

The Daily Page

February 20, 2011

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

The Formula Of Infinity

Question: [The Book of Zohar](#) talks about the inner states of my [soul](#). But I don't understand: What state do I have to imagine?

Dr. Laitman's Answer: You have to imagine the state of gradual unification among everyone, the unification of all of us together. This is **your** soul. It's when **you** try to unite everyone into one whole. If I make efforts to this end, this is **my** soul. If **someone else** does it, then it's **his** soul.

Each of us is like a cell in a body that is trying to attach the whole organism to it. By doing so you acquire the entire body or desire and it is called your soul.

If for now you are only taking a part of the body and connecting to it only to a specific measure, then you have a partial soul. This means that you are on the path, on the ladder of the degrees.

But when you come to the conclusion of the path and attain the end of the ladder, the highest degree, *Malchut* of Infinity, there everything merges into one without any boundaries and with no end. However, each of us imagines the same *Malchut* of Infinity from his personal point of view because every person has his own root of the soul. Therefore, not one person becomes nullified when this happens. No one cancels their independence.

The only thing we have to discern while reading *The Book of Zohar* are the forms of connection among us. Each separate cell has just a desire. This is the entire [wisdom of Kabbalah](#)—it is the connection between desires because that is how they create unification, the entire might of *Malchut*.

For example, a computer does not contain anything besides a plus and a minus. But billions of connections between them form all of its might and abilities. Likewise, the entire work of our brain is based on countless connections between a plus and a minus, the will to enjoy and the will to bestow. They can unite to a greater or lesser extent, to a different degree, or not unite at all. There is nothing besides this. Yet out of the enormous accumulation of all the possible parts, consisting of different variations of connection or its absence between a plus and a minus, you get tremendous wisdom and truly Divine might.

Therefore, this is exactly what we are discerning, the forms of connection between these tiny parts or souls.

From the 2nd part of the [Daily Kabbalah Lesson 02/20/11](#), The Zohar

Above the Logic of this World

Question: Why is spiritual work also called a “yoke” or “burden”?

Dr. Laitman's Answer: It's because a person has to accept it by [faith above reason](#). Every time he is about to become corrected, he is inside an [egoistic](#) desire. Therefore, when taking this work upon himself, which is aimed at the [intention](#) for the sake of bestowal, he does not see any benefit in it and perceives it as a burden.

My correction cannot be based on profit. If something is profitable for me, then I am acting egoistically. And on the contrary, if I accept the quality of [Bina](#) into my desire for pleasure, with *Bina* being above *Malchut*, then *Bina* becomes a “yoke” for me—something that lies above reason, feeling, and all calculation.

How can I achieve this? I tune into the environment and it influences me, showing me that it's worthwhile to do this. This way, there is a benefit, after all, but it is of a different sort: It is evoked by the environment instead of coming from my own considerations. Then, while being under the social influence, I receive the realization of the goal's importance from it.

Without this importance I would not be able to work, but it is built on preferring bestowal over reception. I would not be able to do this by myself. Only the environment can obligate me and change my values so much that I will nevertheless desire this.

That's what it means to accept “the yoke of heaven.” This is impossible to do without an environment that builds the appropriate value system inside of me. In addition, I work above reason, above the rational approach, above logic.

It would seem: Why should I bestow? What will this give me? I cannot explain to my egoistic desire that bestowal is worth a thing. How will I feel better? Fine, if I would see at least some kind of potential benefit, then I would agree to it, but here we are talking about a real “burden,” where I have no justification for this work in any way. However, the [group](#) helps me to realize its importance and then I nevertheless work.

Without this importance I would not be able to work. I would not be able to devote even a tiny bit of attention to bestowal. That is why the group as a means is as important to me as the goal.

From the 1st part of the [Daily Kabbalah Lesson 02/20/11](#), Writings of Rabash