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Preface

Out of all known creatures, man is the most complete. Yet it is he, who asks himself the eternal question that keeps facing him in every generation: what is the purpose of creation?

Scientists have been trying to find the reason for man's existence for centuries, yet failed to find the answer. The question grows more and more acute with each passing generation, because the pains do not decrease and the struggle for survival continues. Hence, it is quite possible that the answer is not within our reach, and science simply cannot answer it.

But it is not just about the question - why do things exist, but also about the question: what am I living for? The evolutionary processes of nature and living organisms astonish us with their inconceivable contradictions. For example: a cub matures in a matter of weeks or a few months, while a human infant needs many years to grow. Only at the end of the process do you see that it is he who is the Lord of Creation. However, during the transition phases, man is much weaker than any other animal.

It is amazing to see the contradiction between the maturation of man and that of any other animal. If we did not know the final outcome, we would reach the opposite conclusion – that it is the cub that will become the Lord of Creation and the human will lead a bitter life and die. Hence, we do not understand the meaning of reality or the logic in the process of evolution.

We perceive the world through our five senses. What we perceive by sight, sound, smell, taste and touch then unite to form the image of the world around us. Therefore, if we had other senses we would feel the world differently. It is common knowledge that dogs 'see' the world through their sense of smell, and to the bees the world appears divided into billions of cells.

Thus, we perceive only a small portion of all that exists around us, and in a very limited range. Is it possible to feel

everything around us? Can it be that this is where the secret to the purpose of our existence lies?

If this is so, then we need another sense, a sixth sense, a sensor to what we cannot feel with the other five senses. How can we acquire that sense? Why are we not given that sense at birth?

There is a simple answer to that: man must develop it himself. Man is very different in his development to all other creatures. He acquires, or develops everything by himself, with a human, moral effort.

It is precisely that sense that differentiates man from the beast. Out of all living creatures, man is the only one who has the ability to develop and discover in himself that hidden sense and develop it.

Man evolves gradually, from generation to generation. He evolves technologically, scientifically, culturally, but not ethically. At a certain point in evolution, humanity must feel the need for spiritual development, or else it will not endure. After that, humanity should feel an inner need to discover that extra, hidden sense. The method that was given to mankind for the discovery of that sense is called "Kabbalah."

The evolution of humanity is like the evolution of the individual: It evolves through infancy, childhood, adolescence and adulthood. During this process, it utilizes every means at its disposal. Then, when man discovers that extra sense within him, he begins to feel a wider world around him, to see the meaning of life, the reason for the pain, the purpose of existence and a lot more. Those feelings enable him to control the world, to uproot the source of pain and head toward the goal, attain it and grasp the meaning of life.

Part 1 *A Science to Understand
Reality*

A Hidden World

In order to research itself and the surroundings, humanity has developed various sciences such as physics, chemistry, biology etc. They are called Natural Sciences, and they are based on man's five senses. In order to help himself with studying nature, man built instruments to extend the range of his senses. Gradually, from generation to generation man gained experience and reached a better understanding of the problem of survival in this world. But among all sciences, there is one that develops us quite differently; it is called the science of Kabbalah.

Beyond the corporeal world that we research, there is another world, concealed. Though we cannot see it, we do feel its existence. But why do we assume its existence if we cannot feel it? It is because we see that there are specific laws, which are a part of a broader reality. We understand that such general, more rational laws, which describe our lives and our existence comprehensively, simply must exist. There is something that eludes us, slips our awareness.

Hence, there is something around us we cannot grasp. But how can we come to grasp it if we don't have the appropriate senses? Can we create them, or acquire them, in order to feel a more complete and real creation?

It is quite possible that this creation does exist around us in all its layers, but we divide it to the apprehended part we call "our world," or "this world," and the as yet unfelt layer. If we had other senses, although it's hard for us to see it, we would probably also feel the world differently, perhaps with a broader and deeper vision. But such senses don't exist and so we suffer. We don't know how to behave with one another and with our surroundings; we don't see our past and future lives.

When dealing with a scientific study of the world, we come to a stage where our knowledge is exhausted and we're left helpless. Though there are many ways to enhance our ability to predict the future, beyond the

boundaries of our regular senses, they in fact add very little. We are capable of attaining very limited abilities to predict, but we never achieve clear knowledge of the future and complete attainment. This can be achieved only when we are acting in full cooperation with the world around us.

Man is a highly developed creature. But the more humanity develops, the more individuals feel helpless and lost. We see that the development of science and research into the world around us have failed to give us the results we were hoping for. Hence we must face the fact that the solution to the problem is found in our senses themselves.

There is a very accurate method that develops an additional sense called the “sixth sense”, a “screen” or a “returning light”, that gives us the ability to see and feel that part of reality we can’t perceive with our normal senses.

We receive our five senses at birth, but we ourselves must develop the sixth sense.

An individual is suddenly ‘summoned’ from above; he feels compelled to experience a more comprehensive reality and thus the need to develop the sixth sense is born. This is a gradual process. Humanity is constantly evolving, its desires, as well as those of the individual change continuously. At first, they aim at physical pleasures, on an animal level, the enjoyment of food, sex and family ties. Then, they desire satisfaction on a human level, seeking wealth, power, respect and knowledge. Only after all those desires are realized, there appears the wish to attain the sublime reality, to attain an essence beyond the senses.

The first prompting to sense a reality beyond ourselves is called the “fetus” of the sixth sense. From this stage on, the development of the sixth sense will depend on the individual himself. That sense cannot be developed in isolation, but we are able to use a special system that has been given to humanity. It is called “the wisdom of Kabbalah.”

In each generation there are people who receive a prompting from above and feel the need to develop this sixth sense. Then, somehow, these people find the books and the teachers who can help them develop. These teachers are called “Kabbalists,” from the word *Kabbalah* (receiving), because they receive that knowledge and convey it to us. They convey their impressions of their experiences and method so that we too can attain their degree of spirituality. They speak of the way an individual acquires the desire to attain the actual reality, after he has already realized his desires for wealth, power, respect and knowledge.

In the end, we must all come to a situation, if not in this life, then in the next, we must attain the situation where one lives simultaneously in all levels of reality. We must feel this not only through our five senses, as we all do, but through the new sense as well. This will ensure our inner peace and complete tranquility.

The development of that inner ‘vessel’, called the “sixth sense,” is formed by the order of “cause and effect,” or by the pyramid principle, on which the whole of mankind is built. The sixth sense is awakened in a certain type of person, one who is at the top of the pyramid.

The people whose sense developed first were called Hebrews, from the Hebrew word *Ever* (over), to go over the barrier, the outermost circle in our world. The Patriarch Abraham was the first to cross over from the limited sensation of this world to the sensation of the upper world. The descendants of Abraham are the top of the pyramid in which the sixth sense will develop. But this is only the beginning of humanity’s development. The prophets say that in the future all mankind will have to attain that level of development, meaning the sensation of the whole of reality, a bonding with the upper forces and full comprehension of the cycle of life. Everyone will have to attain an existence beyond the concepts of life and death as we know them and will then exist at all levels of reality.

All past Kabbalists have pointed to our time as the turning point, when millions of people would begin to adapt themselves to the spiritual realm and would develop a sixth sense. All previous generations were a preparation for this turning point. Those generations went through a process called “the decline of the souls. In that process, the soul descends from its uppermost state in the world of *Ein Sof* (Infinity) and goes lower and lower, through many worlds, down to our own. Then, once in our world, the soul continues to descend through the generations, through the ruin of the first and second temples, and the four exiles. In our generation, the long exile has ended. From now on there is only an ascent of souls.

All the Kabbalists before our time were people who prepared the system of the ascent for us. We, in our generation, are the group of souls that was joined together to become the first in the line of the collective group of souls to rise with our vessels, to actually elevate in our emotions.

If you study the texts of the Ari and the books of Baal HaSulam, you will find that they say everything very simply. That is the reason why, in our time, the Kabbalah is beginning to be more open and more widely publicized. Even so, only a handful of us understand what Kabbalah is about, why it is called a science, why it was concealed and why it comes to people in such a unique way. However, the attraction to spirituality already exists and every one can feel it, though Kabbalists had already spoken about it many generations ago.

When a person develops a clear need to understand the upper reality, he must start developing the “point in the heart.” He has to start building the sixth sense, using the system of Kabbalah. The process takes several years. The sense grows slowly and evolves; the individual begins to feel the outer world, the world of the causes. He is then given a precise vision of the reasons for events in our world, because he can already see the origin of the reasons

and the conclusion of all acts, all forces, all our desires and thoughts.

