

The Daily Page

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

Spiritual Vessel And *Klipa*

Question: What is a real spiritual vessel?

Dr. Laitman's Answer: A real spiritual vessel (*Kli*) is a desire ready for correction. I must fully discern which part of it I can correct for the sake of bestowal, and which part I can't correct and must simply restrict.

Suppose I was given a desire and I discerned that I can correct 20% of it for bestowal, and I have to restrict the other 80%, making a *Sof* (end) out of it, an ending of the *Partzuf*. This will mean that I corrected this entire desire. There are always both kinds of desires present, and I have to understand what to do with them.

However, desires may awaken in me that are unclear to me. The Light that reaches me may be insufficient in order to shine on all the desires and all their details. This is why I am left with desires that aren't discerned, called *Hash, Mal, and Noga*.

It's as if I am in a fog and I cannot touch part of these desires. I only have to revive them as *Klipot* (Shells) in order to support life in them. I have to make these compromises due to weakness and inability to perform a correction.

Therefore, unlike the desires that I have discerned called root, soul, and body, these other desires are called garments and castles. They appear as if they are not my own, real desire.

Later, at the very end of correction, this desire will turn into my own, real desire. It will join those which are called brain, bones, and veins; and will become my unified spiritual vessel. Thus, it will turn out that all of reality is inside of me, as opposed to the way I see things today, where it seems that there is me and a world outside of me.

You Will See Your World In This Life

Everything consists of just two components: desire and fulfillment.

Fulfillment is called Light in Kabbalah. It is all around and inside us, unlimited in scope. We are inside it, like in an ocean. All the change in our perception of ourselves and our surroundings depends on the change of our desire. It changes under the influence of the Light, or under the influence of our efforts. The desire is called a vessel and the fulfillment is called Light. The Light is constant; the only thing that changes is the desire (vessel), and its change alters the constant Light that it perceives.

Kabbalah teaches us how to change our desire in order to feel an additional, spiritual world within it. This is the meaning of the verse, "You will see your world in this life." It depends on the emergence of one more desire within a person. If a person creates it, then inside it he feels the Upper World. Then, even the disappearance of the desire within which he feels this world does not influence his desire and sensation of the Upper World. It always remains in his sensation. Even if he was unable to create a new desire, the *Partzuf* of our world disappears and is replaced by a new one. Thus, a person is "born" into the sensation of this world.

Every sensation in the desire has its period of existence. Then this level (*Partzuf*) exhausts itself, disappears, and is replaced by the following one. However, on the level of this world, it remains as long as we don't create an inner desire (*Partzuf*) of the Upper World, the desire of bestowal and love.

In essence, all the generations are *Partzufim* on the level of this world, within the quality of reception. Therefore, they are limited by their inner perception. This development takes place within a single plane, where we return to the same level, the same world, in various life cycles. We see our reality in different forms, but on the same level—this world. The Upper World, however, is the sensation within the quality of bestowal, the sensation beyond oneself, development upwards. That's why we are summoned, "See your world in this life."