

Kabbalah on Spirituality

Michael Laitman Top 10 Q&A Series From [Michael Laitman's Personal Blog](#)

#10

Question: What is faith in Kabbalah?

Answer by Michael Laitman: In Kabbalah, faith is bestowal. It's when one is able to bestow despite his will to receive. This is called, "faith above reason."

A person's nature is the will to receive, and faith is the property of bestowal that's opposite to our nature. The only way for us to acquire the property of bestowal is with the help of the Upper Light, because it gives us the ability to rise above ourselves and to act out of a different desire: for the sake of others, or for the sake of the Creator. One then acts out of this desire, instead of one's own, natural desire. And because of this, one becomes dependent on the Upper Level (one becomes "the Creator's slave") rather than on oneself (a "slave to oneself").

Therefore, if you have faith in me, it means that you act for my sake with all of your abilities. Actually, you become like me. That is because normally, every person is completely opposite to another. But if someone has faith in me, it means he has neutralized his desires in regard to me, and through these desires, he and I are one.

The opposite of faith is knowledge, which is when we act for the sake of our own desires. Faith, however, is when we act for the sake of fulfilling the desires of others. When a person has this quality, he is able to sense things outside of himself, through the desires of others. And what one senses through these desires is the higher, spiritual world. This is why faith is closely related to love (love for another person), because love is the ability to replace one's own desire with the desire of another person, and to fulfill that desire.

As you can see, in Kabbalah, faith is when a person masters the quality of bestowal - a higher quality. Clearly, this bears no relation to faith as it is understood in our world: believing in what someone else says and accepting it as a fact. With this kind of faith, I may accept another person's mistake or false belief as a fact, and then use it as a foundation for all my actions and my entire life.

#9

Question: Is it correct to say that the Surrounding Light is our thoughts and desires, which influence us?

Answer by Michael Laitman: Not entirely. The Surrounding Light is not simply our thoughts and desires, but it is our *corrected* thoughts and desires. It is the fulfillment that awaits us ahead, and which we have to receive. The Surrounding Light is, in fact, our corrected, good, proper thoughts and desires; it is the heartfelt connection among us that influences us. And the sum total of our corrected thoughts and desires is called “the Creator.” This is why in Hebrew, the Creator is called *Bo-re*, which means “Come and See.”

The positive energy of bestowal and love that exist in one’s future state, influences a person and his present state. This energy is called the Surrounding Light. Thus, we affect our uncorrected, present state with our corrected future state.

#8

Question: What should people learn and feel when they first come in touch with the wisdom of Kabbalah?

Answer by Michael Laitman: People need to know that the method is revealed here and now to give all of us an opportunity to correct our earthly and spiritual existence and thus come to perfection: filling all voids, revealing the good, rectifying all wrongs and finding the cures to all illnesses.

In other words, the science of Kabbalah explains that here’s a source of abundance and thus it teaches us how to plug directly into that source.

#7

Question: What will people feel when the Creator reveals Himself between them?

Answer by Michael Laitman: Imagine being a day-old baby. Your first sensation is that someone is taking care of you. It’s a similar feeling, as there is someone big that treats you with kindness, care, tenderness, and warmth. You are unable to understand Him, but you are completely in His power. You know that it’s Him and no other that cares for you, and provides you with all the good things.

Gradually, the whole of humanity will begin to feel the caring and governing influence of the Upper force - the only one in the world. They will feel that they reside inside this single Force, desire, program.

We have only one critical point, of which King David wrote in Psalms. He did not know why we are given it. This is the rift between what exists eternally (“*yesh mi yesh*”) and existence out of absence (“*yesh mi eiyen*”). From that vantage point a person can already be outside of himself and observe the Creator’s actions as well as his own. A person will then exist in the sensation of the spiritual and

attain, within his heart and not his reason, that he is united with the entire system. He will feel his fellow men not as strangers, but truly as his close friends.

#6

Question: When people hear that I study Kabbalah, they ask: “what’s in it for you?” I respond that I attain the meaning of life, feel its taste. “What is the meaning of life?” they ask, wishing to hear a brief answer. How should I respond?

Answer by Michael Laitman: Because I study Kabbalah, the world becomes transparent for me. Through it, I see the controlling forces, the system that operates our world. Because of this, I perceive our world throughout, from its beginning to its very end.

I attain the meaning of my life and of life in general, and I see myself in it, from the root of my soul in the common bundle of all the souls, to the end goal, which I must attain. All of this occurs in an endless eternal process, the perception of which is thanks to the science of Kabbalah. It reveals Nature and the Creator to me, and I reveal, attain and control the Nature of all the worlds.

Tell people that they can learn how to use life in the best possible manner and obtain the highest benefit from every passing minute! This is the truth!

#5

Question: What are Godly deeds and goodness?

Answer by Michael Laitman: This is the goodness that fills the world that is discovered in my corrected desires. Even at this moment, I am surrounded by the world of Infinity filled with absolute goodness, but I have no ability to feel it.

Godly goodness is what I discover in place of the evil that I sense today. My egoism is constantly growing and by this it shows me that everything is bad. It shows me two opposites: the Light and that same Light in the form of darkness. This is how one feels the Light in this world, since he is opposite to bestowal.

The stronger the Light works on me, the harder and darker life seems to be. This is because I am opposite to it. The Light that is revealed relative to all souls and not only relative to me, shows me that everything that happens to me depends on the whole world.