We can see all that not with our five senses, but only with the sixth sense. The “self” of man, that which belongs to his essence, is felt only in the sixth sense. From the moment that sense develops, the individual begins to feel what we call the “soul.”

One is rewarded in two ways: first, he begins to see how thoughts and desires pass from him to others; he understands how he receives thoughts from others or is influenced by them. He begins to see how the world works, and how everything relates to the surrounding nature and returns back to him. The concept of time vanishes altogether and the person sees everything at once, past, present and future - the real meaning of the word “time.”

The second reward is that not only does the individual see everything, but he also starts to acquire a correct understanding of what is happening around him. He acquires the ability to influence providence and so can influence the world from the outside. Thus it is possible not only to predict the future, but also to **create the future**.

These forces appear in man to the extent that he goes beyond his own nature and begins to think in terms of the upper world.

All these things are real, and all of us, without exception, can attain them. The collective law of creation makes it necessary for each of us to advance to that state. However, humanity is walking toward this reality unconsciously, against its will. A person who begins to advance willingly toward the goal and who wishes to attain actual reality and the spiritual life, such a person no longer feels worldly pains and pressures, but immediately sees that nature and the universe are filled with good, not evil.

Gravity

Reality consists of two elements: Creator and creature. We feel this in our senses in various ways, but it is unchanging in and of itself. The creature at which feels the Creator, and the sensation of the Creator is what we call the “world,” and “creation.” The creature can sometimes sense that the Creator is being partially or fully revealed to him; at other times He is altogether concealed. The creature may even lack awareness of the Creator altogether. The extent of awareness of the Creator depends solely on the creature himself, because the Creator, like the sun, never stops shining.

The Creator has the attributes of bestowal and benevolence.

When the creature acquires Creator-like attributes, this state is called Equivalence of Form with the Creator. The individual then senses the Creator as fully revealed. He senses the Creator in the exact amount that his attributes resemble those of the Creator. When the attributes of a person are incompatible with those of the Creator, he feels the Creator is concealed. When these attributes oppose those of the Creator’s, the individual feels the Creator does not even exist.

The creature feels the Creator as pleasure, as wisdom and peace and wholeness. Therefore, the intensity of those sensations depends on the intensity of the sensation of the Creator. The Creator formed a creature who wants to feel him, or, in other words, the light of the Creator created a “vessel,” which we call “the desire to receive,” or egoism. The Creator is perceived by the creature as pleasure in all its manifestations. Pleasure means the sensation of the Creator, or the light of the Creator, which are actually one and the same.

A creature is a desire to delight in the Creator. The closer I feel to the Creator, the more I enjoy. The further he is from me, the less I enjoy, until my sensations are turned to pain. Man himself determines the extent to which he feels

close to the Creator. He does that by changing his attributes. The closer our attributes become to those of the Creator, to the Creator's attribute of benevolence, the closer we become to Him. This is when we feel at our best. Thus, in fact, an individual changes his own destiny and becomes a partner in the leadership of the world. The "world" is the sum total of all the conditions that define the measure of man's equivalence with the Creator, this is called the measure of his adhesion with the Creator. This measure of attachment is determined by us. It is we who set the conditions for equivalence through our own will, through our intent, our prayers, which comes from our desire. This process of directing our desires is called raising *MAN*. This is the one factor by which the creature can influence his relationship with the Creator, influence what he will receive from above, from the Creator.

When a person is born into this world, the sense that is intended for perceiving the Creator is covered with a 'screen', which completely hides the Creator. Because of this we cannot feel the presence of the Creator. What one does feel is called the "world," what one does not feel is virtually non-existent. The Creator is not concealed from me, but I, with my senses, do not feel Him. Perhaps I even conceal Him, because what I feel is not Him, but the screens that conceal Him. I can, however, influence my relationship with Him, breaking through these screens.

When the first Jewish farmers began to populate the Negev desert in the south of Israel, Rabbi Yehuda Ashlag (author of the Sulam commentary on the Zohar) was asked, wherever will they get water? He answered that the water would come through the prayer of the settlers. He was then told that they were secular, and even opposed to religion, how then would they pray? To that he replied: "That is of no importance, any man's desire for life is sensed by the Creator, who is the source of all life, and therefore, the Creator will grant them their wish, even if they are unaware of it." This means that in any event, man's desire rises up to the Creator and always has an

effect, even though man may not know of the existence of the Creator or feel Him - and even if he denies Him, doesn't understand His actions, or fails to justify Him altogether.

The Power of a Directed desire

The Creator creates the desire; which is a given constant. It rises from below, from within us and surfaces in various intensities. The aim, however, is to change the desire from a corrupted wish to receive “for the self alone” to a corrected desire, called “for the sake of the Creator.” Even an ordinary person, one who is not a Kabbalist, can raise *MAN* through his thoughts, desires and aims, because there is always a desire in his mind, to receive from the Creator, though he may not recognize His existence. If the desire is crucial to this person he will act, even if it is to harm another person, which is called the “evil eye.”

Man is not free to choose his parents or his personality. If he is born a Jew, then according to the word “Jew,” he must attain unification, adhesion with the Creator. The Jew doesn’t have a choice. He must perform his task and has nowhere to run from this obligation, like Jonah who wanted to escape the mission the Creator had assigned him to do. Everyone in Israel must perform the mission that was given to him, or her.

This mission can be achieved by thought, aim and will. We are all obligated to fulfill it, regardless of our social or financial status, or whether orthodox or secular. Every one must know that destiny can be changed only by inner acts, which means by our desires.

We must turn to the upper force and approach Him. The very nearness is enough. The Creator wants that approach first from the people of Israel, and then from the rest of mankind. It is our fault that the whole of humanity is still unable to bond with the Creator. We are doubly guilty here as not only do we, the Jews, not make progress, but by failing to do so, we prevent the progress of the rest of mankind.

The Creator’s light, which draws us all towards Him, is, to the creatures, the one and only law of creation. This force of gravity first affects us, and then the rest of the nations. The force awakens us, through pain, in order to make us

approach Him. When man fails to want the Creator by himself, he is pushed to it by pain.

We will be at ease only if we avoid this force before it acts on us, by drawing ourselves toward the Creator of our own accord. This is the progress in the “Path of Light,” as opposed to progress in the “Path of Pain.”

When we, the Jews, do what we must, the entire world will support and follow us. Everyone will see the benefit we bring to mankind, and will want to help us however they can. Our goal and our actions determine the advancement of mankind toward the Creator. And then our enemies will disappear as well. There are groups that already believe that it is we who must live on this land of Israel and build the third Temple. The prophets also said that the nations would help us build it.

Our situation depends solely on how we relate to the upper force that pulls us towards it. It is not a question of politics, and attempts to please our enemies will not do us any good either. Our situation depends not on our willingness to practice the regular *Mitzvot* (precepts), because the Creator wants the heart, not a mechanical act. We must attain the spiritual degrees of the precepts, meaning to keep the law of creation in the spirit. It is impossible to keep a spiritual law as though it were a mechanical law, because the meaning of keeping a spiritual law is equivalence with it, to be inside it, identical with it.

If your desire for the Creator is stronger than the force with which He pulls you to Him, then you are in spirituality and possess your own spiritual aim (a screen), your own spiritual power. That means that there is a screen over your egoism, and your attraction for the Creator is through your desire to give to Him, which is now stronger than your egoism, which pushes you backwards.

In order to remain in spirituality a person must strain to act against his own nature every second. There is no such concept in spirituality as a rest or pause or doing nothing.

One must constantly strive to increase one's efforts, a need that stems from the need to give, to bestow.

If, however, a person's desire does not grow, he falls into the hands of the *Sitra Achra* (Aramaic: Other Side), the system of the dark forces, impurity. It is here, and only here, that we have freedom of choice, and that is given to us from above. The moment a person can no longer make an effort, his freedom is denied and the attitude toward him from above immediately becomes utterly negative. The Creator becomes concealed and the individual begins to feel his environment – nature, society and his enemies – are placing obstacles in his way. But nature and society and his enemies are only costumes of the Creator. The more one deviates from his desire to focus himself on the center and the more his deviation grows, the law that brings the whole of creation to the center (the Creator) acts on him more forcefully.

Because mankind continues to evolve, the collective law of nature, which aspires to centralize everything, demands a greater effort and deeper awareness from those who are more developed. If an individual does not promptly make this effort, he will instantly pay a penalty, having to make greater efforts and greater pains, and then more effort and more pain and so on.

