

Congress Intentions

A person cannot advance without participating in a Congress and without receiving an impression ([Reshimo](#)) from it. The Convention is the place where his unity with others transpires, and this connection remains. It's as if he plugs into the electrical outlet and stays plugged in. We did not make this up ourselves. Our [great teachers](#) practiced this for centuries, and if we want to attain the same thing they did, we have to follow their example.

3rd part of the [Daily Kabbalah Lesson 4/11/10](#), "Exile and Redemption"

A Kabbalah convention will inevitably affect the correction of the world, since it will be an act of unity. Any act of unification among us is an additional step toward contact with the Creator. Every such action attracts the Surrounding Light that draws us closer to Him. And through us, the Light will spread over the entire world. The more we think about our mission and responsibilities in relation to the world, the more effectively it will work. It is because it will bring contentment to the Creator and contribute to the good future of creation. The stronger the point of unity between us, the closer we draw to the Creator.

Ask the Kabbalist; March 15, 2010

The main work at this convention must be internal and it is a focused work in correct intention due to which we will feel the quality of "Israel"-*"Yashar Kel"* that is a part of every person on Earth. It is enough for us to unite together in bestowal while being among the *Klipot* and the world will be corrected. If the Creator is revealed, it will be the sign that it is not necessary to have a huge number of people to achieve spirituality.

Article of the Day; February 17, 2010

The Daily Lesson & Preparation for It

Preparation for the Lesson

Not enough can be said about the importance of preparation. The depth with which we are able to enter the lesson depends on how focused and sincere preparation is. During the preparation, we unite all our desires. We focus on our intention, eliminate thoughts of the world, detach from small daily problems and enter a new reality of unity. We connect all our points in the heart. We focus on letting the words of *The Zohar* flow through us, trying to feel its patterns and how what it is telling us is working inside each of us.

Everything depends on preparation. We must do everything together inside of our hearts, as well as in our souls. We must realize that we are one system already; actually, the entire world is global now. Understanding how important this is, we must act in a way that would allow us to attract as much of this power of unity as possible and pass it to the world. All of us together should unite in such way that we are able to reveal the Creator among us.

The Importance of the Lesson

The daily lesson is the beginning of our day, the focus of our day, the purpose of our day, the fulfillment of our day. So at the convention the lessons are central and everything else revolves around them. Rav Michael Laitman will deliver—nine times during the convention—lessons on *The Zohar*, creating a vessel of unity that is our daily flow of spiritual energy. It is the direction that leads us into workshops, meals, and all other convention events. We all swim inside the flow of the lesson as we connect with each other through the many activities of our gathering.

Thus you see that the redemption of Israel and the rise of Israel depend on the study of *The Zohar* and the internality of the Torah.

Rav Yehudah Ashlag (Baal HaSulam), Introduction to The Book of Zohar, Item 69

Intentions

❖ *The Zohar*

Kabbalistic books and especially *The Book of Zohar* are very personal and intimate. When you go inside them, they reveal your soul to you. You begin to feel that this book knows you more thoroughly than you know yourself; the book tells you about your true self. It opens you more and more and explains who you are inside.

1st part of The Daily Kabbalah Lesson, April 14, 2010, The Zohar

I have a desire to understand what is written in *The Book of Zohar*. I ask the Light to give me this opportunity. What does it do? It changes the intentions over the desire in me. This change works so that within this desire I begin to understand what is written in *The Zohar*. Everything I feel, hear, see, and think now is presented in my desire. The whole reality is carried out in it.

Laitman.com; March 27, 2010

We will only be able to receive the message of the *Zohar's* authors as we connect with each other. We'll be able to understand it with our hearts, if our desires are organized so that it is possible for us to understand the main spiritual idea of this book, to understand in our feelings what the authors wanted to pass on to us. It is impossible to study the *Zohar* with one's mind, for if one does this, it then becomes the "potion of death."

Article of the Day; November 19, 2009

We have to submerge deep inside ourselves and try to feel the processes described in *The Zohar* from the very depth of our souls.

I don't know where all these desires and properties are inside me; I just want to sense what *The Book of Zohar* tells me about the processes that take place within me at this time.

It doesn't matter that I don't understand what kind of processes they are, or that everything happens on spiritual degrees which are concealed from me. I want to uncover them, because they are all happening within me, here and now. I want to feel where these qualities are located, where these processes are happening, and how all these parts work within me.

Laitman.com; January 19, 2010

Before we open up the book of *Zohar* we have to understand why are we doing it for, for what purpose was it written, which change should it perform in me? By which demand will the light come to me and influence me? What should I yearn for? By reading from the *Book of Zohar* I will awaken this upper force upon me. If I aim myself properly than my reading of the *Book* becomes a healing, it becomes

a reading for self change. I develop my desire, it becomes bigger and it becomes corrected.

*Preparation to the lesson: Shamati, Article 89,
April 22, 2010*

We should work together to understand *The Book of Zohar*. If we learn how to approach it correctly, continue to read it, and go deeper into this book, then we'll travel through it like a wonderland; it will become our world because we'll live in it. As we read and sense these adventures, we grow, gaining knowledge of the spiritual world and our soul which exists within it.

But first we have to enter that world. The most important thing is to break through and be born inside it. When we find our orientation within *The Book of Zohar*, we begin recognizing its language, such as father and mother, relatives and strangers, friends, enemies, and so on. We start to understand who they are by the forces they represent. There is nothing but forces which we learn to visualize correctly by finding the right approach.

Laitman.com; January 18, 2010

The Book of Zohar that illuminates us with the Light that Reforms, is able to change our nature. This book will help us to open our eyes and heart and attain the spiritual dimension.

The Daily Page; February 2, 2010

The Zohar talks about the system that governs and controls our qualities. In this system, the Creator is the One who implements all the actions within these qualities. He invites us to get to know Him through all of these qualities, their actions, and this entire system. This is the only place where we can meet Him. In *The Book of Zohar*, He is telling us a story through which we can start to recognize Him, the qualities He created how He connected them with one another, and how we can start checking them.

In this way we discern the system, its structure, and its functionality, as well as the force that operates it. This is how we will get to know the Creator, since this system is a connecting link between us and the Creator.

This system will disappear at the End of Correction because there will be nothing left to conceal and connect. There will be an absolute, universal connection.

Laitman.com; January 17, 2010

The *Zohar* can't be mastered if it's not studied in a group. It is impossible to study the *Zohar* alone. The *Zohar* was written by a group of kabbalists who together, made a complete spiritual *Kli*. From the ten authors of the *Zohar*, each one represented a certain *Sefira* from the basic *sefirot*, a certain force of the complete *kli* made by the Creator. Only if we aspire to become this same perfect complete *Kli*, will we be able to receive this message of the *Zohar* from them, and it will

influence us. Otherwise, nothing will happen. If we manage to prepare for these studies in such a way, we will very soon feel how the power infused in the book of *Zohar* works, and we will feel that it connects us.

Article of the Day; November 19, 2009

Reading *The Book of Zohar* means imagining everything that it describes as a world which exists inside us. Then the right perception of reality will come to us naturally. Yet, for the time being, we are only reading *The Book of Zohar* with a desire to feel and understand it inside us

While reading this book, we need to constantly imagine that everything written in it exists inside of us, and to search for all these desires and qualities in us. *The Book of Zohar* is a collection of exercises which we perform with every word that is written in it, helping us to identify the corresponding quality within.

Laitman.com; January 17, 2010

The more the Creator awakens us, the bigger His expectations. The Creator woke several million people who at this time study *The Zohar* and He waits for their correct, conscious, and voluntary reaction that would manifest their readiness to “wake up.” “Awakening from below” (*Itaruta de-Letata*) has to become equal with the “awakening from Above” (*Itaruta de-Leila*). When these two processes coincide, the Light of the Creator fills us.

1st part of The Daily Kabbalah Lesson April 8, 2010, The Zohar

When I sit and study *The Book of Zohar*, it is called *Lo Lishma*-an egoistic action. I deceive myself because I plan on fulfilling my egoism through this action, but in return I receive the quality of bestowal.

Why does this action end up bringing us success, unlike any other? It's because by making these actions, I desire to do everything I can to attain bestowal. I look for signs of bestowal along the path, consciously deceiving myself, and I use the Light that brings me correction and draws me closer to Itself.

