

The Daily Page

June 3, 2010

*Taken from the Daily Kabbalah Lesson
of Dr. Michael Laitman and Bnei Baruch*

Where To Flip Your Main Switch

Baal HaSulam writes in the *Introduction to the Study of the Ten Sefirot* that if a person is engaged in the Torah (and Kabbalah) for the sake of some reward for his egoism, then it is like “a maid who inherits the mistress.” What does this mean?

There is an opportunity to draw the Surrounding Light upon oneself through engaging in the Torah. However, its impact could be two-fold, depending on my intention. Instead of correction, it can make me even worse, as a “handmaid who inherits her mistress.” Instead of ascending and becoming similar to the Creator, the quality of bestowal, I submerge myself deeper and deeper in egoism and love for myself.

Why are we given these opportunities? Isn't it enough to simply study Kabbalah or the Torah? It isn't enough to simply study. The intention defines what will become of a person, and it is the most important. It is here where the freedom of choice lies, where to switch myself under the influence of the Upper Force: either downward, to the reception, toward my egoism, or upward, toward bestowal, toward the Creator.

The Torah itself (the Upper Light) is neutral; it can be either the elixir of life or the potion of death. (A person doesn't perceive that he is spiritually dead.) As you decide and choose, so it will be!

It all depends on my attitude to the Upper Force; for instance, the force of electricity can either heat or cool. The choice is yours. You can study Kabbalah (the Torah in general) only if from the very beginning you establish an objective to attain bestowal (*Lishma*). Otherwise, you should not even open the book. Naturally everybody starts this studying egoistically (*Lo Lishma*). We don't have any other choice; we were born in this egoism. However, we must be clear that we desire to attain bestowal. The Torah is given to us solely for this purpose: “I created the evil inclination and handed down the Torah for its correction.”

This is what we must teach first of all. This is the prime directive in the upbringing of a person, in kindergarten, school, and society. He has to understand that he is growing up in order to unite with all the others as equals, in absolute mutual bestowal. And when, gradually, his desires become disclosed, he has to start learning Kabbalah in order to learn how to correct his egoistical intentions into altruistic ones. This is called to come from *Lo Lishma* to *Lishma*.

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This concerns adults and children alike. Primarily, we must explain to a person that Kabbalah and the Torah are handed to us solely for the purpose of changing our nature. There isn't any other purpose! Otherwise, a person will only increase his egoism with its help, wishing to receive this world and the future one for himself.

-from the 3rd part of the [Daily Kabbalah Lesson 6/03/10](#)

Tempted By A Tiny Spark Of Light

Question: How is it possible that someone could use Kabbalah and the Torah egoistically? Can someone who doesn't possess a spiritual screen and the force of bestowal draw the force of the Upper Light for his own sake? Isn't there is a whole system of worlds and restrictions to prevent us from receiving the Light egoistically?

Dr. Laitman's Answer: If you pick up the Torah and wish to receive power from it, you will get it since you are reading the primary source related to the spiritual world. It was written by a person who was in the process of attaining the Upper World. If you use it individually, in order to fill your egoism, for the sake of your own purposes, then you are using only a miniscule amount of the force it contains.

Even still, we do see how much more egoistical it makes people when the place of the "mistress" is taken by the "handmaid." A person not only doesn't receive correction from it, he becomes even worse! He thinks that now he owns this world and the future one, and that he deserves a reward; he feels proud before others and considers himself a chosen one, who is above them.

It is the Torah who is doing this to him; it becomes a deadly narcotic for such person. If, however, he wishes to use the Torah correctly, he does so in the group that builds itself as a common soul, as written about when receiving the Torah: as one man with one heart. This is the kind of engagement for which the Torah is given; otherwise, we are warned: In it there will be the place of your (spiritual) death!

-from the 2nd part of the [Daily Kabbalah Lesson 6/03/10](#)