In the beginning of the 20th century, humanity thought good times had come, and man would be able to enjoy his discoveries. But at the close of the century, we saw how much torment humanity had experienced. In the 21st century there will not be a single person who will be able to say that he is happy in any way.

People will continue living their lives, but the pain will be so great that it will be impossible to escape suffering, even if people try and escape into different kinds of pleasure. Man will exist despite himself, but he will literally want to die. However, he will not be able to stop living.

The Americans have already written on their Dollar: 'In God We Trust'; the Arabs on their swords – 'Allah is Great'; America is praying to have Dollars, God willing;

the Arabs are praying to control the world with the help of Allah. Everyone exploits the Creator for his or her own purposes, but our mission is to set an opposite example: to change the direction of the desire, the 'aim', from 'for me' to 'for the Creator'.

The nation must realize that through its power of will, directed at the upper force, it can change its destiny.

For example, when a Katiusha rocket falls, we have to understand that it is the Creator who sends it, trying to get us to focus on him.

And that, in fact, is our work against the fear for our lives. The very instant we fall under the influence of pain, or pleasure, we must keep in mind that it comes from the Creator.

The settlers in the Negev desert asked for rain and got it, although they were not crying for the Creator. If they had turned to him consciously, of their own choice, they would have got a whole river running in the middle of the desert. But the time of mercy is now over, we have grown too much, and the law that brings us back to the goal, demands of us to turn to the Creator consciously and purposefully.

And here begins the process of "Not for Her Name" (*lo lishma*), the process for myself. Man begins in a situation where he tells himself: "I want to live, therefore I must turn to the upper force." Then the law that brings back to the goal of creation demands of man to know whom he is turning his plea to: "I want to live therefore I must turn to the upper force, but I have to know how to turn to him." Hence the necessity for Kabbalah, and the light in it, which reforms, and brings him back to his root and gives him the desire for "For Her Name" (*lishma*), the desire to give to the Creator.

People will not have to change anything in their lives. The only thing the Creator wants is contact with his creatures that is just a little better than the one he had with the settlers in the Negev, he wants a conscious bond aimed at him alone.

The next phase is the attainment of a bilateral contact: “I not only expect something of you, but I want to see you in everything that happens to me; I know that you are the one hiding in the picture of the world before me. I am not hiding from you, I want to be good to you, so that you will be good to me.”

It takes nothing more than for the people to want to be in that kind of contact with the Creator, because the aims of the people ‘for the Creator’ will join those who are at the top of the pyramid, the Kabbalists. Today, every one must know about this work. We have already come to such a development, that each person will discover for himself how the Creator dresses in him.

Proper Development

The evolution of mankind on an egoistic basis 'for myself alone' caused the creation of a deep gap between the moral level of humanity and the technological level it reached. That is exactly what Plato and Aristotle feared when they prohibited the study of sciences to those of unworthy moral standards.

There is not a shadow of a doubt that there is a connection between the moral degree of a person, meaning his intentions, and his scientific ability. Without the aim to discover the Creator, for the attainment of the purpose of creation, the scientific studies do not attain the laws of nature and the laws of society in their actual form, but only a certain aspect of the laws of reality are revealed, and how they work in our narrow world. After all, we study reality with egoistic vessels of 'reception for ourselves'; therefore, we perceive only certain connections out of all the details of our surrounding reality.

Each law acts in all the realms of creation, in this world and in the spiritual world. But we can see its full range of operation only if we too are in a realm that encircles the whole of creation. For that we must be with compatible attributes to the realm we want to encircle. Those are altruistic attributes of giving, the attributes of the degrees of the upper worlds.

Man does not change nature and the attributes of nature with his own attributes. The attributes of nature never change and there is also no change in the inter-connections between the forces of nature. But nature shows a different aspect according to the attributes of the researcher. Nature shows a different aspect, not a different law. This is how it works: we understand only what we perceive and feel through our five senses. Hence, our feeling is forever personal and private. But because all people have one nature we perceive nature the same way.

Changing - that is the one action we can do. Nature remains unchanged, but because man changes himself, he

feels nature's laws as operating differently on him. Man changes the way he is exposed to the laws of nature. That is why it says, "I the Lord do not change" (Malachi 3, 6).

It is indeed surprising that man can change things around him, when in fact nothing really changes but him. He feels as though nature changes because of the change in him.

Nature is the law of gravity, the laws of chemistry and physics etc. These laws do not change with man's attributes. What does change is not how they work, but how man perceives them. Man feels the change in the sensations that he perceives. That is why he thinks that the change happens outside of him, because that is how he is built – to regard himself as the unchanging center of creation.

There is only one state that is complete perfection, and by changing his attributes, man approaches that state and feels it more and more clearly. Thus, the only processes that actually take place in creation are processes of inner change in man's attributes. And it is within that change that man feels as though providence is changing toward him.

Therefore, we must know how to change our inner attributes so that we can change the laws of nature in our favor. When we learn how to do that, we will be certain of the result, of our tomorrow. But the wisdom of Kabbalah tells us that that change depends on our refusal to use our egoism.

As science progresses, scientists are beginning to find that man can influence the phenomenon of nature. They found that the result of a scientific experiment depends on the personal attributes of the researcher. They argue that the results of especially 'delicate' experiments are influenced by the attributes of the researching scientist. Of course, there are also experiments on a 'coarser' level, where the researcher is of no importance; meaning if he is 'good' or 'bad', the result will be the same. But there is a finer level in nature, above substance, where the result is affected by the personal attributes of the researcher.

We will soon see that it is not enough to equip scientists with even the most sophisticated instruments, but there will be a real need for scientists who were 'taught' to influence nature the right way, because we influence nature by simply being in it. The only question is what is the right kind of influence we should activate on it. Therefore, it might be that in the next stage of evolution, science will no longer need mechanical, electronic or optic instruments, or devices that enlarge or miniaturize objects, but man himself will be the instrument that will research nature and will know how to influence the world correctly, to bring about the most desirable results.

The science concerned with the linkage between our influence on nature and the outcome that we get back from it is the science of Kabbalah. It teaches man how his actions in reality, how his influence on it brings about this or that result. Like any other science, Kabbalah also uses exact terms and a completely scientific language.

In a scientific research, we want to receive from nature around us the necessary information for our survival, and all the other things that we need. In the near future, it will be enough to activate one's attributes in order to attain all that, instead of all the devices and the mechanisms we invented, which are but devices 'in our image'.

Kabbalah explains what are the attributes one must acquire in order to research reality correctly, and helps him acquire the needed attributes, called "spiritual attributes," with which he can influence the world. Kabbalah exposes one to the entire reality and explains its laws; it teaches him how he can influence the system of creation positively and get the best result in return. The method of man's bestowal upon the surroundings is called the "aim."

Kabbalah is a science that practices the conduct of reality, meaning with the question, how can the world be 'turned' to the best? The further humanity evolves without fitting in to the conduct of reality, the further the world is submerging into a state of suffering and uncertainty.

Therefore, in our current situation, Kabbalah is becoming a practical must.

So far, no one has scientifically experimented with the possibility to control fate, except Kabbalists. The reason for that is that for the purpose of influencing the conduct of reality, we have to learn the science of Kabbalah, which deals with the purpose of creation and the system to approach it. Those topics are the essence of the wisdom of Kabbalah. The acts by which man influences the system of conduct is called “aims,” and those are acquired only through the method of the Kabbalah.

The wisdom of Kabbalah is the discovery of the laws and the collective mechanism of reality, to a person living in our world. It is called “The revelation of the Creator to his creatures.” That discovery gives us the ability to approach the useful and stay away from the harmful, and to know the reason for the good and the bad.

The purpose of the study and its implementation is to attain the best possible results for man. The goal is simple: to attain happiness and peace both in the body and outside it, to attain eternity and wholeness. And isn't that what everyone is searching for?

The wisdom of Kabbalah teaches us to manage the collective mechanism of creation in which our universe is but a tiny particle. Just as scientists study the phenomena and the laws of this world perceived by us and are apparent to all, so the Kabbalist-scientists research the reality that is not perceived by our five senses and its laws. We badly need this research because we are the only active part in the whole of creation. In the ordinary means at our disposal we can only expose a tiny fraction of the surrounding reality, whereas the science of Kabbalah gives us the possibility to study the entire reality, the entire system of creation and operate it.