The Daily Page; March 9, 2010

The Ari was the first Kabbalist whose soul revealed reality in a form that was directed at correction. However, this was merely a revelation of the method, rather than the implementation of connecting souls and the realization of the unity of souls. In other words, the Ari revealed the entire method of correction, in potential, but the implementation and realization of the method needed to occur in due time. People needed to be ready to receive it and many years were required to reach this readiness.

If our main group has already achieved a state where we are ready to accept *The Zohar*, then the rest of the world will also embrace it because they will simply absorb the entire preparation that we have already gone through.

Laitman.com; March 7, 2010

The most important thing while reading *The Zohar* is to unite with the text. If we remember that the Light influences us, this is sufficient.

The Daily Page; April 14, 2010

As soon as I reveal the reality that is described in *The Zohar*, I begin to live in it. I want to identify myself with the righteous men and even with the sinners. I want to unite with everyone. Anything and everything in this world is mine and manifests itself within my soul, which is hidden from me. Unless I manage to reveal at least a little part of it, I won't sense what is described in *The Book of Zohar*.

Laitman.com; March 28, 2010

The Radish Story: A worm born inside of a radish and living there thought that the entire world built by the Creator is very bitter and dark, and it is also very small, just the size of that radish. But the moment he tore the peel of his radish and saw everything outside of it, he said surprisingly: "I thought that the world is the size of the radish I was born in, and now I see a big world in front of me, it is bright, mighty and amazingly beautiful."

Baal HaSulam, Introduction to the Book of Zohar

Everything we study in the science of Kabbalah is meant to keep us in constant connection with the Creator. In order to be connected to the Creator, to hold onto Him, to know how to properly and purposefully work out all of our states and situations, and to remember that they are sent to us by the Creator, we need the Light that Reforms. This Light needs to constantly illuminate for us that everything comes from the Creator and that it is given to us in order to advance. I evoke this Light again and again, repeating this cycle.

Importantly, *The Book of Zohar* connects me to the source of the Light. *The Zohar* is protection, it is our life buoy.

Laitman.com; March 22, 2010

The Zohar tells us about the upper system which includes all of us. However, there is no need to explain it in great detail, because we simply follow the story and wait for it to influence us. Then the picture becomes clearer, as though appearing through the fog. It's like a child who gradually becomes familiar with the world, learning about various things around him, how they're connected, and how to use them.

Similarly, we naturally grow this way in the new world. Now we're approaching that world and it is beginning to emerge more clearly before us. First we begin to

“hear” something, and later on we start to recognize these sounds. This is the way we enter the sensations of the spiritual world.

Therefore, it doesn’t make sense to explain a lot since spirituality must be revealed in sensation, inside the desire rather than inside the mind. Instead of studying spirituality theoretically and being satisfied with that, we have to enter the spiritual world.

Laitman.com; March 22, 2010

I don’t understand what is written here, and I don’t even want to know it. I want to feel it, to attain this state so as to experience it for myself, to live it. I don’t want to understand it through my mind, but through my inner qualities. I want my inner qualities to change so I will identify with the states that *The Zohar* describes.

It is talking about things that are inside of me, but are concealed from me. I am being told about what is taking place within me, and I want to feel it. All of these qualities and states, all of these “scenes,” all 125 degrees exist in every person right now because there is no time in spirituality. I want to reveal the degree about which I am reading in *The Zohar*, and I am entitled to this because that degree is mine. I want to change so as to experience this state.

This is called “to attain what one studies,” as Baal HaSulam says in Item 155 of “[Introduction to Talmud Eser Sefirot](#).” He writes, “...through the yearning and the great desire to know what they are learning, they awaken upon themselves the Lights that surround their souls.” Here “to know” means to unite, as it is written, “And Adam knew Eve.”

I want to unite with this state, to live it. I don’t need anything else but this. Everything else inside me is bad, and I don’t care if I don’t understand or feel anything. I only want to “open” this text through my sensations, rather than through my mind. I want to experience it.

Laitman.com; March 18, 2010

The science of Kabbalah is called the inner part of the Torah because it talks about a person who develops his own desires. When one’s desires go through the four levels of development, then on the fourth level one reveals the spiritual world. Therefore, all our attention and focus must be aimed inside ourselves. We must develop inner sensations along the four phases of desire, together with the mind that develops alongside.

Everything *The Zohar* speaks about is intended for developing our inner sensation. All our work lies in developing the sensation of the spiritual reality from the point in the heart. This point does not feel any spirituality yet, which is why we don’t understand the words and notions we read in this book. We are just trying, with the help of the “Sulam Commentary,” to imagine what we read in the form of three lines: the right, left and middle lines, and to discern whether

something is higher or lower in the ten main *Sefirot*, whether it's external or internal, *Galgalta ve Eynaim* or *AHP, Tzimtzum Bet* or *Parsa*.

Laitman.com; January 18, 2010

When studying *The Zohar* we need to “trust the sages,” meaning we need to believe the advice of the Kabbalists. We have to constantly take care of how to align ourselves with the perception of the force that is yet concealed from us.

Laitman.com; March 17, 2010

Those who have been studying for many years and recently began to study *The Book of Zohar* feel that they could not have approached this earlier. First, preparation and a mature desire are necessary. This includes an understanding that there is no choice and that without *The Zohar* we will not be able to achieve anything. The preparation involves understanding that there is a special, wonderful power in *The Zohar* and only it can help us. Ultimately, it is not in my power to ascend this mountain on my own; the only choice that remains is to await salvation from above.

In order for a person to begin to search for the Light that Reforms, one first needs to lose faith in his own strength and see that on his own he will not achieve anything. As it is written about Egyptian slavery: “And the sons of Israel cried out from this work.” In other words, you raise your arms up in despair, realizing that there is nothing else left to do – you have tried everything and you see that nothing helps.

To reach this point, a person needs to be “old” and experienced; this maturation occurs through studying Kabbalah for several years. This feeling is not given to a person without a reason, and the years spent are not wasted! There is a huge benefit in them, and this benefit will be revealed to us.

Laitman.com; March 13, 2010

The best way one can find out whether he is advancing spiritually is to discover whether he is worried about that. But such worry should be preceded by big efforts aimed to working constantly in this direction. One should not be calm even for a moment.

It is necessary to work constantly and purposefully and not to demand any immediate results. This is what one's state should generally be. Caring about spiritual advancement means constant studying the book of *Zohar* along with one's friends, when everyone exerts maximum efforts to merge with the intention and to receive the power of correction in order to get a chance of feeling this book the best possible way, in order to “enter” these actions, to desire them. Generally all these actions are expressed by our unity.

Article of the Day; March 10, 2010

We must understand that *The Zohar* speaks in the language of branches, as do most other Kabbalistic books. The method imparts not only knowledge, but more importantly it conveys impressions to us. This is in order for us to attract the Light of correction from the spiritual world to attain our corrected state.

We're not talking about physical bodies or our material world, and we mustn't try to correct our "hands and feet;" we aren't attempting to fix physical concerns that should be treated by a regular doctor. Rather, *The Zohar* speaks of the soul's correction. Therefore, even though *The Zohar* uses words of this world, they all allude to spiritual notions, meaning that they relate to our inner forces and qualities.

It is these qualities that I now want to study. I do so in order to understand which part of me is "ailing," which part must be corrected. I do so, so that I will need to desire to correct it. That is the purpose of *The Book of Zohar*.

Laitman.com; March 11, 2010

Thus you see that the redemption of Israel and the rise of Israel depend on the study of *The Zohar* and the internality of the Torah.

*Rav Yehudah Ashlag (Baal HaSulam),
Introduction to The Book of Zohar, Item 69
Laitman.com; March 7, 2010*

First of all, we have to aspire to correct the breaking in ourselves so that every moment and every word from *The Zohar* will penetrate us like a balm or a healing remedy. After all, the Torah is created as a "seasoning" for a desire, as a remedy for its correction. When I want to connect with the text to reveal it, it opens up and connects with me as one whole.

Laitman.com; March 10, 2010

It may seem that it's more enjoyable to read *The Zohar* peacefully, without exerting any effort. But we must demand the intention for every word, and it's not simple. We shouldn't consent to simply read *The Zohar* and let the words "flow" through the ears. Rather, each word should be an opportunity to "break into" the text, an entrance into it.

