

The Daily Page

February 15, 2010

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

The One Who Created Love

The Creator is the force of bestowal and love, and one who loves feels great suffering if he is unable to delight his beloved. The suffering that comes from the inability to bestow is much greater than the suffering that comes from not receiving. It is written, “A cow wants to feed more than the calf wants to eat.” The Upper Level greatly suffers when it cannot give of its perfection to the lower level due to the latter’s inability to receive it.

The Creator is the desire to bestow, give, and love. However, we shouldn’t think that there is no lack in this desire—there is. Only it doesn’t come from a lack of fulfillment, but from being unable to share its perfection. This is why the Creator created the will to enjoy—it was in order to fulfill it and express His love toward it.

Our desire already contains all the prerequisites necessary for receiving all of the Creator’s Light and love. However, in order for us to understand what He does and to feel what He gives us, we have to become similar to Him, reaching the same level and qualities. To do this, we are missing just one component—our independence, our own desire to feel His love and to accept Him as the one we love.

Unless this aspiration comes from us, it can’t be considered love. After all, you can’t buy love; you can only buy different services. For example, I pay money at a barber shop, a doctor’s office, or a restaurant, and the people there take care of me from the bottom of their hearts. However, they do it because they love money, not me. What can I do to make them love me? This is a question we cannot answer.

Real love is possible only if I am completely independent of others. Yet it is written that the Creator is “the first and the last.” Therefore, He faces a problem of how to create us while making us completely independent from Him, and at the same time, making us such that we can develop love for Him until we feel, “I am the first and I am the last” in this regard. This means that the ten *Sefirot* of Direct Light clothe the ten *Sefirot* of Reflected Light and complement each other.

The Machsom Is The Critical Landmark Of Life

The *Machsom* is the boundary where I receive the force of bestowal. This is exactly what we want to attain—unity among us and the force of mutual bestowal. The moment we succeed at this, it will mean that we have passed the *Machsom*.

How can we imagine this common *Kli*, our spiritual vessel? Let's say each of us comes holding one glass of water and we all pour it into one big bucket. Then it will be impossible to differentiate where is your part, where is mine, and where is someone else's. This is called unity and mutual inclusion of the desires, which goes on until we all attain a certain volume or measure called "*Se'a*," inside of which we begin to feel life.

It's similar to how there's a difference between an aquarium and a large water reservoir in that beyond a certain boundary, a water reservoir starts to have its own life, whereas life in an aquarium must be supported artificially. Someone has to feed the fish, supply them oxygen, and clean the aquarium. But if the water reservoir reaches a certain size, it begins supporting its own life. You no longer have to supply it with food and oxygen; it starts to live naturally, on its own.

This boundary is a critical landmark: beneath it things start to die, and above it, things come to life. "*Se'a*" is the boundary I reach while ascending from below upwards; once I exert a certain amount of effort, I cross the boundary and enter the realm where life begins to support itself. This is exactly how we have to unite our desires.

When we want to revive a dead lake or a lifeless body, we have to put in additional efforts in quantity as well as quality, until we succeed in bringing it to life.