Kabbalah reveals the whole surrounding creation, the collective thought of creation and the inter-relationships between the various parts of creation. It teaches us of man's evolution in this world and renders him the

opportunity to know the whole world and its supreme providence. It reveals to man what our appearance is outside the body, when we die and how we come back to a new body. It reveals what exists outside our lives during our reincarnations.

As a result of the study of Kabbalah, man learns how the mechanism of the management of creation works. Because of that, he learns how to behave correctly in every situation in life and can affect the mechanism that determines his fate.

The very fact that we think and search for the way to push the whole world for the better, is by itself a great correction. Baal Hasulam once said about those settlers in the Negev desert, that even if they didn't believe that there is a Creator, their desire for rain was enough to bring them rain. That is because every desire is a prayer to the Creator, even if one is unwilling to recognize the existence of the Creator.

Humanity has always sought to know the future, but no one has found an accurate method to predict it. But what is man really looking for? Cures to make him feel good. He seeks out all those sorcerers, magicians, and so-called 'Kabbalists', but humanity has so far failed to find the cure for its pains throughout its tormented history.

But man can help himself! He must only learn to manage his own life. For that he must first acquire the knowledge and the ability to influence nature. There is a good reason why it takes a person twenty to thirty years to grow, and during that time he is placed under the care of nature and society. Only after his maturation, does nature become harsh with him (see the article *The Essence of Religion and Its Purpose*).

In fact, in order for man to assume the management of the world instead of the Creator, he must acquire a 'spiritual screen', and then the Creator will hand over to him the management of creation and himself according to the strength of his screen. A person with a screen controls his own destiny. Such a person acquires a force that is above

his own life, above himself. He can do by himself anything that the upper degree demands of him. The ability to follow the directions of the upper degree instead of his own mind is the one possibility for man to attain genuine freedom, control in his life and a freedom of choice. Man acquires the ability to receive powers from an upper degree and this way rise to the upper degree by himself.

It is only possible to justify and understand the benefit in this natural law, (meaning in the Creator), at the end of the way, but not while on the way. Before we reach the end of the way, we cannot justify such punishments as death and an incarnation into a new body. Only from a higher degree than our own (meaning from the one managing us) is it possible to justify what nature does with us.

Every time a person is exposed to the influence of a higher degree, he must accept its reason in order to justify it. The ability to act against one's own mind and accept the reason of the upper one is called "Faith Above Reason."

In order to justify the things that happen to us, we must always look at ourselves from a higher degree than the one we're in. Only then can we see that the process of decision-making doesn't take our body into consideration, but works only to elevate the soul, and the calculation seeks the shortest possible route to the goal.

So then, what does depend on us? Only the choice to accept and realize this decision. We choose between the path of light (Kabbalah) and the path of pain, depending on how we relate to our evolution, whether it is within reason or above reason. Only Kabbalists can actively intervene in the upper management, and yet, anyone who wishes to do well and give outside of himself triggers a positive response in the upper world. Therefore, if the whole nation aspires to keep the collective law of creation, it will find it in the words "Love thy neighbour as thyself." It will discover that this law is no more and no less than the "law of love." But for this to happen, man must break

beyond his emotions and thoughts, which are all based on our basic-corporeal nature.

The sin of Creation and the Correction

The structure of creation is a lot simpler than we think: everything happens within one's soul that feels within it the Creator, it's 'I' and the connection between them.

The soul is the only creation that was ever created, and it is the only thing that exists besides the Creator. That soul doesn't feel anything outside of it, only what is inside it. It is called "*Adam*" or "*Adam Harishon*" (the First Man), and it is divided into many parts. Each part is an organ of the body of the first man. The soul is in fact, the very same will to receive delight and pleasure. Its parts are unique desires for reception of pleasure and they are called "souls."

In each soul there are the 613 desires of the collective soul before it sinned (a sin means receiving pleasure for one's own delight) and broke to pieces. It was divided into 600,000 separate parts, individual souls, each consisting of 613 parts – desires. Those desires fell 125 degrees down from their original status, called the "root of the soul." The last degree they fell to is called "this world" and it is the lowest spiritual degree of the soul. From that low state man must correct his soul on his own, until it returns to its highest state, to the root of the soul. It must rise through the 125 degrees by a gradual correction of the 613 desires.

The Sin

The sin is misunderstood by us, as is the case with all the terms that take on a physical meaning in our world. Although it says that the Torah spoke in the language of people, it really speaks of a different matter altogether, not about the issues between people. That is why there are such misconceptions in the interpretation of the term "sin."

The sin of the first man designates a spiritual drop from a spiritual height to the lowest possible degree, so that man

will be able to start rising to the Creator of his own accord, consciously and out of his own free choice.

If man had remained in the state of sensation of the Creator in the upper world, where he was created, he would have no way of acting independently and would be under the control of the light like a robot, like a person under the shadow of a great personality. He would have no freedom of choice and would be completely subject to the influence of the great one. Hence, only when the Creator detaches himself completely from man, hiding behind every veil, behind all the concealments that separate our world from the spiritual one, does man have a real freedom of choice.

That fall from the spiritual world is called “the sin of Adam,” although we now see how compulsory it was.

The Laws of Correction

The structure of creation has 613 laws. Each law is a system of correction of one of the soul’s 613 desires. Some of these laws belong to the management of creation in general, and some belong to the individual system of providence of each and every creature. But without exception, they all operate within the soul, because besides the Creator, the soul is the entire system of creation and reality.

The more one learns about these laws and begins to spiritually execute them, in their corrected form, the closer he comes to the degree of the Creator. Meaning, there is a ladder of 613 rungs that stands between our degree and the degree of the Creator. To climb a rung means to acquire a screen and yet another of the 613 desires of the soul.

After the sin, the vessel (the desire of the first man) kept breaking ever deeper, in order to be freed from the screen in the secondary desires as well, where it is difficult to tell anything apart. That is why the Torah speaks of the sin of Cain who killed Abel, and that is in fact, the next sin, the next breakdown in the vessels of the first man. In order to

complete the correction of the soul it is necessary to bring the souls deeper and deeper down to the degree of our world.

In order for this creation to begin to rise to the degree of the Creator independently, it must be completely detached from him. In order to detach, it must drop to the degree of man, below the degree of Cain and Abel, below the degree of the generation of the flood, the tower of Babylon, Sodom, all the way down to the degree of our corporeal world.

We are at the very bottom of the ladder. When the soul descends to the degree of our world and is clothed in a body, it is completely detached from the Creator, it has no sensation of him whatsoever, and then it thinks it is completely free. If we begin to rise from this situation, we will really be correcting everything. That is why the uniform soul of the first man had to be broken, to bring the souls down to the degree of this world.

In the End of Days

Kabbalah explains that in the end of days, the light of the Creator will become apparent not just to one people, but also to the whole of mankind. And then all the people will see and appreciate their attributes for what they really are. That will bring about the correct situation both in our earthly lives and in spirituality. Every one will behave correctly; will be freed of concern for him alone and will unite in one common aim to equalize with the Creator. The necessary condition for this is to come to a situation where each person will have only one desire, to discover the Creator. Only then will the Creator actually be revealed. One can attain it only on condition that man discovers the Creator with his own strength.

The collective discovery of the Creator will only occur in the end of days, but we are not far from it. There is, however, an individual revelation of the Creator as well. It happens when man discovers the Creator for himself, through a great indefatigable effort in the special method of the Kabbalah. And until the collective revelation of the Creator, he rises in the spirit by himself and lives in the future state of mankind.

But even when he rises to the degree of the sensation of the Creator, he still helps others attain the sensation of the Creator for themselves. Hence the importance of the circulation of the wisdom of Kabbalah for everyone, so that people will know that there is such a thing, to learn Kabbalah and discover the Creator for themselves. By living in both worlds they will attain the degree of perfection and eternity – the endless delight.

We don't have to wait for the end of time in order to attain that situation, because our situation is already the lowest possible spiritual degree.

We can rush the good times and bring them sooner, not by making dreadful mistakes and horrible torments, but by the attainment of power, a supreme power through the wisdom of Kabbalah. We must act so that the whole of

mankind wakes up and understands how a better life can be attained. The revelation of the light is the force that can correct the whole world.

The wisdom of Kabbalah has nothing to do with religion, it is above it, and was created for the whole of mankind. Because of that it is worthwhile to spread the wisdom of Kabbalah throughout the world, until the words – “for they shall all know Me, from the least of them unto the greatest of them” (Jeremiah 31, 33) come true. And that can be attained only through the wisdom of Kabbalah.

