilut, Beria, Yetzira, and Assiya.

When the soul rises to the world of Assiya, it receives the light of Nefesh. When it rises to the world of Yetzira, it receives the light of Ruach. In the world of Beria, it receives the light of Neshama. In the world of Atzilut, it receives the light of Haya; and in the world of Adam Kadmon, it receives the light of Yechida.

Each of these five levels is in turn divided into its own five sub-levels also called Nefesh, Ruach, Neshama, Haya, and Yechida. It receives them from the five Partzufim that form each of the five worlds. Each

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*sub-level has its own NaRaNHaY, which it receives from the ten Sefirot forming each Partzuf.*

*With the help of the Torah and the Commandments with an intention to please the Creator, created beings gradually acquire vessels-desires from the above-named levels until they completely merge with the Creator.*

Thus, a greater desire to bestow is gradually formed in the soul. In accordance with this, the soul is filled with more and more light until it achieves a complete equivalence of properties with the Creator.

*At this stage, the fulfillment of the Thought of Creation takes place in the souls: reception of all the delight the Creator prepared for them. Moreover, since the souls acquired the desire to bestow, they fully merge (Dvekut) with the Creator and experience a perfect, eternal and infinite pleasure, much greater than the reception of the light.*

**So the creation achieves:**

- 1) The reception of pleasure prepared for it in the form of NaRaNHaY.
- 2) The equivalence of properties with the Creator, i.e. it rises to the Creator's level and gains a perfection equal to His.

We cannot yet imagine this level. We are used to operating with such notions as life, death, time, and pleasure. However, when it refers to the spiritual levels, we have neither words nor sensations to imagine or describe such states.

In the process of acquiring the screen, man begins to modify his properties, accordingly receiving the light and gradually ascending. Five major levels (worlds) are divided into five sub-levels (*Partzufim*), which in turn consist of their own levels (*Sefirot*) - and all of these are characterized by greater and greater likeness to the Creator.

While man is yet uncorrected, each of these levels is a concealment of the Creator from him. When man receives correction, the same level

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becomes a revelation of the Creator and a light for him. That is to say, on the one hand, each stage is the concealment of the Creator, and on the other – His revelation.

Each stage is a certain level of the Creator’s properties. Let us assume that the world of Infinity corresponds to 100% of the Creator’s properties, and is the highest level. Then our world corresponds to 0% of the Creator’s properties. The remaining spiritual Universe is between them, and is divided into 125 levels, which correspond to 125 measures of the Creator’s properties.

As it was said, we have to rid ourselves of egoism, because egoism is an inferior *Kli*, or vessel. The moment it starts feeling pleasure, the feeling eliminates the desire; as a result, the pleasure dies away. This means that the moment the desire is satisfied, the pleasure immediately disappears. Thus an egoistical *Kli* can never be satisfied. Therefore, egoism is given to us only for its correction, that we may be able to feel eternal and perfect delight in it.

Man feels that he has reached a certain level only when he is there. Then he knows what level he is on and what level he has already passed. He sees the next level before him, the one he has to reach. While seriously studying genuine Kabbalah from the authentic books, in the right group, he begins to understand the next level of his ascent.

At the beginning, he feels only the concealment of that level, i.e., the Creator is hidden from him in it. Then man begins to grasp what properties the Creator possesses and how he can acquire them. There are many stages along this path, but the first one is the most difficult. Compared to the first stage, comprehension of the rest of them is much easier.

It proceeds from the fact that on the first level, the largest *Kelim*-desires are being born; precisely those *Kelim* that appear on the first level, afterwards show up on the last one. This is because there is a so-called inverse relationship between the lights and the vessels.

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Right now, we are in a condition wherein we do not know really which *Kelim* we are using. Although we are using very complex *Kelim* already, they have not yet manifested in our sensations. The biggest *Aviut* from *Shoresh*, *Aleph*, *Bet*, *Gimel*, and *Dalet* is in the world of *Assiya*. However, the biggest screen is in the world of *AK* - this is the screen of *Dalet*, in *Atzilut* - the screen of *Gimel*, in *Beria* - the screen of *Bet*, in *Yetzira* - the screen of *Aleph* and in *Assiya* - the screen of *Shoresh*.

One should always pay attention to what we refer to - whether it is the screen or the desire this screen is “dressed on”. Therefore, this is the most difficult stage of our work. Entering the spiritual world is the major problem in man’s entire spiritual quest.

Afterwards man confronts other problems and the work becomes completely different. He already knows clearly what to do; gets an idea of the 10 *Sefirot* he acquired, has some true comprehension of the entire Universe. The Universe is built according to one principle, so if man has acquired his own (even the smallest) 10 *Sefirot*, then he readily knows what the Torah talks about, albeit on the level of his 10 *Sefirot*.

If, for example, a man born in the jungle were brought to the civilized world, he would not know how to use certain technical devices. A person who grew up in a developed country, may not know the processes inside those devices, but he knows how to use them, because he lives among these objects. The same principle applies to a person who has reached the minimum level in the spiritual world. He has a slight idea about spirituality, already has *Kelim* (albeit the smallest). The innermost processes are perceived on the higher levels.

When a man acquires a screen, he makes a *Zivug de Haka’a* and receives the Inner Light inside, which gives him an idea about spirituality. We do not feel anything outside of us, we feel the world within, the spiritual world. This Inner Light, which fills the *Kli*, provides the measure, which we call “the level” or the light, the level of “*Nefesh*”, “*Ruach*”, “*Neshama*”, “*Haya*”, and “*Yechida*”.