As I'm reading, I have to see every word as a niche for filling myself with the intention, unification, and connection. I have to realize that every word can add to this connection.

This is the only way we should read *The Zohar*. Then the Light will come and unite the two opposite properties, Abraham and Isaac, as well as everything that is included between them, into the property of the middle line called Jacob or Israel.

The miraculous property of *The Book of Zohar* lies precisely in the middle line which unites good and evil together. And it is precisely in their correct connection that we reveal the Creator, the source of everything.

Laitman.com; March 10, 2010

The power of study of *The Book Of Zohar* eliminates all sentences from Above.

Ravs of Jerusalem, year 5681 (1941)

The Zohar is mainly intended for building intentions. I have to read and perceive it as a remedy (*Segula*). It is written in such a way that a person, himself, gradually reveals its inner logic, the relations between things, and explanations. After all, he constantly returns to the same thing within it. It's always talking about the three lines (right line, left line, and middle line) and nothing else.

Therefore, our attitude toward *The Zohar* should have a singular focus, the desire that I want it to influence me. The Light of Infinity comes to me through this grid, this stencil, and builds within my matter (simple desire) a system similar to itself, meaning the system of the spiritual worlds.

In the *Talmud Eser Sefirot* and in *The Zohar*, I have the same intention, to receive the Light that Reforms; however, in the *Talmud Eser Sefirot*, I attach more reason, while in *The Zohar* I strive for more feelings. It is as though one intention is sensible and the other one is sensitive. This is how these two great books work. However, I have to demand from both of them only the Light which will transform and correct me.

Laitman.com; March 7, 2010

It is only by virtue of The Book of Zohar that we will be able to come out of exile to redemption, and there is no doubt that we are now in a special state.

The Daily Page; February 18, 2010

Because Israel is destined to taste from the Tree of Life, which is the holy *Book of Zohar*, through it, they will be redeemed from exile.

The Book of Zohar, Naso, Item 90

The most important thing when reading *The Book of Zohar* is to keep you naive and simple in regard to it. This book is so lofty and great that in relation to it we are like little children who have been given an encyclopedia and are hardly able to turn the pages. We don't understand any of what is written in *The Zohar*. However, this is irrelevant. If you study it to the extent that you are able to, then you will receive a great influence of the Light contained in this book.

You are not just reading or listening about what is written in a book, but it is as though you are standing by a touchscreen of a computer which is controlled by the touch of a finger. This is how *The Book of Zohar* works. By looking at some word, it is as though you press it and put a certain system into gear. By reading or listening to some word from *The Book of Zohar*, you "press" it and draw an illumination (*Ohr Makif*) upon yourself from its spiritual root.

This continues word by word, one illumination after another. In addition, *The Zohar* is written in such a way that it knows how to advance you. In the spiritual world we grow in the same manner as babies grow in our material world, naturally and instinctively. Much like a baby is affected by outside influence, simply opening up to it, we need to open ourselves up to the spiritual influence. As a consequence of this influence, we will acquire spiritual sensations and intellect.

Laitman.com; March 3, 2010

One who did not engage in the wisdom of truth, who did not want to learn it when his soul wanted to rise to the Garden of Eden, is rejected from there with disgrace. ...And do not follow the example of the greatest in the Torah in the revealed who do not want to engage in this wisdom, since the words of our sages in the *Midrash* and in *The Zohar* are truer than the greatest in this generation.

*Sefer HaBrit (The Book of the Covenant),
Part 2, Article 12, Chapter 5*

The Zohar is structured in a way that requires a great deal of reading. A person should read it for one or two hours, go through various inner states, concentrate on each state he encounters, realize how distracted and unable he is to listen, and then once again come back to *The Zohar* noting its influence.

Gradually a person begins to feel that something becomes clearer. This clarity comes through seemingly dry material, different states, and by making efforts. This is how it works.

The main thing is not to forget about the intention. A person should look within for all those desires and properties that *The Zohar* speaks of, yet at the same time, want to be together with everyone and feel that together they are him.

Laitman.com; March 2, 2010

When we read *The Book of Zohar*, we understand that it talks about qualities, forms, and images that we don't perceive yet. It is precisely this sensation of not understanding that pushes us forward and makes us form the right perception.

If we read other Kabbalistic books, then we might perceive everything in a purely mechanical manner, with our mind, or in the form of material pictures. Then we will be satisfied with the perception that lowers all the concepts to the level of our world, without understanding that they are all imaginary. Alternatively, we might consider them spiritual, yet merely theoretical.

In contrast, *The Book of Zohar* with Baal HaSulam's *Commentary* forces us to search for a new perception and to unite these two images. This results in the emergence of the true perception of reality. A person doesn't understand how it happens, but the book works on him and he gradually acquires a new perception.

The Daily Page; March 15, 2010

While reading *The Zohar*, we need to delve deeper into ourselves, searching internally for all the actions and qualities that it describes. These actions and qualities are actually found within our desire, but they are hidden from us. Thus, we need to reveal them. The process of revealing them is similar to a machine that works within. It is as though we're walking through a forest together looking for something that we've lost. Our whole group is walking through a forest, searching for a lost item that is very important to all of us.

We need to put forth effort and search inside ourselves, until we break this inner wall that is present in each of us, that separates us from spirituality. There is no other means to break through to the spiritual world, and *The Zohar* tells us about the world that exists behind that wall. If we wish to pass through it and we are attacking it together, this is the only way to break through it.

In fact, this wall is created in a person in opposition to his spiritual qualities. A person is an egoist and is found on one side of the wall. However, one also exists on the other side of the wall, but this is a completely opposite "I." Therefore, we need to go from the egoistic "I" to the spiritual "I," and this is only possible with each of us making our own efforts.

Laitman.com; February 28, 2010

"The Book of *Zohar*" is written in such a way that it can adequately and positively influence the person who wishes to receive its energy in the right way, i.e., in order to be corrected. Unless the person has this intention as regards "The *Zohar*", then he just leafs through its pages being unaware of the great power that the book emanates.

Preface to the Book of Zohar, p.22

When we read *The Zohar*, we need to connect everything there is into one reality that already exists within our soul. The soul is what we call the *Malchut* of the World of Infinity (*Atzilut*), meaning all the worlds incorporated together, "I" or "the whole world and I." All that belongs to my soul since my soul is a tool of perception.

Who is the Creator? It is the inner power that acts within my soul; it is the reason for my existence, the cause that forces me to pursue revelation of the universe and the Creator as the source of my life.

The Zohar tells us about the soul and its various parts as well as the states and processes it goes through. Because of my desire to learn more about the soul's states and processes, the soul is revealed; I find the tools of perception with which I feel the actual world I live in, but which has, thus far, been concealed from me. Kabbalah is called a "hidden" wisdom since it is the study of the concealed world and the process to reveal it.

In addition to the study of Kabbalah, the group is given to us to help us disclose this world. The parts of reality which I call the "Kabbalah group" or my "fellow-group-mates" can help me with this task. They are the active parts of reality, the

only active parts of reality. I can feel the group and want to connect them with me. Together with them, I can work to bring them closer to me.

I can't work with the rest of reality this way because I don't sense the same kind of feedback that I can get from the group. These active parts of reality are given to me by

the Creator so that by working through them I can bring myself closer to the rest of reality as parts of my own soul.

Laitman.com; March 27, 2010

"The Book of *Zohar*" always speaks about a practical application of everything that we study. It only deals with what is attained in man's Soul, which exists, acts, rules and facilitates man's correction, but never speaks of anything abstract. Consequently, our approach to "The *Zohar*" should be purely practical. We should dispose ourselves so that the light it emanates can clearly indicate what we need to correct.

Preface to the Book of Zohar, p.19

People who gather around a Hebrew text reader unite even though they have no command of any other languages other than their native tongues; they sense how much the words of *The Zohar* influence, correct, and fill them.

We stay within a system that is called "*The Zohar*." *The Zohar* is not just a book. Each of its words "presses" some buttons and triggers its elements to move. This is how we launch it. We have no idea what this system really is. Even if we knew the correct, clear, and accurate translation of each word, we wouldn't know a thing. We don't know what we activate by pressing the buttons.

