

The Daily Page

Taken from the Daily Kabbalah Lesson of 24 September, 2009

The Middle Line

The middle line is the connection between the souls. With what desire are you going to construct your *Partzuf* that is called “middle line,” if not in a connection with the rest of the broken vessels? All parts of reality, all the souls, everything you can imagine to yourself as “everything that exists in front of you” – that’s what you work with, it is your vessel.

Your “I” is the point in the heart. Outside of you exists the world. You should arrange the world so that you will want to bestow to it. Bestowing to the world, bestowing to the Creator or bestowing to others out of the point in the heart, is the same thing. As much as I am able to bestow, as much as I want to bestow – all that is clarified in the middle line.

Now you will understand that on second thought, if prior to the breakage all the vessels equipped themselves with a greater force of unity than what they had, they would not break. The shattering was created because there was separation between them. The lack of ability to connect well enough under the screen that stood in front, resulted in that when the Light came, it brought them the feeling of separation between them.

Indeed, what are those parts that shattered?

While still in the world of *Ein Sof*, *Malchut* was impressed by nine *Rishonot* and wanted to be like them, meaning like the Creator, and therefore it is called “*Partzuf*.” What does it mean, “*Malchut* wanted to be like the Creator?” It suddenly divides itself into *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut*. In other words, it divides itself into different parts, different discernments, that are intermingled within it. As a result of this mixture, it begins to feel the difference between the discernments, those desires. Except then they are still connected under a single screen in bestowal to the Creator.

However, when the Light comes, the pleasure that fills all these desires gives them a feeling that they are different from one another – every one of them bestows to the same source, but in a different way. What is it similar to? Let us assume that I want to feed my baby porridge, yet his grandmother wants to give him milk, and the grandfather thinks that the best thing for the baby right now is a piece of bread. Meaning, every one of them wants to bestow to the baby, but they are opposing each other. The same thing happened in *Malchut* and caused the breaking of the connection among the various desires. And as a result of the lack of connection between them, the ability to bestow to the Creator disappeared as well.

We must understand what it is that shattered and out of that we will be able to understand what needs to be corrected. I will throw a number of statements, think about them later on:

We can construct the middle line only by connecting those parts that moved away from one another, that began to feel like they are separated. From that we can understand that only if we unify them around that same baby, they can unite. Imagine a situation where the grandmother, the mother, the grandfather, the father and different relatives start hating each other. Everyone is thinking of the baby, but is trying to bestow something different to him. But who can unite us back together? Only that concern for the baby. What can unite us? Only when we raise ourselves, each one can bow one's head to him. The same applies to our work. Only if we want to unite in order to attain bestowal to the Creator can we reach "the Torah, Israel and the Creator are one." I have no words to explain it, but try to think about it and then I will have the words.

Correcting Your Nature Instead Of Nature

The wisdom of Kabbalah comes and constructs for us the correct attitude towards reality: the entire reality that is in front of you is balanced, and only you insert your imbalanced force into it, and thus defy the balance in all of reality and cause it as well as yourself immense troubles.

All of nature is attracted to homeostasis, to balance. This is the general law – two opposite forces should always be balanced, the Light and the vessel will always stand against one another, and you should always be in the middle line. This is the condition for everything to exist ideally. And the further you move from the middle line, according to your level of development, you suffer. That suffering will eventually force you to find the solution – reach the middle line, the right balance between both opposites.

And there is nothing in the world that was created for nothing, everything has a role. Don't start to correct the nature outside of you, but your own nature only, balance yourself towards nature, because all of nature is arranged so that everything except the person is balanced. Where inside of you are you not balanced? In your free choice. You must bring yourself, in your free choice, to balance.

And then, when a person begins to contemplate where his freedom of choice is, he narrows this problem, until he understands where the correction should be. And the correction as well, the balance, cannot be made by you, but you need to demand it to happen. To be "balanced" means to be connected to everyone, with all the souls and the Creator, by the Light that brings you back to this connection.

This balance is made by the person through his attitude, in his middle line. Where does this middle line begin? In the human level, above the beast. Therefore we don't need to make any corrections in our world. Every external correction will bring you to a greater lack of balance. The place where you need to construct the middle line in the connection between you and others, to connect with them in love and bring the Creator's force by the Corrective Light, is the "human" level. This is the place of correction. And when we begin to discuss and scrutinize it more and more, we understand all the statements written by Kabbalists throughout the generations.