## OUR OTHER BOOKS

**Guide to the Hidden Wisdom of Kabbalah with Ten Complete Kabbalah Lesson:** provides the reader with a solid foundation for understanding the role of Kabbalah in our world. The content was designed to allow individuals all over the world to begin traversing the initial stages of spiritual ascent toward the apprehension of the upper realms.

**Attaining the Worlds Beyond:** is a first step toward discovering the ultimate fulfillment of spiritual ascent in our lifetime. This book reaches out to all those who are searching for answers, who are seeking a logical and reliable way to understand the world's phenomena. This magnificent introduction to the wisdom of Kabbalah provides a new kind of awareness that enlightens the mind, invigorates the heart, and moves the reader to the depths of their soul.

**Introduction to the Zohar:** is the second in a series written by Kabbalist and scientist Rav Michael Laitman, which will prepare readers to understand the hidden message of "The Zohar". Among the many helpful topics dealt with in this companion text to *The Science of Kabbalah*, readers are introduced to the "language of roots and branches", without which the stories in the Zohar are mere fable and legend. Introduction to the Zohar will certainly furnish readers with the necessary tools to understand authentic Kabbalah as it was originally meant to be, as a means to attain the Upper Worlds.

**Kabbalah for Beginners:** By reading this book you will be able to take your first step in understanding the roots of human behaviour and the laws of nature. The contents present the essential principals of the Kabbalistic approach and describe the wisdom of Kabbalah and the way it works. Kabbalah for beginners is intended for those searching for a sensible and reliable method of studying the phenomenon of this world for those seeking to understand the reason for suffering and pleasure, for those seeking answers to the major questions in life. Kabbalah is an accurate method to investigate and define man's position in the universe. The wisdom of Kabbalah tells us why man exists, why he is born, why he lives, what the purpose of his life is, where he comes from, and where he is going after he completes his life in this world.

**Root of All Science:** The process of examining our world with the help of the human mind and manmade tools is called science. All fields of science deal with what is perceived through our natural five senses, yet the Wisdom of Kabbalah deals with acquiring knowledge that exceeds their limitations.

In *Root of All Science*, Rav Michael Laitman presents the differences between Kabbalistic scientific method and the current method used by scientists. The distinction is in the ability of Kabbalah to incorporate human awareness in a verifiable analysis of reality. The enormous significance of this additional focus, to both the scientific researcher and the seeker of spirituality, is that it provides the leap in dimensions enabling the observer to penetrate the causal level of all aspects of existence and all events that occur in this world.

**Wondrous Wisdom:** Today interest in Kabbalah has exploded world-wide. Millions of people are seeking answers as to what this ancient wisdom really is, and where they can find authentic instruction. With so many conflicting ideas about Kabbalah on the internet, in books, and in the mass media; the time has finally arrived to answer humanity's need, and reveal the wisdom to all who truly desire to know. In *Wondrous Wisdom* you will receive the first steps, an initial course on Kabbalah, based solely on authentic teachings passed down from Kabbalist teacher to student over thousands of years. Offered within is a sequence of lessons revealing the nature of the wisdom and explaining the method of attaining it.

*But if you listen with your heart to one famous question, I am sure that all your doubts as to whether you should study the Kabbalah will vanish without a trace. This question is a bitter and fair one, asked by all born on earth: "What is the meaning of my life?"*

Rav Yehuda Ashlag,  
from "Introduction to  
Talmud Esser Sefirot"

## ABOUT BNEI BARUCH

**B**nei Baruch is a non-profit group centered in Israel that is spreading the wisdom of Kabbalah to accelerate the spirituality of mankind. Kabbalist Michael Laitman PhD, who was the disciple and personal assistant to Kabbalist, Rabbi Baruch Ashlag, the son of Kabbalist Rabbi Yehuda Ashlag (author of the Sulam Commentary on the Zohar), follows in the footsteps of his mentor in guiding the group.

Rav Laitman's scientific method provides individuals of all faiths, religions and cultures the precise tools necessary for embarking on a highly efficient path of self-discovery and spiritual ascent. The focus is primarily on inner processes that individuals undergo at their own pace. Bnei Baruch welcomes people of all ages and lifestyles to engage in this rewarding process.

In recent years, an awakening of a massive worldwide quest for the answers to life's questions has been underway. Society has lost its ability to see reality for what it is and in its place easily formed viewpoints and opinions have appeared.

Bnei Baruch reaches out to all those who seek awareness beyond the standard view. It offers practical guidance and a reliable method for understanding the world's phenomena. The group's unique method not only helps overcome the trials and tribulations of everyday life, but initiates a process in which individuals extend themselves beyond the standard boundaries and limitations of today's world.

Kabbalist Rabbi Yehuda Ashlag left a study method for this generation, which essentially 'trains' individuals to behave as if they have already achieved the perfection of the Upper Worlds, here in our world.

In the words of Rabbi Yehuda Ashlag, "*This method is a practical way to apprehend the Upper World and the source of our existence while still living in this world. A Kabbalist is a researcher who studies his nature using this proven, time-tested and accurate method. Through this method, one attains perfection, and takes control over one's life. In this way, one realizes one's true purpose in*

*life. Just as a person cannot function properly in this world having no knowledge of it, so also one's soul cannot function properly in the Upper World having no knowledge of it. The wisdom of Kabbalah provides this knowledge."*

The goal-orientated nature of these studies enables a person to apply this knowledge on both an individual and collective basis in order to enhance and promote the spirituality of humankind, and indeed the entire world.

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