The Spiritual Gene and the *Reshimot* (Reminiscence)

The entire plan of human development is imprinted in man. It is the engine that pushes us forward and forces us to evolve. We have already succeeded in comprehending the fact that the entire knowledge of the biological body can be obtained in our genes. But the plan for our spiritual development is also embedded in special genes, much deeper than our biological genes. They are our 'spiritual genes'.

From the moment a person comes into this world, this plan becomes operative and begins to act on him and control his life. It dictates his attributes, his character, his fate and his every movement. But it also allows him the freedom to choose in many of the situations.

This plan exists not only in man, but also in everything that exists in the universe and it dictates the very process called "life." Unlike other parts of nature, that program is not inflexible in man, but evolves during his life. The program is a series of consecutive data commands. Each commandment is called a "*Reshimo*"; from the Hebrew word *Roshem* (imprint). There is a chain of *reshimot* (plural for *reshimo*) in each of us, from the moment we are born to the moment of our death, but it contains not only our current life cycle, but also all the incarnations of our soul.

If we read the data in this chain of *reshimot* we will be able to go through all the stages of the development of the universe, as in a movie, from the earliest situations of the creation of the universe, the sun and the stars, through the dinosaur era and on to the farthest future. The collective law of the universe loses nothing but only changes from state to state.

If this chain of *reshimot* is our whole plan of operation, from the beginning of our life, to its end, and if there is nothing that we can change, but only follow the written instructions, it would be interesting to know what has been

in store for us there, both as a whole and as individuals. It would be better to research the *reshimot* in the following manner: see what is the purpose that nature sets for itself, what is this collective law that the *reshimot* are supposed to bring us to, and then ask can we study those *reshimot* and then perhaps make changes, rebuild and perhaps improve things to suit our flavor?

The answer to that question can be found only if we dive into this plan of *reshimot* itself. When a person studies Kabbalah he learns about that program and about those *reshimot*, but the contemporary man still has to make a certain effort in order to know his life-plan, to study the management system of the universe, so that he can utilize it for the best.

That plan is in the world of *Atzilut*, the control panel and the source of light to our world, which determines the expansion of the light, which brings life, confidence, health and peace to our world.

The soul is in its most perfect state in the world of *Atzilut*. It is filled with eternal light and peace – equal to the Creator and filled with him. From that situation it is ‘thrown’ to the lowest place called “this world.” On its way from the world of *Atzilut* to our world, the soul gradually loses its light and by the time it enters our world, it has lost all of it, and remains with nothing more than a reminiscence (*reshimot*) of its past situations. Those expansions are recorded in the *reshimot* that afterwards form the degrees of the ascent back from our world to the world of *Atzilut*.

The *reshimot* are comprised of two primary components:

1. A memory that remains from the light of the Creator that the soul was filled with prior to its descent to our world.
2. The power of the aim ‘for the Creator’ (the desire to give) – which held the soul in the uppermost spiritual degree.

Those two components help us rebuild the spiritual sense, with which we can overcome the partition that separates

the corporeal world from the spiritual worlds. That sense is something that the Kabbalists create within themselves. It is called a “screen.” The acquisition of a screen allows a person to control his destiny and improve his environment. During the descent of the soul from the upper world, where it is filled with light, to this world, where there is no light, it is like a ball rolling down a staircase and hits every step on its way down. That hit is the *reshimo* that every person who studies Kabbalah learns to realize correctly, starting from the smallest *reshimo* created at the lowest spiritual step, down to the final and highest degree. Even in the first degree that a person attains, he rises from a state of unconsciousness, to a state of higher awareness that awakens in him the desire for something sublime that can only be found outside his world.

Question: What are the superpowers that Jews have with regards to the management of the world; what is that special plan of leadership that is found in their ‘spiritual genes’?

Answer: The Jews will lead the world by their ascent to the upper world precisely by realizing the *reshimo* that remains from the uppermost spiritual degrees. Any person, who realizes all his *reshimot*, rises to the place in *Atzilut* where his soul used to be before it came down to our world.

In Kabbalah, the world of *Atzilut* is called *Eretz Israel* (the Land of Israel), and how a person reaches it is called *Ivri* (a Hebrew) to designate one who has gone **over** from the corporeal to the spiritual world. He becomes a part of the world of *Atzilut*, which is the ‘control panel’ of our world. That person becomes a part of the control panel and thus attains the ability to control the world, understand and determine the events in our world.

All that remains of the soul once the light leaves it is this chain of *reshimot*. All the *reshimot* are closed and folded in it like a point. That point is inside each and every one of

us, and it is called the “point in the heart,” or “the fetus of the future soul.”

The *reshimot* are the ones that define the future soul of man, its shape, its properties and the place it should return to in the world of *Atzilut*.

The difference between the situation of the soul in the world of *Atzilut*, before it descends to our world, and the situation after it rises from our world back to *Atzilut*, is that the ascent of the soul is a result of man’s effort and desire. The soul climbs the degrees of the worlds out of free choice, and by that it reacquires the full spiritual stature of the world of *Atzilut*. At the same time, man’s body continues to exist in this world, and thus man lives in both worlds simultaneously.

The wisdom of Kabbalah, by definition, is the method, which discovers and unravels the whole universe, the entire reality, while living in the corporeal body. During that revelation man gradually acquires the attributes of the Creator – the ability to bestow, to give. The more a person acquires these attributes, his soul becomes more and more Creator like, until it becomes identical to him, at which time a person rises to the degree of the Creator, becomes equal to him.

Therefore, in order to manage your own destiny, as well as that of the whole world, it is a must to be a “Jew,” a “Hebrew,” meaning go over to the that side of the barrier. Jews are not a people; they are a group of people who acquired the method, which teaches how to become Jews-Hebrews, and how to cross the barrier between this world and the upper-spiritual world.

Before Abraham the Patriarch received the method of the Kabbalah, the Torah, this group was an ordinary tribe of desert men like other clans that lived in Mesopotamia. Scientists also claim that our genes, including those of the Ashkenazi Jews (the ones that come from eastern Europe), resemble those of the original inhabitants of Mesopotamia. The difference between the others and us is only in the mission that we were given, which was defined as a goal

for the clan of Abraham, which had turned to the chosen people of the Creator. The mission that they were given is to teach ourselves and the rest of mankind, how to manage the world and contact the Creator. Anyone who takes upon himself this mission is called a Jew. But a concept of a Jewish nation doesn't exist, because there were never such a people to begin with.

Question: Were there times when Jews attained a high spiritual level and spiritually controlled the world in a practical manner, or is it just regarding the future?

Answer: A significant amount of Jews were at a high spiritual level after the exodus from Egypt, during the conquest of the Land of Israel, and during all the time of the first and second temples. The Kabbalists of those times kept the old world in a much better situation than it would have been without their interference. But that was not yet the time for all mankind to rise to the degree of the Creator, and the Jews still hadn't been given the duty to realize their historic destination toward other nations.

After the ruin of the second temple, the mission of the Jews was to go into exile and mingle with other nations and go through the history of the gradual evolution from the *reshimot* of the beastly level i.e. the exclusive desire for mundane pleasures, to the *reshimot* of the degree of man i.e. the recognition in man's destination, in the spiritual life and the management of reality.

Therefore, it is said precisely about our time: "then ye shall be Mine own treasure from among all peoples" (Exodus 19, 5), and "for a father of a multitude of nations have I made thee" (Genesis 17, 5). Now we must teach ourselves, and all other nations the method of the Kabbalah; how to effectively utilize our *reshimot*, develop the spiritual sense and cross over to the spiritual world, to come in contact with the Creator and take on ourselves the management of the world.

Part 2 *Realizing the Choice*

The Freedom to Choose

Philosophers have sought all throughout history for the answer to the questions: “Is there freedom of choice?” They tried to define the concept of choice and reached the conclusion that there is only a limited freedom of choice in society, to those who have a developed personality.

But among themselves they understood that they would never be able to free themselves of the absence of control in their future, because there was always the possibility that they would be run over by a truck the very next day, catch a fatal illness and perhaps even go into a coma. Of course, if you want to, you can ignore such a humiliating example of the absence of freedom of choice, but that would not make life any easier. The evolution of genetics hasn't improved our situation either, but only strengthened the feeling that we are in a closed compartment, surrounded by chains of genes from which we can never escape.

And then comes the wisdom of Kabbalah, which Kabbalists regard as the last stage of the development of science, and we find that not only are we chained by the biological genes, but we are ‘programmed’ and not just for this lifetime, but throughout a long and consistent chain of *reshimot* (reminiscence) that is set in the mind, the heart and the soul. And that is what determines our lives.

