

The Daily Page

Taken from the Daily Kabbalah Lesson of 9 September, 2009

Bottom Line, What Should Be Done?

Question by a Student: A complaint constantly heard regarding the wisdom of Kabbalah is that compared to other methods, it is not clear what one needs to do. So what should one do?

Answer by Dr. Michael Laitman: In our method it truly isn't clear what needs to be done, because we are taught about the quality of bestowal, and this is something that is concealed from our eyes. My body has no part in this. I must influence my heart, all of my desires, through my intention. I need to enter my heart and start seeing inside it various discernments – how I twist it one way or another toward other people, toward the Creator. The heart needs to expand. It needs to be like a factory, like a lab. I must add strength to it, desires, mix them together... And then one's heart expands by the Upper Light.

The entire spiritual dimension does not belong to corporeal actions. It lies within the person only – there we connect to the hidden forces which operate the matter out of the matter. Therefore they are right when they say: tell me what to do! Show me the milestones according to which I'll be able to measure my advancement! But there are no such things.

This is a sign that you must search for new discernments during the advancement – spiritual discernments rather than corporeal ones. And they will be signs of bestowal: even though I do not gain a thing out of it, I participate, and even though I do not gain a thing out of it, I accept the Kabbalists' words – I open the book in which I can find the *Ohr Makif* (Surrounding Light), and I don't know what it is, but I want to be under a live waterfall, I want these Lights to influence me, I want them to brush against me, to peel off my *Klipa* (shell).

It is as if you are in a dark room. You have discernments while in there, yet they still emerge from the dark. Therefore the complaints are correct, but no one will answer them. By screaming and demanding, you advance and reach a correct demand **toward yourself**, because you have no one else to demand it from. Everything is in front of you – the Light, the dissemination, the group, the teacher. A person must only arrange himself properly toward all the means, so that they will influence him in the most efficient way.

--Taken from the Preparation to the Lesson

The Correct Attitude For The Inner Change

Question by a Student: If the Light does not change, then what motivates the changes?

Answer by Dr. Michael Laitman: The *Reshimot* (reminiscences). The voltage from the power plant does not change, but you are there like a resistor that changes it to 220 volts. You have changed the system's impression, as a result of the inner change that you made in it.

In the same way, there is an Upper Force, but we know nothing about it. It is called *Atzmuta* (His essence). Our internal impression of it is called *Boreh* (Creator) – *Bo* (come) and *Reh* (see). And this impression depends only on me. I illustrate the Creator. There is no Light without a vessel, there is no Creator without a creature. Why is that important, and contradicts what the world thinks? Because it stabilizes us correctly toward the internal correction – it requires me to correct myself.

How To Truly Make A Difference

You are in concealment and Kabbalists tell you how you can improve yourself – dissemination, study, connection in a group and treating everyone as acceptable in the world. Later on you will reach discernments how to treat them differently. And these discernments should be internal – you won't start running around doing deeds that are externally good to people, because you will see that by that you won't cause any changes. You will cause changes in the forces that operate the world and thus you will bring the world to goodness. I don't damage the world by burning kerosene somewhere, but rather by my egoistic attitude toward it.

--Taken from the Introduction to *TES*

The Worlds Inside Of Us

Other than me there is nothing. The systems that Kabbalists describe seem to me as external. But they are not external. They are my internality, except I am still in a form in which they feel to me as external. When I reach *Atzilut* and *Adam Kadmon*, there are no worlds, everything is swallowed within me. If one does not make efforts to connect with the Light, there are no worlds between them. The man spreads these worlds. To the correct degree of his connection to the Light, he creates the degree of concealment between him and the Light, and this is called *Ha'alama* (concealing) – *Ha'Olamot* (the worlds). And if he is completely identical to the Light, then there are no worlds. The worlds are not something stiff, they are not iron.

--Taken from the Introduction to *TES*

The Intention Changes The Vessels In Which We Feel Pleasure

Our entire correction is in the intention. The desires remain the same desires. The Creator created them and they do not change. Our entire study is how to attain the intention to bestow like the Creator. The guest only changes his intention and then enjoys the whole meal with all the satisfactions, with all the flavors. Do you know how he must enjoy? Do you know in what way? But his intention is – how do I feel now that the host is enjoying. I am inside of him – “because in him my heart shall rejoice,” and not in my tummy. The intention changes the vessels in which I enjoy.

--Taken from the Introduction to *TES*