Therefore, an accurate and beautiful translation into any language won't help much. For a person who speaks Hebrew and for whom it is his/her native language, it becomes even more complicated. They listen to the familiar words, but don't know what they mean.

If you heard a translation of my current words you would hear some abstract sounds, and yet you would strive to reach the spirituality that is hidden behind my words. Those who hear these sounds and at the same time understand what I say feel as if they are already satisfied. It is as if their desire to be pleased has been filled and they have received something. For them, it is much harder to penetrate deeper into the inner meaning of the words. They think about the "earthly" meaning of words in *The Zohar* like "banners," "people," "animals," and "colors." They listen to the text and draw pictures in their imagination.

But you don't. You hear an alien language without any understanding of its meaning. That's why you can link anything you want to the words you hear. You can be sure that we talk about the soul, the spiritual conditions under which it becomes filled with the Light, and about the revelation of the spiritual world. Imagine! It is the best!

After you learn Hebrew, it becomes more difficult for you. There is an advantage in NOT knowing the language. The mixture of the languages happened

specifically to help us connect with each other. This “perversity” triggers the connection among us. In fact, it is not a perversity; but rather, a revelation of the remedy that helps to establish a union among us.

It seems to us that the mixture of the languages happened for the sake of separation. It is not true. It occurred intentionally to make our connection possible at the spiritual level rather than at the level of “everyday common language.” It is worth confusing our worldly relations to the extent of being unable to communicate with each other if, as a result of this confusion, we wish to attain a “heart-to-heart connection.”

Laitman.com; March 22, 2010

You need to read *The Zohar* with the intention for it to make you an integral part of nature, to make you in oneness with all of reality. To the extent that you unite with it, you will begin to feel that you are part of one whole, and from this sensation you will already begin to understand. This is called attainment, the last stage, which you achieve as a result of the unification. This

unification with nature is called “adhesion with the Creator.”

The Daily Page; March 19, 2010

I have a desire to understand what is written in *The Book of Zohar*. I ask the Light to give me this opportunity. What does it do? It changes the intentions over the desire in me. This change works so that within this desire I begin to understand what is written in *The Zohar*. Everything I feel, hear, see, and think now is presented in my desire. The whole reality is carried out in it.

If I read a book and I don’t understand it, it is because my desire or my sense (*Kli*) does not perceive what is written in the book. How can I perceive it? This is possible only if some force comes and changes my desire. After all, my reality is clothed in my desire. The Light that shines within the desire creates all these forms for me. My perception and understanding change only if my desire changes. Therefore, all my aspirations, all my appeals are to the Light, for it to change these forms for me. In response, it changes them by changing the desire.

Within an improved desire I begin to feel new, more perfect qualities, the next degrees. Always the Light itself is constant. To the extent that our desire changes, we will begin to perceive a new and different reality. This is precisely what we need. After all, everything is a result of a change within the desire. And this change is performed by the Light.

Laitman.com; March 22, 2010

All wisdom consists in the method of advancing in spiritual space. Hence it is said that the depth of wisdom is “concealed behind a thousand locked gates”. It is not concealed behind any kind of external gate. All the locks and keys are within us. Carrying out inner actions correctly and opening the locks with our own

inner keys is our method. This is the purpose of studying "The Book of Zohar" and the wisdom of Kabbalah as a whole.

Preface to the Book of Zohar, p.13

If I, along with my friends, wish to reveal within myself the inner qualities described in *The Zohar*, they will be revealed. I only need to desire greatly that the property of mutual bestowal, love, and guarantee will be revealed in all of us. By doing so, I affect all the parts of my soul whom I see as strangers so that each of them would awaken himself.

Laitman.com; April 9, 2010

While reading books in this world only, we attain the wisdom contained in the letters. By reading a book in the spiritual world, we adapt the letters within ourselves and build our inner properties, configure our inner forces, and define the combinations of our *Sefirot*. While passing from letter to letter, from word to word, from phrase to phrase in the books recommended by Kabbalists, we inwardly perform spiritual actions.

By creating these letters within ourselves, we attain through them the white background, i.e., absolute wisdom, the level of *Hochma*. This is the difference between the attainment of spiritual and earthly wisdom. The earthly wisdom is concentrated in our inner *Kelim*, in our knowledge, whereas the spiritual wisdom enables us to attain the light in our sensations, to the extent of similarity of our inner *Kelim* to the properties of light.

Preface to the Book of Zohar, p.29

The *Zohar* describes the structure of our soul, as well as how to discern it and reveal everything taking place in it. The entire World of Infinity, the Creator, and all of reality exist inside the soul. We have to reveal all of this there, inside our soul.

Laitman.com; January 25, 2010

You don't know what stages you are going through while studying *The Zohar*, and there is no need to be concerned with this. Your only objective is to use *The Zohar* as "a miraculous tool." Whether you feel good or bad, whether this book attracts you or pushes you away, try to keep going. Patience and continuity on this path is what will bring you success.

The Daily Page; February 12, 2010

When studying *The Zohar*, we should feel that we are standing at the foot of Mount Sinai opposite our egoistic desire, our nature.

We have already checked and been convinced that we are unable to be in control of our nature; we cannot succeed with it even in our material lives.

According to the Upper Plan, our nature is deliberately leading us to greater failures. This is why we have to ask for the Light that Reforms, called the Torah. It is written, "I created the evil inclination and I gave the Torah for its correction," because the Light of the Torah reforms us.

This is the state of standing at the foot of Mount Sinai, where we feel hatred among everyone. But we hate that hatred for one another and these results in a tremendous request because only the power of the Torah – *The Book of Zohar* that illuminates us with the Light that Reforms, is able to change our nature. This book will help us to open our eyes and heart and attain the spiritual dimension.

Laitman.com; February 2, 2010

We want to give people *The Zohar* with care and love, the way we would treat our friends, loved ones, or outstanding individuals. This is an historic event because *The Book of Zohar* itself says that it is intended for the time of the End of Correction, the days of the Messiah, in order to lead Israel (meaning those who aspire "straight to the Creator") from exile to freedom.

The Daily Page; February 28, 2010

❖ *The Group*

No matter what we do in the cause of our day at work, in our business, at home, in our families, we should only pay attention to the things that are absolutely necessary to us, no more than that. As for all the rest of our attention, it should evolve around the material we study and the impression from the lessons we are currently under. In this case every one of us would support the group with everything it needs, the power of mutual support, in such way that the light, the impressions received from this light, would start influencing us, and the group should do the same to its every member. We would simply start feeling something we never felt before or something we had no sensitivity for earlier.

Article of the Day; February 28, 2010

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

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

With this collective responsibility, each member of the nation was liberated from worrying about the needs of his own body and could keep the *Mitzva*, "Love thy

friend as thyself” in the fullest measure, and give all that he had to any needy person, since he no longer cared for the existence of his own body, as he knew for certain that he was surrounded by six hundred thousand loyal lovers, who were standing ready to provide for him.

Baal HaSulam, “The Arvut (Mutual Guarantee)”

The harmony of the connection among all parts of reality will give us a sensation of a perfect, eternal world. The entire existence of the single, great world, as well as each one of us, depends only on the correct connection among us. Whether we are talking about a separate individual, society, or the whole world, we must only establish the right connection between the parts and the whole. This is what the science of Kabbalah teaches us to do.

The Daily Page; March 17, 2010

Do not be surprised if I mix together the well-being of a particular collective with the well-being of the whole world, because indeed, we have already come to such a degree that the whole world is considered one collective and one society. Meaning, because each person in the world draws his life’s marrow and his livelihood from all the people in the world, he is coerced to serve and care for the well-being of the whole world.

Baal HaSulam, “Peace in the World”

We don’t have to wait for the whole world to awaken to the spiritual correction. Rather, the people who have already awakened must create a pact or correct union among themselves and advance in this manner. Then more and more people will gradually begin to join this union.

Our concern should be how to attain unity among those who are able to accomplish it and how to connect all the organs of the common organism together. They will breathe new life into the organism and will deliver the Upper Light to us, which will begin flowing through the whole organism. Then, thanks to the work of this spiritual center, the Light will spread through it to the entire common system, and all the other souls will awaken as well.