Question: Do we have to ignore the question about the freedom of choice, and choose only the most convenient option of the ‘choice less’ options before us?

Answer: Humanity cannot ignore that question any longer, because it is one of the most fundamental questions in our lives. Especially now we must expand that question and research it from all sides, otherwise we will not have the motivation to change anything in our lives, or to change ourselves. We must clearly see where we have freedom to choose and what is dictated from

above. On our current level of development we still can't see the limitations that are acting on us from above.

But if there are one or two issues in our actions and decisions where we are free to choose, we must study and understand those issues specifically, because it is only there that we can express our freedom and change anything in our fate. In all other things we still remain under the laws of nature, the one we can and the ones we cannot see.

Question: Where then is my freedom of choice according to the Kabbalah? Where can I change anything, and where is it not even worth trying?

Answer: First, in our world, we are almost completely dependent on nature's, providence. We are compelled to be born; we do not choose our talents or the people we meet in this life. We did not choose our time of birth, our family; in fact, we fell into an environment we never chose.

All my characteristics are predefined: the feelings, the aspirations, and the character. It is said that everyone is born with his own 'luck'. Moreover, it says, "there is not a blade of grass below (in our world), that has not an angel above (a force from the upper world), which strikes it and tells it: Grow!" So is there any freedom at all?

Both nature and society evolve according to their own laws, and so do all the changes in the universe and ever-greater catastrophes that happen, hence there is nothing that depends on us.

If everything in man is dictated from above, the characteristics, the inheritance, and not only that, every thing outside us also, the forces that are meant to lead us to the end of correction, to a predetermined state, what kind of freedom then can we talk about, or even think about?

On the other hand, if we just obey nature's orders, it is unclear what we were created for in the first place, and

every thing else around us. If everything is predefined and there is no freedom of choice, there seems to be no point to the whole of creation.

The point to creation is not necessarily that everything will continue the way it has so far advanced, without any reason, but the goal is to attain completeness, precisely through free choice. Therefore, we must find where and in what do we have free choice.

All the animate, the vegetative, and man, cannot tolerate the denial of their freedom. Despite the awareness of the rigid frameworks in our world, the aspiration for independence is the one that dictates one's life. Even animals that lose their freedom, if they do not die, they lose their livelihood and weaken because of their captivity. It is a true sign that nature will not tolerate any kind of slavery, and all living creatures want to be free.

Therefore, it is not a mere coincidence that in the recent centuries there has been so much bloodshed just to attain a certain amount of freedom.

Question: So where do we get the desire for something we cannot attain, something that doesn't exist in our world?

Answer: Man is created in the image (similitude) of the Creator. Therefore, knowingly or unknowingly, he aspires to have all the attributes that characterize the Creator. For example, the Creator is in eternal and complete rest. Because of that we too aspire for rest, and all our movements are only a means to attain it. The Creator is one, unique and special. Therefore, everyone declares how much he, meaning his ego, is also special, different and unique. Our aspiration to what you claim cannot be attained comes from our soul, which is a part of the Creator. We in fact aspire for the situation of the Creator, who is actually free. And this is the purpose of our existence. If that weren't possible, the concept of freedom would simply not exist.

Question: Are you saying that our desire for freedom proves that we can attain it, but we still haven't succeeded? If so, how can we attain that freedom?

Answer: Man's freedom, his independence, is only possible to the extent that he is freed from his nature, when he can rise above it. That is because our nature is predetermined. In order to attain the real and absolute freedom we have to activate a special mechanism to open the door of the 'cage' of our corporeal world, into a spiritual, eternal and free realm.

We understand that we have to fight for our freedom. Our whole life is made of struggles for bits of fictitious freedom that society obliges us to. We try to be as it would have us be, and we are prepared to fill up our lives with empty acts, just to get some recognition and respect.

At first, we fight for freedom from the burdens of parents and the family. We try to escape circumstances that were forced on us, and the duties that make our lives difficult. We invest a great deal of effort just to attain this fake freedom. But in order to attain genuine freedom, freedom from our nature, where everything is predetermined, we have to make an effort. That freedom can be attained not in the afterlife, as religions promise us, but here in the corporeal world, in this very life. But for that we need to make an effort, to rise above our nature, above our world.

Question: Now you are drifting away to upper realms and say "above our world," but what happens in this world?

Answer: The meaning of the words, "above our world" is that man acquires spiritual attributes that are above our world. There cannot be any real freedom of choice in our current attributes, which are dictated from above. Everything is predetermined, except one thing!

Parents change their location, or change an address on their ID in order to select the place where their children will learn by themselves, and the kind of education that they want for them. They try and create for their children such an environment that they believe will guarantee their good development, and they are absolutely right in doing so. They naturally understand that when they are under the influence of a certain environment, there is no freedom of choice, and so they will try to act in the one place where they can make a difference, the freedom to choose the environment that would influence them. Many philosophers tried to analyze and measure the influence of the environment on people's personalities. On the basis of research and experiments that were made, and also through their own intuition, they realized how strong was that influence.

The Kabbalah gives us a full analysis of the influence of the environment on man. Its conclusions are unequivocal: there is an absolute dependency of man on his environment – willingly or unwillingly. Even when he objects to it, his whole life is then wasted rejecting and trying to exit it, although eventually he will surrender and come to live in it.

Question: But still, many dream, and only a few succeed exiting the influence of the environment?

Answer: True, and yet we try again and again, because it is the only thing we have – the freedom to choose the right society for us and for our kids. That determines almost everything in our lives. It is important to understand how to build such an environment for ourselves, and what we need it for.

Kabbalah opens before us a complete and trustful picture of the upper management, which was until now closed to us. We see by it that each and every one of us, and the whole of mankind will have to accept the purpose of

creation and the purpose of our lives, whether through torments in this life, or in the next, or by our own free will.

Controlling My Own Destiny

Question: Do the previous lives dictate our present lives?

Answer: Don't forget that there are future lives as well, not just previous ones. Today, every person has a chance in this life to affect his future lives. Every one of us should know how to influence his life correctly, to study the laws by which the influence continues from life to life. Man can pass on from one life to the next a lot more vital information that would assist him, and thus prepare himself for a better life in the next round. Man can advance toward the purpose of creation within just a few lifetimes, and accumulate his attainments. He is the only creature in the whole of creation that is given that opportunity.

A person can determine his own destiny and consciously influence the environment he lives in. Our whole world lives at the expense of the light that comes down to us and clothes everything around us. This invisible light revives the entire reality. Man can control the descent of this light to our world: The acquisition of a screen through the study of the wisdom of Kabbalah enables a person to control the descending of this light. He can open a Kabbalistic prayer book and act according to the orders that are written there, instead of waiting for heaven's mercy.

(Should be a photo of a Kabbalistic prayer book)

In order to demonstrate it, here is an instruction page from a Kabbalistic prayer book by the Rashash (Rabbi Shalom Sharabi). It says: "Extend the middle third of *Partzuf Abba* to the *sefirot Keter, Hochma, Bina, Daat* of *Partzuf ZA*, and reject to the *sefirot Hesed, Gevura, Tifferet*." After

that it explains elaborately how to perform this instruction. In the end it says: “Build an aim for rejecting a small light to the two bottom thirds of the *sefira Tifferet* of *partzuf ZA*.”

A person who still hasn't risen to spirituality cannot understand the meaning of these instructions; it is not clear to him what to do or what to do them on, and what should be the outcome of the act. That is why the wisdom of the Kabbalah is the wisdom of the hidden. But it is hidden only from those who still haven't attained the sensation of the upper powers.

A person who follows these instructions passes the upper light through him and as a result feels confidence and the perfection of the attainment. He knows what is going to happen and how to control it.

This is where the real freedom of choice appears. In this level of bestowal man holds the full control over his life, his future and the whole of nature. He brings to our world all the goodness through the upper light, and that light reflects back on him doubled and tripled.

Question: Does a person have to study his past lives in order to affect his future ones?

Answer: The evolution of the generations in the world is nothing more than an appearance and disappearance of physical bodies. The souls, however, which are the filling of the physical body, man's primary “I,” do not disappear. They only change the body that carries them. Therefore, all the generations, from the first to the very last are considered to be one generation that has been stretched over thousands of years, from the cradle of mankind to its final correction and the attainment of the complete rest and wholeness.