This is why the world doesn’t understand why all of a sudden it experiences stagnation and inactivity. Subconsciously, a person feels that he depends on everyone. So, how should he act? He must be able to scrutinize when he bestows and when he receives. But the revelation of our global connection blurs the desire to receive and renders us helpless. If I am told that I am to complete some work and receive payment for it, this I understand. But I cannot work without a reward!

The difficulty here is that as the connection between us appears, the Light will increasingly reveal itself. We will feel its influence as increased darkness and crisis. But if we begin to play the game of bestowal with each other, we will be corrected. The science of Kabbalah, even as a game, will unite humanity in mutual bestowal with the source which will correct us. As a result, we will indeed find ourselves in a corrected state.

#4

Question: Can you please explain the question “What is the meaning of life?”

Answer by Michael Laitman: The question “What is the meaning of my life?” can be answered on the level of our world by “With what am I filling myself?” Or on the level of the spiritual world, the question is addressed by asking, “Whom am I pleasing?” “What should I do with my life?” “Where should I go?”

I have to unravel the mystery of the “meaning of life.” These related questions deal with the source of life: “What do we live for?” “Why do we live?” “What is the secret of life?” “How and why did life appear?” However, questioning “the meaning of life” isn’t necessarily a question about the origins of life, it’s more of an inquiry about why this all happened and where it is leading me. The question “What is the meaning of life?” deals with all the unanswered questions of my entire life.

Humanity is now asking this question. However, how profound or purposeful is the question that is actually being asked? For example, if a person has a mishap in his life or feels even the slightest dissatisfaction, he may ask, “What is the meaning of my life?”

The answer is revealed only after that question has been examined and toiled upon by hard labor and exertion and which is precisely directed toward the goal.

#3

Question: How can we distinguish true bestowal from egoistic bestowal?

Answer by Michael Laitman: Until a person becomes worthy of the revelation of the Creator, his bestowal is purely egoistic, i.e. for his own sake. Just as when we perform a service for another person, we consider what we will receive in return. Further, we consider our profit: the gain from the bestowal must be greater than the loss!

However, even if people begin to give and help each other in this manner, while also taking into account each others’ interests, this mutual (albeit egoistic) bestowal will give us the opportunity to feel the benefit in mutual aspiration towards equal goodness, balance, acquired confidence, and we will begin to value the quality of bestowal on its own merit. The resultant act of bestowal will become less important to us, unlike the sense of this quality, the positive realization of it in ourselves, and the positive feeling from bestowal itself.

Furthermore, if a person receives something good from some source (action, deed, or from another person), he or she begins to love and admire the source itself.

Therefore, people will value the quality of bestowal, which gives them vitality, support, and confidence. They will want to acquire this quality and come closer to it. Consequently, the Light that reforms will come to them, and they will understand that it pays for them to give to each other. This is called “go and earn from each other” in the true, non-material sense. By striving for a good life, society will begin to respect bestowal and thus reveal the Creator.

#2

Question: Such notions as “God” or “universal force of nature” don’t interest ordinary people. How can we fit such lofty and global concepts into people’s lives in the 21st century? People do not feel the need for the universal force of nature or its revelation within them.

Answer by Michael Laitman: That is not true. We have reached a state today where we all depend upon one another; we are like cogwheels tightly fit together into one system which is currently in opposition to Nature. This is a huge concern because it is the single cause of today’s crises. These crises won’t pass but will continue to escalate thereby demonstrating their effects on an ever growing scale.

This is why a person who doesn’t yet feel that his connection with the world and humanity is opposed to Nature, will discover it either with the help of our explanation or through blows. And even the “smallest” person, seemingly indifferent to all of this, will have to recognize that the way he treats other people puts him either into opposition or in agreement with the balance of Nature.

Each person will need to learn this natural law of balance because without this knowledge, he won’t be able to correct his life. One needs to consider the general system, recognizing and understanding that all of humanity is interconnected, and that mechanical actions won’t correct his soul.

Once a person hears the explanation and understands that his connection with humanity determines his success, his life, his family, health, security, pension, work, etc., he will ask: “How can this be done? How can I correct myself?” Then he is ripe to receive the method of correction.

#1

Question: What does it mean to reveal Nature?

Answer by Michael Laitman: To reveal Nature means to reveal the general law of Nature in which we are included and to reveal ourselves at a different stage. In other words, it means to reveal reality in its true form, as opposed to its perception in our five corporeal senses. In that sense, we are no different than animals.

What makes us different from animals today is our egoistic desire to use all of Nature for our own benefit, the petty and narrow profit. But we have to learn to rise above this egoistic force that is within us all.

If we turn this egoistic force into a force of bestowal and love of our neighbor, we will rise above our nature, attain bestowal, and become similar to the Creator, which is the general and the Upper Force of Nature. It is called “to reveal the Creator” in everyone. By that, one reveals the Upper Quality of bestowal in oneself and reaches an eternal and perfect life, as the Creator and as all of Nature.

Even when one loses his material animate body, he does not feel that he loses something, because this corporeal life is the smallest, worst and most insignificant form of life.

Rabash used an example of cutting hair or nails. Because the hair and nails represent the vegetative part on the animate part of the body, a person does not feel pain when he cuts them because the vegetative part is one level below the animate.

In the same way, when we rise above the animate level of Nature to the level of the Creator, we will stop perceiving the loss of our material life as an important and meaningful event. But, until we have risen to this higher degree, we will continue to attach importance to it.

Once we rise to this next higher degree, we will realize that the only reason for us to remain in this life will be for the necessity of disseminating the knowledge of Kabbalah and the need for bestowal, in which case this opportunity will still exist. If this was not necessary and our corporeal body was to die, we would feel its death no more than what we feel when we cut our nails or hair.

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