Laitman.com; March 17, 2010

Thus, what does love of friends give us? It is written that by gathering a few friends together, since they each have but a small force of love of others, meaning they can carry out the love of others only in potential, when they implement it they remember that they have decided to relinquish self-love in favor of the love of others. But in fact, he sees that he cannot relinquish any pleasure of the will to receive in favor of another, not even a bit.

However, by assembling a few people who agree that they have to achieve love of others, when they annul themselves before one another, they are all

intermingled. Thus, in each person there accumulates a great force, according to the size of the society. And then they can execute the love of others in actual fact.

The Rabash, "According to What Is Explained Concerning 'Love Thy Friend'"

And as we have clarified above, only in the matter of the choice of environment is man's reign over himself measured, and for this he should receive either reward or punishment. Therefore, one must not wonder at a sage such as Rabbi Yosi Ben Kisma for choosing the good and declining the bad, and for not being tempted by material and corporeal things, as he deduces there: "When one dies, one does not take with him silver, or gold, or jewels, but only Torah and good deeds."

And so our sages warned, "Make for yourself a Rav, and buy for yourself a friend." And there is also the choice of books, as we have mentioned, for only in that is one rebuked or praised—in his choice of environment. But once he has chosen the environment, he is at its hands as clay in the hands of the potter.

Baal HaSulam, "The Freedom"

For the last few days, I have been feeling that many people are beginning to understand that our unity is created so that all of us, together, will reveal the reality of our connection with the Upper Force of nature. We are becoming a group which attracts people to the unification and revelation of the Creator within this unity. This is becoming clearer for people.

Our goal is to connect all of humanity to this Upper Force in order to rise to that level. This is already starting to penetrate our minds and sensations. The very initial connection between us and the Upper Force has opened.

We work on developing our unity by participating in daily lessons through the internet. We are following the method that I received from my great teacher Rabash, Rabbi Baruch Shalom HaLevi Ashlag, which is why our group is called *Bnei Baruch* (Sons of Baruch). Our uniting according to this goal is called *Dvekut* (merging with the Creator), our final state.

Laitman.com; March 7, 2010

Our entire work is in the fact that we wish to unite our *Kelim* by means of love and bestowal. Every one of us connects those external *Kelim* to himself, and they then turn into internal *Kelim*, and this way we come to the state called: "He and His Name are One".

Why did the Creator make it so that there are other particles around me? He did not create those particles that surround me from still, vegetative, or animate material. He created them at the speaking level, so that I could get help from them, so that by means of envy, hatred and other desires like that I could get impressed by them and put everything in their places.

Everything depends on my internal relationship with the group, the way I put them toward me in order to gain help from that. It is enough for us to have Arvut

between us, this way I will turn the power of breach into an auxiliary power, but I should overcome myself to accomplish that.

We need to think more about that and perform more practical work in this area. In reality it is our internal work, it does not depend on talking or some messages, and it is very important, because the importance of the Goal depends on it. It is impossible to reach the goal without connecting the group to you, as long as I keep connecting the group to me; I am creating the *Kli* to reveal the Creator.

Shabbat Page; April 10, 2010

A person studying Kabbalah has to secure external support in the form of the group, the study, and dissemination so that they are always by his side, ready to help during a state of descent. It is written, "A righteous man falls a thousand times and rises again." This is the path towards achieving spirituality.

Along this path, different situations and states occur to me. Throughout all of it, the most important thing is to remain in an environment that will always be supportive and inspire you when you face the descents. In the end, you will feel the Light that lies within this inspiration. The Upper Light will no longer be concealed from you, but will be revealed.

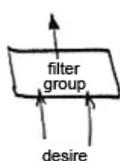
Laitman.com; February 16, 2010

When working internally I really care, I just shiver for all other friends. I care about all of them thinking about unity all the time like I do. We should constantly worry inside and care about our unity. We should not do that physically, but internally, I should constantly be in the state of internal shiver. Everyone should care about all others being in such state. I should wish to awaken everyone else with my shiver, so that all of them experience this shiver also. This is the way all of us should care about our unity, about this property being similar to that of the Creator. And this is all.

Article of the Day; April 11, 2010

We can't come into contact with the Light unless we utilize the corrected souls of the Kabbalists and the authentic books that they wrote. The Kabbalists of the past are the owners of the system which delivers the Light to us.

How can a person achieve this contact with the Light considering that it is the most important thing? The Kabbalistic group and books create the contact for him. The books connect one with the system of the corrected souls. Through the group, when one tunes himself correctly to the spiritual goal, he can annul himself and ask for the Light of Correction.



The group serves as a filter for us. If we can put our desire, our appeal through this filter, it means that our appeal is correct. It then corresponds to the Upper system of the corrected souls and it will deserve the answer from Above.

Laitman.com; April 2, 2010

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

Baal Ha Sulam, Shamati #225, Raising Oneself

In order to enter and become part of the system that Rashbi has created for us, one first needs to experience the state of a spiritual embryo (*Ibur*). I try to cancel myself in that state. With the help of the current Kabbalistic group, I cancel my egoism. Together with this group, I wish to attach myself to the Upper System that the Kabbalists speak of and to grow there.

I begin to find myself in a group higher than my own to the extent of my ability to annul myself before the group. Then, I begin to see forces of even higher systems operating between myself and my friends to the extent of my strengthening my connection with the others.

The system of Rashbi helps me with this. In this system, the same group of Kabbalists that had corrected itself to the 125th degree during the times of the breaking of the common soul, at first serves as the mother's womb for me (in my state of *Ibur*), and then nurses me (*Chagat*), and carries the Light of *Mochin* to me (*Chabad*). All the Light that passes through the three lines to the broken souls is passed through this carrier which connects us to the World of Infinity.

Laitman.com; March 18, 2010

I evaluate people by what they are already capable of now or by how they made themselves ready to unite with others, to only act collectively. (They may not be capable of that on their own yet, but they desire for things to happen this way.) If a person understands that all his actions are really important only in harmony with actions of others, this indicates that such person is on the way to success, that he is really being advanced. Any other kind of "success" in something else, such as knowledge, understanding, capabilities is not the sign of spirituality at all. A person can be a great interpreter, anchor, draftsman, or writer; this has nothing to do with spirituality. Spirituality is exclusively unity!

Shabbat Page; March 5, 2010

At any given moment, a student needs to be prepared to be without a teacher, and know that he will have all that he needs. He who advances is one who constantly demands and is independent, in and of, himself. He has the Creator, the method, and the group. All that is necessary has been provided.

However, does one rise to the next level without a leader? The next state is a closer connection among the friends. Therefore, a collective decision is necessary. There could be no recognized leader appointed by the former teacher, or someone declaring himself to be the leader. No one can take the leadership by force, intelligence, or guile.

It's safer if the group jointly continues on the path and carries out collective decisions by a "spiritual board." This board doesn't consist of great minds or recognized experts; it consists of the people who are able to make joint, collective decisions.

Anyone unable to be responsive to the process of the group's development has no place on this spiritual leadership board. This includes: those that are still blinded by personal interests, those who are unable to subjugate themselves to the group, those who haven't yet been imbued by the spirit of the path to a sufficient degree, those who make mistakes because they haven't grasped or tuned into the common direction, those who are subject to outside influence, or those who might be unsuitable for other reasons.

The spiritual governing board needs to consist of people who don't make mistakes with collective decisions, which aren't subject to pressure from others in the group, and, more importantly, who aren't influenced by anyone on the outside. The group has the right and the obligation to immediately expel anyone who interferes with the work or who asserts his own superiority. These are the spiritual laws according to which we need to grow.

Laitman.com; March 7, 2010

Arvut (mutual guarantee). Only this can save us. Everyone is responsible for each other, because there is no other way out. *Arvut* is not about me not drilling the hole, *Arvut* is about me constantly caring about everything that belongs to Kabbalah, and otherwise we will all sink. The boat example does not fit completely here, as it may seem to you that you can just sit there doing nothing, the only important thing is not to make holes, not to break anything. The example of a ball that we should keep in the air all the time caring that it doesn't fall on the ground is much better. If we do not keep it in the year, this will be the end for us.

Article of the Day; April 11, 2010

Do what you can and the Lord's salvation is in the twinkling of an eye. The important thing that stands before you today is the unity of friends. Toil in that more and more, for it can compensate for all the faults.