That is why it makes no difference how many times a soul dresses in the body, the demise of the body doesn't affect it, because its substance comes from an upper level. It is as meaningless as cutting our nails or our hair is to the

physical body. That is because they are in the degree of the ‘vegetative’ in man, whereas the physical body belongs to a higher degree, the ‘animate’ in man. By studying the mechanism of the dressing of the soul in the body, a person becomes freed from the control of death in his life.

Question: Can we get back to our world, to our life, for a minute? Is there a way that we can find some freedom after all, somewhere where we have the ability to act freely and make a difference?

Answer: There is an aspect of creation, in our world, in this life, that we can indeed influence. This aspect, in turn, affects every other aspect of reality. But that is only on condition we know how to control it, how to change it for the best, and then we can avoid being controlled by nature.

The Four Elements that Comprise Us

Question: What exactly does the upper force leave us to choose?

Answer: In order to answer that question, we must first examine our “I,” what elements man is made of.

Man is made of four elements. The first element is called the “bed,” the foundation. It is the basic, primary substance we are all made of. That is what we received from the Creator. It is what defines our essence. The Creator created it “existence from absence” (when something new is created that does not exist in the source). This is the substance that is imprinted in every one of us. That is why I said that we need not worry about the basic fundamentals of the soul, because they are predetermined in advance.

Question: How can we examine any kind of natural phenomenon?

Answer: Only when we rise above nature both in mind and heart will we be able to observe it from a higher degree. For example: we can meticulously research the evolution of the seed of the wheat, influence the course of its life, the number of lives it will have, by putting it in the ground and thus killing it, but also reviving it from its previous condition to the new life.

These processes can be done only with the vegetative nature, because there are no cycles of life and death in the still, and we cannot yet rise above the beastly-living nature, because we are in it. We cannot investigate outside this nature with our ordinary senses from above. Even the most sophisticated instruments cannot help us here, because they were also built in the same beastly level.

We will be able to see what happens with us only if we exit this level, which is the highest in our world, to a higher level, to the spiritual world. We will be able to research ourselves and influence our own lives, much like we research and influence the wheat. That is precisely what the wisdom of Kabbalah enables us to do.

If we compare our lives with the life cycle of the wheat we will discover our own evolution mechanism. A seed that is put in the ground rots and disintegrates completely until there is nothing physical left of it. It is turned to dust; still. From that situation its new form begins to emerge, its new life. The former shape is completely gone and there is nothing left of it but the spirit, the force, the *reshimo*, the knowledge that instigates the appearance of a new life.

If we were in the degree of the vegetative, in the degree of the wheat, we would not be able to examine life and its transformations. We would not be able to see how the seed loses its vitality, disintegrates and loses its former life, and from that situation begins its growth again with all its former attributes passed on to the new life. Although nothing physical is left, because everything rots, but a new

fetus emerges from the former state, from the spirit, a new cycle of life evolves, a new entity with no recollection of the past.

Question: If everything disintegrates and disappears, what will be left of the present life to the next? What will be left of the feelings, the thoughts, and my own unique personality?

Answer: What happens to our body is much like what happens to the seed of the wheat. The physical body disintegrates and we receive a new body. But the soul, the former spiritual potential still remains in the form of a gene, potential information that transcends from one phase, from the old physical body to the next, through a physical detachment called “death.”

As long as the old substance of the body did not disintegrate, the next cycle does not start. Only when it disintegrates do the previous *reshimot* begin the new cycle of evolution. That is why Jews bury their dead without delay. There are even some practices that enable the new life to begin sooner, such as adding cement to the grave so that the body would rot faster – as though asking for the new phase of correction to begin sooner.

The transition from life to life involves a complete decay, just like the seed of the wheat, until there is only the essence left; a pure power, denied of any physical clothing. This is the *reshimo*. Between the degrees, between one life cycle and the next there is a severance, a void. For this reason a person cannot see the transitions from phase to phase. However, a Kabbalist transcends from cycle to cycle thousands of times. He controls the transitions and in each of them he leaves a *reshimo*. He doesn't need to leave his physical body in order to begin a new life, because he identifies with his soul, not with his body.

Question: Is it possible to go from this life to the next without dying?

Answer: In order for this ‘breakthrough’ to happen, in order for the soul to jump over this corporeal incision for the purpose of instigating a new degree of development, where a new body will carry it, a person has to die physically, or be detached from his body in a different way, mentally/spiritually, like the Kabbalist. Thus he experiences many cycles during his physical life. In one lifetime he can go the whole way from beginning to end, to the purpose of creation, to the starting point of the soul. We will be able to see the changes that occur in us with our own eyes, only if we exit the degree of our world to the spiritual world, much like a person in a state of clinical death, watching from the side how the doctors fight for his life. From the upper level we can see what happens to us, research and manage our own lives and control their quality.

This force that transcends from our past lives, from the previous body of the previous seed, to the next life, is called the “bed.” It is the force that carries on the spiritual information itself, the essence. If the seed were a seed of wheat, it continues to be a seed of wheat. A certain soul will remain the same soul, but it will be dressed in a different body.

Question: What does the choice of a new body for the soul to dress in depend on? Can we affect it in any way?

Answer: The soul dresses in a body that is suited for the execution of the program inside it. The attributes of the soul and the corrections it must go through, define the characteristics of the physical body that it creates around it. We determine our future situation through our spiritual attainments in this cycle, meaning what kind of body and what conditions we will have in the next life. It is all up to

the *reshimo*, which creates around it a new body after the demise of the current one. All the data about the corrections that the soul still has to go through is found in the *reshimo*.

Question: If a person finished his corporeal assignment, does he still come to this world?

Answer: Yes he does. And what is even better, he appears when he is already completely corrected, and his soul descends only in order to help others. From the same *reshimo* that creates the human body extend all the differences between people: the characteristics, the talents their tendencies, are all determined by the internal attributes of the soul, by its need to realize what it must do in this world. By the way, that is why any coercion is strictly prohibited in education.

We receive the first element, the “bed,” the essence, the spiritual object, our spiritual gene, directly from the Creator. Therefore, it is clear that it is impossible to influence it in any way.

That element includes the origin of man within it, his echelon of thought, and the state of mind of his ancestors as well as the knowledge they had acquired. Afterwards this knowledge appears as tendencies and corporeal and mental characteristics of the personality that we are unaware of. They can be imprinted in a person as tendencies to believe, skepticism, materialism or spirituality, or perhaps to shyness or stinginess etc. These attributes are like the seed of the wheat that had lost its corporeal shape in the ground. They are given to us without a physical body to contain them, through natural inheritance, and because of that they sometimes appear in the opposite form.

The second element is the laws of the evolution of our essence. These laws do not change; they are predefined by the Creator, because they extend from the nature of the essence and its predetermined form, which the essence

strives to come to as the purpose of its creation. Every seed, animal or human, have within them the program and the laws of their evolution. This is the second element, and we cannot influence it.

The other two elements, the third and the fourth, relate to our development, but they are external to the soul itself. Those are the external conditions that make voluntary changes in me, of my own free choice, but activate on me a pressure that I cannot control, sometimes against my will. Hence, the third element in our evolution is the external conditions that can partially change our path of evolution to the 'right' way, or to the 'wrong' way.

Let us get back to the seed of the wheat, because it is an easy process to observe. It will help us understand the principle in discussion. For example, if we sow the same kind of wheat in two parts of a field, and influence each part differently, such as block the sunlight on one side, not give enough water, not weed out the weeds, while the other side gets the best possible conditions, we will see how much the external elements affect the growth process. Although we will get the same wheat, but the question is what difficulties did it encounter during its growth and hence, what final quality will it have.

The fourth element is the changing of the external conditions. We cannot directly affect ourselves, but if we provoke a change in our external conditions, we can determine our own future, our future thoughts, aspirations, and in one word, the **quality** of our future.

The first element, the bed, and the second element, the laws by which our essence evolves, can be expressed negatively through what we refer to as inheritance: physical weakness, feeble-mindedness, or a psychological or spiritual weakness. Therefore, if a person finds himself the right place to develop, by going under a positive influence of society, he can attain wonderful results, much like the seed.

The Right Environment

The wisdom of Kabbalah teaches that if I place myself under the influence of a good environment, I adopt a desire for spirituality and the attainment of the purpose of creation. Such a desire would normally come only as a result of accumulated suffering over hundreds of years. However, through the positive influence of the environment, I can speed up the process significantly. That is the one freedom of choice that the Creator left me with – to choose for myself the right society.

