

The Daily Page

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

Bestowal Has A Thousand Names

All words are names of the qualities of *Malchut*; this is the only thing we read about in books of Kabbalah. You might object because the letters originate in the following way: nine come from *ZAT de Bina*, nine come from *Zeir Anpin*, and just the last four letters of the alphabet are contained in *Malchut*. So why do all the words come from *Malchut*? It's because we receive everything as an imprint in *Malchut*, no matter where it comes from.

Every name is the will to enjoy through the action of bestowal, meaning through reception for the sake of bestowal. The intention to bestow is what gives the desire a specific form. We don't name the desire and the Light themselves, but their connection, the relationship between desire and Light. Only it has a name.

For example, a "plant" is not just a desire to enjoy, but a desire that contains the force of the Light that forms it into a plant, which is a desire of the vegetative type. The original *Kli HaVaYaH* is not yet a name, but just its basis. Names are fulfillments that are contained inside this name, or the Lights that can clothe inside this matter according to equivalence of form. This is why all the names come from *Malchut*.

"Come And See" A New Reality

Our entire problem in spiritual advancement is that we approach Kabbalah, the revelation of the Upper World, as if it were a scientific theory that we must attain with our mind and actualize with our own forces. However, Kabbalah offers us something completely atypical—the chance to acquire new qualities. And as long as a person does not acquire them, he will not find out what Kabbalah talks about.

All of Kabbalah is the method of developing a new quality in a person, the quality of "love for one's neighbor." It is also called "the Creator." Thus, Kabbalah is the method of going from a total negation of Him to His full revelation. Our initial "earthly" feelings and mind do not bear any relation to the revelation of the Creator. The revelation of the Creator is the creation of His quality inside a person. Kabbalah is the method to form the quality of bestowal within us, the state of the Creator.

Our entire reality consists of two components: feelings and mind. When a person creates the image of the Creator within himself, he acquires a new mind and a new feeling instead of the previous ones. That

is how he goes from the perception (or sensation) of this world to the perception (or sensation) of the Upper World.

The new sensation inside a person is called the Creator, "*Boreh*," which means "come and see." It is also called the soul.

The main challenge for a person who begins to study Kabbalah is the inability to connect all of his development with the Light that has to change him, with the force that has to bring him a new mind and feelings. We cling to external forms and aspire to perceive the text that was written by Kabbalists with our earthly feelings and mind. We try to adapt spirituality to our earthly existence. However, in all the books of Kabbalah, not a word speaks about our world. Our state is necessary only in order to attract the Light that Reforms through studying in a group. Our task is to expect for the birth of new feelings and a new mind within us, which will give us the perception of the new reality.

Our entire battle with our nature amounts to finding new instruments of perceiving the world, and then perceiving and attaining through them.