The Rabash, "Unity of Friends"

No work is hard or easy by itself, everything depends on importance of the goal, and this importance depends completely on the group. I cannot accuse anyone, we are all together. If every one of us thinks constantly during the reading: "It is important to me, I desire that, I must do that, where is everyone else to support

me? I wish to support everyone, as I must think about them", it is enough. By doing that one realizes his aspiration toward unity, and the *Zohar* coincides completely with this intention and adds power to it.

Shabbat page; March 12, 2010

We have gathered here to establish a society for all who wish to follow the path and method of Baal HaSulam, the way by which to climb the degrees of man, and not remain as a beast, as our sages said (*Yevamot*, 61a) about the verse, "And ye My sheep, the sheep of My pasture, are men." And Rashbi said, "You are called 'men,' and idol worshipers are not called 'men.'"

And love of others can only be with revoking one's self. Thus, on the one hand, each person should feel lowly, and on the other hand, be proud that the Creator has given us the chance to be in a society where each of us has but a single goal: for Divinity to be among us.

And although we have not yet achieved this goal, we have the desire to achieve it. And this, too, should be appreciated by us, for even though we are at the beginning of the way, we do hope to achieve the exalted goal.

The Rabash, "Purpose of Society"

We are living in an era when millions of people around the world are waking up to the desire for spiritual ascent and are walking side by side with us. Studying Kabbalah on an individual basis has become a thing of the past. Today we are returning to Abraham's original intention to offer correction to *all* Babylonians.

Laitman.com; January 3, 2010

We must understand how one can help his friend. Is this where there are rich and poor, wise and fools, weak and strong? But when all are rich, smart, or strong, etc., how can one help another?

We see that there is one thing that is common to all—the mood. It is said, "A concern in one's heart, let him speak of it with others." This is because with regard to feeling high-spirited, neither wealth nor erudition can be of assistance.

Rather, it is one person who can help another by seeing that one's friend is low. It is written, "One does not deliver oneself from imprisonment." Rather, it is one's friend who can lift his spirit.

This means that one's friend raises him from his state into a state of liveliness. Then, one begins to reacquire strength and confidence of life and wealth, and he begins as though his goal is now near him.

It turns out that each and every one must be attentive and thinks how he can help his friend raise his spirit, because regarding the mood; anyone can find a needy place in one's friend, which he can fill.

The Rabash, "He Helped Everyone His Friend"

❖ *Spreading the Wisdom*

All the Kabbalists dreamed of our generation, when the whole of humanity could discover the wondrous things they already had. They prayed that through reading the authentic sources they had left for us, we, too, would achieve bonding with the Upper Force, as did they. In his commentary on *The Book of Zohar*, Baal HaSulam threw us a rope, “a life buoy.” In doing so, he paved our way to a future of abundance and prosperity.

Baal HaSulam called upon us to give greater weight to engagement in the wisdom of Kabbalah, and accelerate the spreading of the wisdom. He knew that only the wisdom of Kabbalah could elevate the world to the spiritual realm and into the eternity that Kabbalists had been experiencing throughout the generations.

Webster’s Dictionary defines a generation as “a group of individuals born and living contemporaneously (at the same time).” In Kabbalah, however, a generation is a *spiritual* phase. According to great Kabbalists such as the Holy ARI, our generation – our spiritual phase – began in the sixteenth century.

The longer we wait with the spiritual ascension our generation is meant to achieve, the greater will be our discomfort. The spiritual realm, which determines what happens in our world, will increase its pressure on us until we decide to achieve this realm for ourselves.

Laitman, Prologue to The Zohar, p. 13

I really advise and ask our entire group abroad, as well as here, in Israel, especially in Israel (as it is written in our origins, here we determine the entire order of world development) that everyone tries to find new ways and kinds of dissemination, in order for us to be closer to people, so that they understand and accept us. It is very important! Our current state really calls for that and presents good opportunities for us to accomplish it! If we are not able to use this correctly, it would be much more difficult for us to accomplish that afterwards.

Article of the Day; March 14 2010

One needs to lack spirituality. This depends on how quickly his point in the heart is revealed and how broadly we are able to disseminate the science of Kabbalah. Without the dissemination of this knowledge, spiritual deliverance cannot occur. A person is incapable of inventing a method of revealing spirituality on his own; one needs to receive it somehow. Therefore, Baal HaSulam called the dissemination of the science of Kabbalah “The Messiah’s Horn” since without this the world has no chance to change for the better.

*1st part of the Daily Kabbalah Lesson, The Zohar;
April 4, 2010*

Our generation stands at the very threshold of redemption, if we only know how to spread the wisdom of the hidden in the masses.

Baal HaSulam, "Messiah's Horn"

According to the spiritual law – the law of Nature – everything that happens in the particular happens in the general as well, and vice versa. In our time, an individual exodus from Egypt (exodus from egoism, crossing the *Machsom*) is no longer possible; the exodus can only be general.

The science of Kabbalah describes the process of exodus: The nation has the spiritual leaders, such like Moses and Aaron, yet it escapes from Egypt in its entirety. In other words, by connecting with each other, a large number of people come out of the exile. They rise above their egoism particularly by interconnecting, helping each other, and escaping from Pharaoh (our ego) together. That's why specifically disseminating the science of Kabbalah and connecting among us can bring us redemption and take us out of Egypt.

Laitman.com; April 1, 2010

We should care more and more about our internal unity, along with our external dissemination and find new avenues for it. External dissemination should originate from our internal unity. Why did we achieve such success at our convention? Because our successful internal unity has "splashed" outside. Baal HaSulam writes that this is the way it should be, that internal "springs" splash out as a result of internal unity. This is what is called dissemination, not when I forcibly send out

certain materials. Splashing out of spirituality is called dissemination and we should care about it.

Article of the Day; March 9, 2010

If we will come to widespread dissemination of this principle, as a cure for all our problems, then we'll succeed. We only need to make attempts to achieve it and the Upper Light will do everything else for us. To the extent of our efforts it works through us, on ourselves and the whole world.

Baal HaSulam attempted to disseminate Kabbalah to the people some time ago, but he had no success because the time had not come yet. At that time, all that he wanted to do didn't work out. However, everything that we now do in this direction is successful. It is evident that we are receiving a blessing from Above, and everything depends on us.

Let us hope that together with all our groups and friends around the world, we will bring the world to correction.

Laitman.com; March 15, 2010

"I told all the students that are in the groups in Israel and all over the world a long time ago that they should write articles, write an article once a week. This is internal dissemination, this way each one can do it within the internal system

and be connected to all of the souls, because your desires, and your thoughts, are connected together.

It doesn't matter whether the article is published on the Internet or not, rather it is your desire that is operating – there is a more internal net, on top of the Internet, its true, spiritual, and strong, and you can either participate in it or not.

If you wrote an article, you have exerted your weekly efforts, and by doing so you bestow your effort through the entire system of connection between us. Now everyone has an opportunity to participate in this, and please don't miss out on it – this is something you have to do, I am only giving advice.”

Article of the Day; April 9, 2010

We have entered a new period, a stage of general correction. Today the spiritual calculation isn't made for us as individuals. Rather, what is important is the degree to which we trigger general changes, turning ourselves into conductors of the Light to pass to other souls.

This is why Baal HaSulam and other Kabbalists write about the necessity of wide dissemination. We have to correct the entire common *Kli*. Therefore, the calculation isn't based on a single individual, but should account for the whole body.

Prior to the period of the Ari, the stage of general correction wasn't revealed yet. However, the new laws are already in effect during the last phase. We have discovered that we are one soul and this soul has to cure itself, whereas in the past everyone evolved individually.

Individual calculations have ended, paving the way to the common interests of the united whole. The individual profit is in the success of the wide dissemination. Thus, general advancement is more important than taking care of oneself.

Laitman.com; March 3, 2010

We should disseminate as much as we possibly can, doing our best to convince people. We should stop at nothing, as dissemination is the most important for us. It means that we are primarily responsible to give a hundred percent of our hearts and souls to these activities. Besides we should be careful not to allow our dissemination to be ahead of the world's development and decline.

You should not do anything else and you should not appeal to any person directly, you should just work internally and this would change the entire world. There is the key, which demands from us nothing besides

internal work, and this puts us in the center, and, thus, we are either the guiltiest or the worthiest.

