

The Daily Page

December 25, 2009

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

The Spiritual System : How Does It Work?

Many times we have spoken about how there are a Creator and a creature and that there should be a connection between them, that they must reach a state where they meet. But how is this possible if the creature entirely receives, whereas the Creator entirely bestows? This can be demonstrated through the known example of the host and the guest. The Creator, the host, wants to give and therefore He brings food and drinks to the creature, prepares five courses for him. The creature does not want to receive those courses, but eventually he says: "I will receive only in order to bestow to the Creator," and thus he approaches the table and tastes from those courses. This is the place where they meet in mutual bestowal—the Creator bestows pleasure to the creature, whereas the creature receives pleasure in order to thus cause satisfaction to the Creator.

How does this principle manifest in the system of worlds? The place where the souls exist is called the Worlds of "*Beria*," "*Yetzira*," and "*Assiya*" (worlds of *BYA*). Below it is this world—the place that we are in for now. If we realize the point in the heart that awakens in us, we will be able to break into the state where the souls are, the worlds of *BYA*.

The souls that exist in the worlds of *BYA* are broken, meaning not yet corrected. This is a state which I attain after I begin working with my point in the heart and discover that my state is broken, that I do not want to connect with the friends, with the others, that I hate everyone. And in fact, I hate the Creator to the same extent as well, except I am not aware of that, and do not really admit that either. Such a state is called "the recognition of the evil."

But through the work in the group, with the teacher and the books, I waken in myself the importance of the goal. And then there are two ends in me—the recognition of the evil and the importance of the goal, and from there I begin to scream, to ask. That request elevates above the border called "the *Parsa*," which is the condition that my request will truly be for bestowal, for correction.

And if this is my desire, then there is no longer a *Parsa*, there is no difference, or a wall between me and the system called "*Malchut*," "*Nukva*," or "*Knesset Israel*" and I am included within it. This is the highest place that the souls can reach, and then "*Malchut*" connects with

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the *Partzuf* called “*Zeir Anpin*,” or “the Creator.” Meaning, if *Malchut* receives from me some kind of deficit for correction, it raises the latter to the Creator, and from there it receives Light.

And then, this Light comes to me, corrects me, and allows me to enter again into this system as corrected, to integrate inside it, and to be in contact with the Creator.

In other words, the first time the request is “give me strength to bestow,” and the second time, when this force is already in my possession, after I have corrected myself, I already rise and exist high up. This is what *The Book of Zohar* speaks about. But the truth is that it does not at all matter how much we know or understand, but rather the most important thing is to somewhat make efforts to enter the states that it speaks about. The entrance to spirituality resembles a baby’s actions in corporeality — just as the baby does not know a thing, and enters, hears, and is included of everything in this naïve way, thus we also need to make efforts during the reading to enter the world that *The Zohar* speaks about.

Anticipating The Arrival Of The Light

A person can come to a *Zohar* lesson while we are in the middle of the book — it does not matter. If a person who reads in *The Zohar* does not achieve that the Light which lies within it shines upon him and opens the soul in him, then it does not at all matter where and what he reads, because he does not know what it is about. I only explain a little bit in order to outline some kind of direction, in order to bring you into focus, but until the book is opened, nothing from the written text is not understood.

Perhaps we can say that we understand something, but this is not the goal. Our entire goal is for the Light to give us the force of bestowal. To the degree that I attain the force of bestowal, a force of *Hassadim* (mercy), I can receive the *Ohr Hochma* (Light of Wisdom). The *Ohr Hochma* is seeing: the ability to see, to feel the spiritual world, the Creator, the souls, my eternal and complete state. Therefore during the study of *The Zohar* I must only anticipate the arrival of the Light. And if it does not come, then even knowing this book by heart will not help.

Meaning, the goal of my reading is only to receive from the book, from the study, from the group, from everyone, some kind of projection, inspiration that will change me, that will give me strength to bestow. And if it is in my possession, I begin to feel spirituality. It is possible that many of our viewers do not grasp even a word from *The Zohar* and it is possible that some of them think that they are very smart — there is no difference between them. The entire difference lies in the desire that the spiritual world will open up. And if it exists: this is the most important thing.