

The Daily Page

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

The Golden Agreement

“Preface to the Sulam Commentary,” “Three Come Out of One, One Exists in Three,” Item 52: Thus, it has been explained that the second discernment in raising *MAN de Zeir Anpin* to *YESHSUT* is to unite the two lines of *YESHSUT*, right and left. They can only shine through the *Masach de Hirik* in *Zeir Anpin* (Item 39), which completes the middle line in them and determines the two lines of *Bina*....

There are two lines in *Bina*: the right line, which is *Hassadim* (Mercy) and the left line, which is *Hochma* (Wisdom). They are not able to unite. In fact, each is ready to completely occupy the desire 100% by itself. They remain in opposition to each other.

However, they cannot emanate without each other! They both come from Above, but the right line, as if, says: “How is it possible without bestowal? Isn’t bestowal the purpose of creation?” Whereas the left line, as if, contends: “I am the foundation of creation! I am the Light of *Hochma* that must be revealed in it! How can it be without me?”

And so they argue with each other, without the possibility of compromise or reconciliation. Yet, in their agreement lies the solution: reception for the sake of bestowal.

To facilitate agreement, a third factor is necessary. This third factor allows each one to budge from his strongly held stance and to understand the other. The solution lies in the middle. The solution is not a compromise! Rather, it is a unique and remarkable opportunity to understand one another, to clothe in one another, and to arrive at the golden agreement.

Before the middle line, everything that existed was the qualities of the Creator. Creation begins with the middle line which allows the union of bestowal and reception. This is the form in which the creature can fully participate in bestowal and can become similar to the Creator. It is like a child who unites his parents (the two opposite lines of the Creator), and makes them one family.

-from the 2nd part of the [Daily Kabbalah Lesson 6/08/10](#)

All Of Our History Is Only Preparation For Ascension

The Zohar, Chapter “VaYigash (Then Judah Approached),” Item 102: ...“A voice is heard in Ramah [also means ‘height’ in Hebrew]” Voice is the *Nukva* which ascended and is heard in Bina, which is called Ramah (the height), the Upper World. “In Ramah” means that the *Nukva* dresses *Bina*’s left line, as it is written: **“And in that day did the Lord, the God of hosts, call to weeping, and to lamentation...”** This is caused by the awakening of the large vessels that are located there. They block all its lights, and this is the second correction. Then, **“The river shall be drained dry.”** meaning the two Temples are ruined.

The breaking of the common soul was necessary for its later correction, so that through the process, the design of the Creator could be understood. In the science of Kabbalah, we study everything that happened in the Upper Worlds, all the preparation for the creation of our world. Only beginning with our world, do we start the corrections, which occur from below upward.

We should view our history exactly like that. The ruining of the First and the Second Temples and all that we have gone through in the past was only the preparation performed from Above downward. And only now are we beginning the correction, the ascension from below upward.

As written in *The Introduction to the Study of the Ten Sefirot* and the “Preface to the Science of Kabbalah,” all that takes place in the Upper Worlds, including the breaking of the common soul, was implemented from Above downward by the will of the Upper Force without any interference by the lower.

The lower begins to act only now, after the mixing of all the desires and after the last exile, now when the possibility of (space for) free will arises, now when *The Book of Zohar* is revealed, and now that all the conditions for ascension have been arranged.