Article of the Day; March 15, 2010

Lately, as the systematic global crisis becomes more apparent, there is a sense that it's necessary to create a proper system of global functioning. Baal HaSulam writes that we have to transform our society according to new conditions, which are nature's demands. The crisis is making it apparent that we have to become similar to nature or the general interconnection.

I see that it is possible to gradually implement relationships of love and bestowal which are similar to nature. This can be done in the virtual realm; there all the people in the world can feel connected with one another and experience their existence together. Out of all the existing means of communication, only the internet can serve as this place of connection; it can't be done through television, newspapers, or books.

Only the World Wide Web, the internet, can satisfy the demands of dissemination and unification in order to create a global system of upbringing for children and adults alike. Only it can provide the global connection in order to form a common force of unity. Then we will all

feel each other through the channels of connection, and reach a spiritual connection.

Laitman.com; April 6, 2010

❖ **Inner Work**

We are not studying any hidden secrets in the science of Kabbalah; we are studying ourselves and the Creator. We get to know Him by virtue of the Kabbalists' explanations of what we should ask from Him. The Light that Reforms will do all the rest.

This does not need to be studied in the books. The books simply attune us and develop our sensations. A person is taught all the rest by his soul. And you don't need a great mind to learn; just keep going and it will happen!

Laitman.com; January 17, 2010

When we first approach the study, it seems to us that we are ready; we want to advance, and to break through all the barriers. But after a while, we discover that it is difficult to progress, that the matter diminished; that the path is not quick, simple, or clear; that all of a sudden there are problems in the family, at work, and that numerous other excuses appear. But we must understand that during those moments, we will have something to draw the Light that Reforms upon.

Daily Kabbalah Lesson; October 13, 2009

It appears as though we depend on the desire from Above, for the Light to awaken us. However, when we begin to work below, we bring the awakening from Above.

Concerning the "awakening from below" and "awakening from Above," it is written, "I am the first and I am the last." This means that all is done by the

Creator. It's obvious that everything begins with the Creator; however, it is necessary for us to become involved in the process. At the beginning of one's spiritual work and at the very end, a person receives help from Above, but everything else depends on him.

This is exactly the place where we usually become lost. When a person is at the lowest point of his fall, he is unable to climb out of it by himself, about this it is written, "A prisoner cannot liberate himself from the prison." But if he is thrown the end of a life-line, then the rest depends on him (he has to grab it himself). He is accountable as to whether or not he has used the opportunity correctly.

Laitman.com; March 19, 2010

When one intends to study the Torah, he should keep the goal, the reason for which he intends to study, before his eyes. The goal, that is, the benefit which he wants to extract from the Torah is the Light that Reforms that's in it.

Rabash, "The Meaning of Torah and Work on the Creator's Path"

Man must be in inner work 24/7 - he should make the effort to be together with those same points and thus organize a single big spiritual force, where the quality of bestowal will be revealed according to the strength of everyone's desire. Everyone has a point in the heart. Do you wish to connect them? Out of your desire for them to connect, they connect and connect and connect and that creates an explosion, like in an atomic bomb.

Daily Kabbalah Lesson; September 22, 2009

If one does not have any desire and craving for spirituality, if he is among people who have a desire for spirituality, if he likes these people, he too, will take their strength to prevail, and their desires and aspirations, although by his own quality, he does not have these desires and cravings and the power to overcome. But according to the grace and the importance he ascribes to these people, he will receive new powers.

Baal HaSulam, "He Did Not Say Wicked or Righteous"

It turns out that our actions with children during the earthly upbringing are completely equivalent to the influence of the Light upon us in the spiritual upbringing. In other words, upbringing by the Upper Light is completely natural.

When a baby begins to repeat the things we say and do, he says and does it all incorrectly. Yet, we understand that this is how it should be and in this manner, he grows. This is exactly how we develop in spirituality as well. Therefore, we have to let *The Book of Zohar* and the Light contained in it influences us and "mold" us, making us similar to the Creator.

This is the natural path of entering a new world. We aren't aware of the process that took place when we were children because we were taught by adults

through feelings and the mind in a language we understood, while assimilating and accumulating knowledge.

This is why we read *The Zohar*. Regardless of how much we understand or feel it, it works within us as a miraculous force (*Segula*). This is the same miraculous force that operates in our material lives when we raise our children. It seems like a miracle to us, but it is completely natural and regular.

Laitman.com; March 11, 2010

If you see that exile means that you are enslaved to self-love, and redemption is when you acquire the force of love for others, the ability to unite and become a single soul the way it was before the breaking of Adam, in order to reveal the Creator inside the unity, then you really feel the exile and are ready for redemption. And then it comes to you!

If you have prepared your desires, then the Light that Reforms comes to you and leads you out of egoism. Everything depends on your desire to come out of your egoistic concerns to freedom. This is the purpose of the exile, and this is why we are not ready for redemption-because it consists only of this. Spirituality is bestowal. If we desire it, it means we are ready to be freed.

The Daily Page; April 13, 2010

A person who encounters Kabbalah brings Light into his life, with Light being the only positive force that exists in reality. A person then begins to see everything that happens as development through cause and effect, and he begins to see all of his problems correctly - as directing him to the goal. Kabbalah gives him power and reason to control his fate. It gives a person the Upper Light and teaches him how to control it (within the permitted limits and circumstances). All of this begins with one first encounter.

Laitman.com; September 10, 2009

We don't have to wait for the whole world to awaken to the spiritual correction. Rather, the people who have already awakened must create a pact or correct union among themselves, and advance in this manner. Then more and more people will gradually begin to join this union.

Our concern should be how to attain unity among those who are able to accomplish it and how to connect all the organs of the common organism together. They will breathe new life into the organism and will deliver the Upper Light to us, which will begin flowing through the whole organism. Then, thanks to the work of this spiritual center, the Light will spread through it to the entire common system, and all the other souls will awaken as well.

BB Today; March 17, 2010

The essence of one's work should be how to come to feel taste in bestowing contentment to one's Maker, since all that one does for oneself distances him

from the Creator, due to the disparity of form. However, if one performs an act to benefit the Creator, even the smallest act, it is still considered a *Mitzva* (commandment/precept).

Hence, one's primary exertion should be to acquire a force that feels taste in bestowing, which is through lessening the force that feels taste in self-reception. In that state one slowly acquires the taste in bestowing.

*Baal HaSulam Shamati #12,
The Essence of One's Work*

We have to understand that we make all the discernments within us, while reality itself does not change. I am in the World of Infinity even now, and nothing can ever change in the existing reality. The only thing that changes is my own perception, sensation, awareness, understanding and assessment. These changes are what I feel.

Laitman.com; March 23, 2010

Therefore, we must ask, why then, did the Kabbalists obligate each person to study the wisdom of Kabbalah? Indeed, there is a great thing in it, worthy of being publicized: There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the Lights that surround their souls.

This means that every person from Israel is guaranteed to finally attain all the wonderful attainments that the Creator had contemplated in the Thought of Creation to delight every creature. And one who has not been awarded in this life will be granted in the next life, etc., until one is awarded completing His Thought, which He had planned for him.

And while one has not attained perfection, the Lights that are destined to reach him are considered Surrounding Lights. That means that they stand ready for him, but are waiting for him to purify his vessels of reception, at which time these Lights will clothe the able vessels.

Hence, even when he does not have the vessels, when he engages in this wisdom, mentioning the names of the Lights and the vessels related to his soul, they immediately shine upon him to a certain extent. However, they shine for him without clothing the interior of his soul, for lack of able vessels to receive them. Yet, the illumination one receives time after time during the engagement draws upon him grace from Above, imparting him with abundance of sanctity and purity, which bring him much closer to achieving perfection.

Baal HaSulam, Introduction the Study of the Ten Sefirot, Item 155

To perceive beyond this level requires changing one's properties. I perceive the Light in my desire to the extent of my similarity to the Light. It depicts various images and forms for me. What does it mean that, now, I exist in this world? It

means that the Light shines in my properties and what I observe in them is my reality.

If the Light shines for me more and my properties change, I will rise to a higher level which is higher in quality and closer to the Light. By shining in my more corrected and improved properties, the Light will give me the perception of the upper rung or the Upper World. Everything is pictured in a person's properties.

