

# The Daily Page

July 19, 2011

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

## Your Efforts Do Not Vanish into Thin Air

**It is written, “There is none else besides Him,” meaning, the upper Light is always at absolute rest and always influences us with goodness.** But on the other hand, it is written, “The monster will swallow it and spew it out,” and indeed, we see that no matter how many efforts we make, everything disappears. Months go by as we work, exerting in the intention to the best of our ability, but it all ends up useless.

Yet it’s impossible for any action to exist in nature without bringing any result, whether good or bad. Of course, the result is always there and it does not disappear anywhere. The results just seem to disappear to us because the actions and thoughts of the past become forgotten, and at every moment I am like a new person.

But where is all of this saved? In our desire, at its very depth! If we make any action with our desire, intention, or effort, with all of the reality that is depicted to us by this desire, regardless of it being correct or not, then it no longer disappears.

Everything that any person or any element of creation does, any part of it – whether still, vegetative, animate, or human, according to its level – everything is swallowed inside of *Malchut*, the desire that exists in creation.

But if a person has the aspiration to attain bestowal, then his actions become special. Even if he acts for his own sake for now (*Lo Lishma*), he forgets that he has to give pleasure to the Creator and does not know when he will ever achieve this.

All of a person’s actions (in the group, in his attitude to the study) are completely egoistic for now, and they are swallowed by the “impure force” (*Klipa*), meaning his egoistic desires in which he acted at that moment. His desires and thoughts were aimed at his own benefit, and the action turned out egoistic. Yet everything is preserved and nothing disappears. After all, a person nevertheless makes efforts in the state he was given, and he has to gradually grow.

And when he reaches a stage where the sum of the efforts he made, his attempts and the group that he organized for himself, produce a result, then all of his accumulations, which are preserved in the impure desires without his awareness, suddenly appear and come out in the form of corrected desires. Then he receives them and continues moving onwards with them.

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This happens all the time, and it is a very important principle. We have to understand that every action is beneficial, even if it's egoistic. And all of our actions, which we make over many months, eventually gather together in order to suddenly become revealed.

And when at times a person manages to attain a slightly greater aspiration to bestowal, even one that is still "Lo Lishma," but is already closer to "Lishma," then he starts to gain a better understanding and sensation of the past. He realizes what he has gone through and what has happened to him.

*From the 1<sup>st</sup> part of the [Daily Kabbalah Lesson 07/19/11](#), Shamati*

### Upbringing Works on Every Age

**Question:** We are trying to teach the world about unity, but an egoistic one for now. How can we later raise people to the level of love for the Creator?

**Dr. Laitman's Answer:** They will make this transition under our guidance. After all, we are leading them into the framework of the new upbringing, rather than just gushing in front of the public.

People will have to enter the network of upbringing, which envelops every age group, from 0 until 120, and which is in effect from now until the end of correction, throughout all times. Everyone will have to undergo an unceasing process of upbringing. Say, a third of the day will be spent on work, and two thirds on upbringing, which is also work in and of itself.

Then, through a gentle, customary presentation, we will explain to people the principles of Baal HaSulam, adapted to the whole world. After all, the science of Kabbalah talks about the will to enjoy and the will to bestow pleasure, about their relationships and interactions, about how to correct our nature. There is nothing "virtual," imaginary, "spiritual," or mystical about it. It is talking about forces that act inside of you.

By revealing them more and more, you will see that no one is forcing you to "float up in the clouds." "Spirituality" is the intention for bestowal. If I attained bestowal to another person, that means I am spiritual. But if I care for myself, then I am material. Our relationships, which are based on bestowal, are the spiritual world, whereas our current relationships are the material world.

But we are not even talking about any kind of "worlds." After all, it's difficult for a person to give up his old notions, and therefore he will become confused. Therefore, we are giving him simple explanations, presenting the entire science of Kabbalah without any special terminology, with scientific words. We have to build up this system of upbringing so we could gradually give people the knowledge about human nature. Nothing more than that is necessary. We are talking about man's nature, which is the only thing that was created.

Thanks to this, a person will constantly develop until he discovers what lies on the outside – the system of his interconnection with others. And in it, he will reveal the Creator.

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In practice, we can give explanations in terms of perception of reality: A person isn't even revealing a connection with others, but himself. The desires that appear external and alien to him become revealed as his own. It turns out that this is him. By bringing the external parts closer to himself, it's as if he sews them on, implants them, and joins together the separated organs of his body. And according to this, he feels and reveals the perfect reality.

Now I see only what is present in a small part of the broken body. But the more parts I reunite with it, the more I reveal in it.

*From the 5<sup>th</sup> part of the [Daily Kabbalah Lesson 07/19/11](#), "Arvut"*