

The Daily Page

Taken from the Daily Kabbalah Lesson of 20 October, 2009

Building Ourselves Similar To The Creator

With time, man realizes that his free choice lies within his approach to the desire, in the way in which he will choose to manage the changing desire inside of him. He cannot change the desire, but only his attitude, the way in which he will use the desire every time it comes into being within him.

Although instinctively one's body wants to use all that exists for its own benefit, man wants to stop and check whether he is operating for the sake of the body or for the sake of a more important goal, an eternal one. He then begins to treat his body like some strange animal, and decides that he doesn't want it to be the one who determines how to use the renewed desire.

Even though he learns that the goal of creation is pleasure, he begins to ask himself: "What kind of pleasure? And what should be my attitude toward it?" When he learns these things, he begins to realize that what he is going through comes from a unique and very high force, from the Bestower, in order to teach him how to be like Him. And for that he must first disassemble his previous form – I, Creator, His thoughts, desires and goals – and put them together differently. Beforehand they were naturally assembled only for the purpose of feeling pleasure in one's body, and now, after he disassembles them, he wants to reassemble them so that they will be directed at the source, at the Creator.

The body does not understand this and does not need to either, because the "man" in it is the one who needs to assemble - the Creator, the pleasure that comes to him, the thoughts, desires and forces - so that this new assembly will receive pleasure in a new painting, in the painting of bestowing and not of receiving. By making efforts to put together all the elements that exist within him according to the new structure, man builds himself similar to the Creator.

The Man's "I"

The man's "I" is felt within him to the degree of the point in the heart's awakening. The "I" is the beginning of the human in him, the part that is capable of distinguishing between me, and my desire, and the beast that realizes this desire.

The man is the force of criticism upon himself, the scrutinizing force who can look at oneself from the side and judge: who am I, what am I, what am I made up of, what operates me, for what purpose am I working, am I working consciously or perhaps automatically, unknowingly and without self-criticism?

Many methods speak similarly, except the difference is that we split all these elements and later on assemble them with the group and the Light that Reforms. And although the group is an element which exists in many methods, the question is what do you want from it? How do you connect it? For what purpose are you connecting it? How do you work in it above your ego, so that above it you will find the source?

And there is also the Light that Reforms, which operates on us to begin with and awakens us even before we are capable of drawing it in a selective and scrutinized manner during the

study. All in all, it is about work regarding the disassembly of data that exist inside of us – to understand every datum that exists in us, and reassemble it back together, but differently.

The major difference is who comes first – the reason, or the faith above the reason, I or the Creator? And here we must retain the *Aviut* (coarseness) that increased in us without annulling it, and above it to tie the connection with the Creator. In fact, all of our labor amounts to scrutinizing the creation's components and their correct assembly.

The Effort In The Connection Among Us Builds In Us A “Soul”

“Man” is that force, that exertion which we create ourselves. All the substance, the will to receive, comes from the Creator, and so does the Light. So who is the “man”? “Man” is one who knows how to construct the relation between the Light and the *Kli*, so that out of the connection with the rest of the broken souls, he will be able to formulate inside himself a desire to advance prior to the Light.

Whatever is done out of our desire, is not done by us, is not done by the “man.” Only if we approach, together, the connection between us, even though it is the opposite of our natural desire, and allegedly operates against the Creator who created the separation between us; only if we wish to connect against our nature, and make efforts to do so using different means, we perform a certain action on our part rather than an action which comes directly from the Creator. This action, the quality that the creature buys with his exertion in the connection between the souls, is what's called “soul.” Out of our effort to connect between the broken vessels we receive that part of Divinity from above. The Creator cannot give us a soul, and the soul does not exist in us in the first place. Our effort builds in us something new that was not there previously.

All the forms that descended from above down the ladder of degrees and reached the final level that exists within us now are *Reshimot* (reminiscences) only. And they cannot be realized without our effort. When we realize our effort, we will attain the forms that have already been written and exist in each and every level. When we realize a certain *Reshima* we come to some still template called “level.” According to the exertion and search for the correct form, we build the “man” out of that same *Reshima*. The spiritual embryo cannot be built without the search, without the efforts and our self-construction of every single detail.