Laitman.com; March 25, 2010

The essence of one's work should be how to come to feel taste in bestowing contentment to one's Maker, since all that one does for oneself distances him from the Creator, due to the disparity of form. However, if one performs an act to benefit the Creator, even the smallest act, it is still considered a *Mitzva* (commandment/precept).

Hence, one's primary exertion should be to acquire a force that feels taste in bestowing, which is through lessening the force that feels taste in self-reception. In that state one slowly acquires the taste in bestowing.

Shamati #12, The Essence of One's Work

For us to reveal the Creator, He created us in such a way that we "float" in Him like bread crumbs in a broth. If I come out of myself (of egoism) and desire to connect to Him, to the attribute of bestowal, it signifies that *Malchut* begins to connect to *Bina*.

Once I'm ready to be outside of myself, *Bina*, the Creator or the force of the Light that Reforms, acts upon me, enabling me to do it. Then I can truly come out of myself and start connecting with the others. Yet by doing so, I don't connect with them directly (it's impossible), but do so through the Light, *Bina*.

How? I connect to *Bina*, and then the power of *Bina* "comes back" to me. It means that *Malchut* begins to receive into itself the property of *Bina* and can then work with the intention for the sake of bestowal. To the extent that *Malchut* has such a power, it starts feeling the powers of the others.

My coming into *Bina* and receiving the property of bestowal from it is called "repentance from fear." Coming out of me with my corrected *Malchut* and beginning to work with the others is called "repentance from love."

Laitman.com; March 24, 2010

Hence, when one is studying Torah, he should study *Lishma*. This means that he studies with the intention that the Torah will teach him, meaning as is the name of the Torah, which means "instruction." And because "the Torah, Israel, and the Creator are one," the Torah teaches one the ways of the Creator, how He is clothed in the Torah.

*Baal HaSulam, Shamati #78,
The Torah, The Creator and Israel Are One*

It seems to us that the mixture of the languages happened for the sake of separation. It is not true. It occurred intentionally to make our connection possible at the spiritual level rather than at the level of “everyday common language.” It is worth confusing our worldly relations to the extent of being unable to communicate with each other if, as a result of this confusion, we wish to attain a “heart-to-heart connection.”

Laitman.com; March 22, 2010

If I read a book and I don't understand it, it is because my desire or my sense (*Kli*) does not perceive what is written in the book. How can I perceive it? This is possible only if some force comes and changes my desire. After all, my reality is clothed in my desire. The Light that shines within the desire creates all these forms for me. My perception and understanding change only if my desire changes. Therefore, all my aspirations, all my appeals are to the Light, for it to change these forms for me. In response, it changes them by changing the desire.

Within an improved desire I begin to feel new, more perfect qualities, the next degrees. Always the Light itself is constant. To the extent that our desire changes, we will begin to perceive a new and different reality. This is precisely what we need. After all, everything is a result of a change within the desire. And this change is performed by the Light.

Laitman.com; March 22, 2010

Joy is considered love, which is existence. This is similar to one who builds a house for oneself without making any holes in the walls. You find that he cannot enter the house, as there is no hollow place in the walls of the house by which to enter the house. Therefore, a hollow space must be made through which one will enter the house.

Hence, where there is love, there should be fear as well, as fear is the hollow. In other words, one must awaken the fear that one will not be able to aim to bestow.

It follows that when there are both, there is wholeness. Otherwise, each wants to revoke the other, and for this reason one must try to have both of them in the same place.

This is the meaning of the need for love and fear. Love is called existence, whereas fear is called dearth and hollow. Only with the two of them together is there wholeness. And this is called “two legs,” and precisely when one has two legs can one walk.

Shamati #11, Joy with a Quiver

It seems to us that a corrected soul is some isolated part of the system. However, this is incorrect. The whole system of souls is integral, like a holographic picture, each part contains the whole picture. On the other hand, every part is present in

the whole picture as well as in each of its parts. I am part of the system of souls, the whole system is within me, and I am also included in each part of the system.

The soul is not a unit of the whole – it is “dispersed” into the whole system of creation. It penetrates the entire *Malchut* of the World of Infinity, with its qualities. This holds true for every one of us. When each person supplements everyone else, we get one large sphere of souls, where the system of Rashbi (author of *Zohar*) acts in providing correction for it. It is through this system that we receive the Light that corrects and fulfills us.

Laitman.com; March 16, 2010

The spiritual goal is unity—the unification of a person who aspires to the Creator, the Light of Correction, and the Creator into one whole. A person has to remain inside this goal in every state and at every moment. Then he will advance toward it.

But how can he advance if he is already inside the goal? Where can he keep advancing if he has already "caught" the goal right now, at this very moment? The answer is that a moment later he will receive a greater desire to enjoy, and then he will have to "catch" the goal once again. That is how we advance, step by step.

Don't think that the goal is shining for you from somewhere far ahead and you will reach it one day. You have to attain it right here and now, and not a moment later.

The Daily Page; March 21, 2010

A child is included in the whole world and grows with his generation. He doesn't start from the beginning, from the primordial state of 20,000 years ago. He joins his modern generation at their level of development with all their advancements. He immediately falls into our contemporary degree, surrounded by computers, cell phones, and mp3 players. We give him all the best things that we were able to create.

In spirituality it works exactly the same way. When “children” come, when they have just been “born” and don't have anything, we must provide them with everything that befits our generation of mature students.

They will assimilate it all quickly and grow even higher than us.

Laitman.com; March 13, 2010

We can change only under the influence of the Creator's Light, by receiving His properties from Him. Hence our only task is to cultivate a desire to change. As soon as this true desire appears within man, the Creator will immediately give him the strength needed for its realization. So the problem is not how to realize a prayer; it is, rather, how to attain it, how to formulate one's request for the strength to become like the Creator!

M. Laitman, PhD, The Zohar: Annotations to the Ashlag Commentary, p. 473

❖ *Various*

“Abraham” is the first spiritual property that we reveal within. It is the main quality of bestowal, *Hafetz Hesed* (one who wants mercy). When Abraham reaches “old age,” meaning that a certain stage is completely revealed to him, a new state emerges which is fundamentally opposite to the preceding stage.

This is a process in which Abraham continuously raises himself above his previous desire associated with Babylon before attaining the next stage. First, he distances himself from all the forces and desires of Babylon’s inhabitants who worship other gods. When he detaches himself from it, he leaves that place or stage, and a new stage emerges. On this new stage, the cycle repeats. Once again he reveals the desire within, which returns him to the previous state he just left.

Since he is continuously growing above desires qualitatively, it only seems like a new stage emerges. A desire reveals itself on the “left side” opposite to Abraham, yet, at the same time, it is his “son,” which means it is a consequence originating from Abraham. This is how “Isaac,” which signifies the left line, *Bina, Gvurah* (prevailing, overcoming), emerges as the source of all impure forces associated with the left side (*Klipot*).

Laitman.com; March 26, 2010

The entire world should start feeling as one group where everyone depends on others, according to the law of mutual guarantee, otherwise we would simply die. As it is said:” ... or this will be our burial place.” Today the entire humanity is in such state. You would not reach our Goal until we connect everyone as one man with one heart. This system should answer this request by its every action. It should more and more and more move the humanity toward having “one heart”. Now only this should become our goal in every action, even the smallest one.

Article of the Day; April 7, 2010

The most important thing in spiritual development is educating children and adults. A person needs to be educated for a new reality. Gently and lovingly, the world in which he exists needs to be opened for him, so that he can understand the reasons for suffering, and so he can acquire a positive goal. This development needs to occur warmly, like in an incubator. In such a loving way, a person will feel that it is worthwhile for him to open up his eyes slightly in order to find out how to realize his life in a better way.

Laitman.com; March 23, 2010

As opposed to all Kabbalists before him, Baal HaSulam elevated Kabbalah to the level of a modern scientific method. He described it in modern language and as such, he gave us the opportunity to use it to change the world.

We have come to the complete destruction of the previous social system but still don't know how to build a new system. It is this state of not knowing that could lead us into a world war.

This is why the science of Kabbalah is being revealed now. It explains how we can correct all of what was built on the basis of human egoism. The only thing we have to do is to fulfill the method that will allow us to build new, appropriate connections between us. Then we will be aligned to the new integral, global world.

Laitman.com; June 18, 2009

