

The Daily Page

September 05, 2010

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

The Main Witness

There are two states in the advancement toward the spiritual goal. The first state is when a person has the sensation, the force, and the support of the group and the Creator. A person feels the importance of the property of bestowal, and this pushes him to draw closer to the Creator.

He has the sensation and the desire; the Creator shows him that it's worthwhile to work on the spiritual goal. A person feels that there is a reward, meaning that he does not depend on faith: the property of bestowal within him. **The sensation rouses love of friends and of the Creator.**

In such a state, a person makes a covenant about love of friends and the Creator forever, for the future. What is this covenant with? It can't be the Creator because in a state of descent, when one will distance himself from the Creator, he won't feel His closeness, and the Creator won't bind him.

That's why the covenant has to be made with the group that can be felt in a state of descent as well. Through the group, we reach the agreement with the Creator: To always go by the path of bestowal to the Creator and the group. The group is a guarantee of the covenant. By making a covenant the entire group pledges to support each other and always hold the intention to bestow. They receive the Creator's help to the extent of their connection.

The second state comes after some time, when the state of excitement and connection is replaced by indifference, inability to feel any importance of the goal, the Creator, or the reward for a good attitude toward the friends and the Creator. A person is unable to think about love, connection, and bestowal.

A) If a person does not receive support from the group, he falls,, thinking that the Creator is unimportant and that there is no fulfillment or reward. He might leave the path altogether.

B) If the connection with the group awakens and attracts him, he is unable to drop everything and remembers the covenant that he has made. In a state of descent, the importance of bestowal vanishes since the reward disappears. And here a mutual guarantee, covenant, and connection with the group have to come to one's aid.

In this way, a person returns to the covenant, to the state of goodness, love, and connection. He remembers that he has to go by faith above reason, above his current state of indifference as though the sensation that once gave him strength does exist and is even stronger!

In this way, a person wants to go by "faith above reason" (bestowal over reward). He then understands that he can receive strength from the Creator. And this brings him to a prayer.

From the 1st part of the [Daily Kabbalah Lesson 9/5/10](#), "What is the Matter of My Making A Pact in the Work"

All the Wicked and the Righteous Are Within You

***The Zohar*, Chapter "VeYechi (And Jacob Lived).", Item 193: In regards to the rest of the wicked of the world, it does not say, "And the thing which he did was evil in the eyes of the Lord," but here it is written, "And Er, the firstborn of Judah, was wicked." What he did was wicked in the eyes of the Creator because it is written, "And he spilled it on the ground."**

The ladder of the spiritual degrees by which we ascend from our world to the World of Infinity consists of 125 degrees (states), which themselves are divided into a multitude of different states. Each state consists of a vessel and the Light in it.

Hence, based on what's written in the Torah, if I am at the degree of "Er," I perform an action called "he spilled it on the ground." And if I'm at the degree of Jacob, then, according to this degree, I form the three lines.

Therefore, when we read *The Zohar* we need to realize that in a given state a person enacts an image called Moses or Aaron, Abraham or Pharaoh, Bilam or Balak and performs actions inherent in each of them. These images refer to a person's inner states which he has to undergo, receiving an impression from his "evil inclination" and the Light that Reforms. The sum total of these images and acquired forms is later accumulated into a general image of similarity to the Creator.

All the righteous and the wicked unite in it with all the voids (vessels) coming from the states of the wicked and all the corrections and fillings with bestowal from the states of the righteous. And thereby a person rises in Infinity.

From the 2nd part of the [Daily Kabbalah Lesson 9/5/10](#), The Zohar