Today, we need to build an environment that would pull us toward the purpose of creation and the attainment of the upper worlds more than ever before, because it is only through that kind of attainment that we can begin to manage our own destiny and save ourselves from the anticipated agony.

Question: Where in this world can I find such a society? Is there a society with the right conditions for this development?

Answer: The best is for a person to find a group that aims its aspirations to the goal of creation, and that would be able to influence him to prefer spiritual development to anything else.

In the Introduction to Talmud Eser Sefirot ([Breaking the Iron Wall](#)), the principal text for studying Kabbalah, Rabbi Yehuda Ashlag explains why the Kabbalists obligate each person to study Kabbalah, regardless of their age, sex or religious background: in the study of the Kabbalah there is a great strength that everyone should know about. A person who studies Kabbalah awakens on himself the affect of the upper light by simply wanting to understand what he is studying, although he still doesn't understand it.

Rabbi Yehuda Ashlag writes (item 155): "Therefore we must ask: why then, did the Kabbalists obligate each person to delve in the wisdom of Kabbalah? Indeed there

is a weighty thing here, worthy of being publicized: that there is a magnificent, invaluable remedy, to those who delve in the wisdom of Kabbalah: that although they do not understand what they are learning, but through the yearning and the great desire to understand what they are learning, they awaken upon themselves the lights that surround their souls.

Meaning, that each man from Israel is guaranteed to finally attain all these wonderful attainments, which God has resolved, in the Thought of Creation...” That affect is based on the fact that before the decline of man’s soul to our world, it was filled with the upper light, but once it has descended and clothed in a body, the light that filled it remains in the upper world. And it is the same light that shines on it from above and wants to return to it and fill it. But that light can shine to the soul only in the amount that he studies the wisdom of Kabbalah, because Kabbalah is the way to fill the soul with light.

A person must attain the filling of his soul in one of his cycles. The desire of the soul to be filled with its former light is felt by man as various kinds of pain. The longer the time that passes without the filling with the light, the more intense the pains. The pains will ultimately bring a person to recognize their cause, being the need to be refilled with light, and will lead him to a desire to find a way to fill himself with the light – the method of Kabbalah.

When one turns to genuine sources of Kabbalah, a spiritual light from above begins to extend on him. When he practices the study in a group, with a teacher who is a Kabbalist, a collective spiritual force affects everyone, whose power is many times stronger than the light that shines on a single person. This way the group builds around it a ‘field’, a unique spiritual realm, while the group itself becomes an environment that grows a person toward the purpose of creation and safeguards him from all evil through this light.

There is no need to regret a lack of talent, being born in the wrong country, or into the wrong family – everyone has the best possible conditions for his spiritual development. In the next world no one will be able to say that he did not get the chance to attain perfection. There is only one factor that I can freely choose: I must create for myself the right environment.

That is why there are free beginner's courses opening all over the world today, in order to build groups that study Kabbalah. All the Kabbalists in every generation worked this way. Each of these small groups will act as a small society and influence its members. In the future, these groups will grow into whole societies of people who practice Kabbalah. More and more people understand that there is no other way to be saved from the troubles but through the study of Kabbalah. These groups are the ones that will gradually formulate the new spiritual background of our society in Israel, and later on the in the whole world.

The Law of Equivalence of Attributes

We do not say anything new in Kabbalah that goes against human logic. All the laws of natural sciences speak in one form or another about each part of creation striving for the center, for a physical-biological balance (whether an atom, a molecule, a still object or a living organ). This is the principle of every law of nature, and this is also the principle of Kabbalah, but Kabbalah relates those collective laws of creation to man.

The very fact that we are a part of nature necessitates us to be subordinate to it. It is not a question of will, and neither is our very existence in this world. Hence, if a person takes upon himself the laws of nature and keeps them, he will feel good, and if not, he will feel bad.

The collective law of nature brings us back to a certain state of balance called the “center of creation.” The minute you begin to want to go back to that center, as the law that returns does, you will feel that you are stepping on a comfortable road, because you agree with the force and keep its laws.

If you do not know that law and act according to your own understanding you will be punished. That is the way nature works – anyone who breaks its laws is punished, including man, who is an inseparable part of nature.

By the way, besides man, no other creature breaks the laws of nature, because all other creatures work only according to their natural impulses. Those impulses also exist in man, but they are not enough for him to know how to behave in nature, and if he does acquire this knowledge, he will simply become extinct.

For that reason, we better understand that the best thing for us is to go along with the purpose of nature, which is (by definition) to bring all levels of reality to perfection, the still, the vegetative, the animate and the speaking, and the level of Israel within the speaking level.

Man must strive to always keep in mind the thought that everything that he feels comes to him for a purpose from

the upper force, from the collective laws of nature. That law brings balance and movement to the physical-biological level, as well as to the spiritual level.

You might say that this balance is the return to the center from which we came. Hence, the first condition for keeping this law is to keep in mind the thought that everything I feel comes from one source only, from one center, in order to pull me to it. That law is called the “law of equivalence of attributes” or the “law of equivalence of form,” the center, or the Creator.

The will of the Creator is to bring us to perfection. I too seek to attain perfection, but for that, I need to study the program by which the Creator promotes me. If I want to know the Creator, the system, which works to benefit man, will appear before me. Baal HaSulam (Rabbi Yehuda Ashlag) writes that in the beginning, one must understand that he is dependent on the Creator alone, and that if he does not make contact with him, he might be extinct.

Every thought about wanting to draw closer to the center, to the goal, to the upper force, is far more efficient than any ordinary prayer, or some other ‘strong’ will.

If a person wants to intensify his thoughts along the way, he will have to dedicate his time to a principle called “There is none else beside Him,” and study the system of the worlds. This way he will make the light come inside him.

Hence, it is a must that man will have a minimal contact with the principle of creation, with the Creator, with the system that controls the worlds.

For a person who is already practicing the study of the Kabbalah, it doesn’t matter which language, words or sounds define the spiritual degrees or states, be they the language of the bible, the Kabbalah, or precepts (commandments). But the language is very important for a beginning student. It can confuse and inflict undesirable materialization of the text, and cause him to imagine corporeal objects. Hence, the language of the Kabbalah is a technical language, which is close to the modern day

man. It is comprised of *Sefirot*, systems of worlds, *Parzufim*, *Behinot* and sketches.

Thus, one must know that there is a system with subsystems within it, which operate on us, on our body and on our soul, on the whole universe.

When man wants permanent contact with the upper force, he develops a new sensory organ, and through it, he slowly begins to feel his connection with it. That upper force tells man how their communication system is built, how it works around us in the entire reality, and how it aspires to bring us back to the center. It tells man how it runs through the entire world and through man himself.

That system is what motivates man and the world around him. You can call that force “upper force” or “Creator,” it makes no difference. If you feel the collective power of the world, you will be able to understand how to conduct yourself correctly. It is called: “One learns from one’s soul,” or “the light reforms.” The soul is like a computer program. Before it dresses in substance, it is no more than a thought, an idea, and a collective of certain connections between certain events in various situations.

That comparison enables us to explain what is an upper force: the Creator is a desire. “The desire to delight (please) the creatures.” He built a system that is like a computer program. If we study it, we will be able to organize the situations we face in the best possible way for ourselves and for society.

That program is not detached from one’s thoughts, it is inside us. But it is a still object in and of itself. Hence, if you want to change it, for the sake of explanation, let’s say that we want to change it, whom do we turn to? Will it be the Creator?

No, the program doesn’t change. But thoughts and prayers, meaning man’s desires, are what change the program and man alike. As a result of past suffering, man becomes better suited for this program, and he feels it as suitable for him, he feels that it seems to treat him mercifully.

Kabbalah explains that the upper force, meaning the plan of the Creator, is complete, and it is only the vessels that change. Everything depends on the changes in the vessels, not on the light, because the light does not change.

The light behaves intransigently, mercilessly, and atrociously. That *modus operandi* cannot be changed, because the light extends and works on the entire creation from its origin, from the point of the “end of correction,” the point where the creature is equal to the Creator. Hence, this condition and operation of the light on us force us to reach the same situation. It is therefore obvious that if we do not aspire for the same thing we find ourselves placed under the pressure of a vicious power that pushes toward the center.

The equivalence of form is tantamount to your consent with the plan. I compared the plan of the Creator to a computer program, because they are both unchangeable. You can scream at your computer all you want, but it will not answer you until you fix the problem by yourself. And so is man with regards to the Creator – before man corrects himself, he has no reason to expect creation to treat him benevolently.

We turn only to he who can change, and only when there is hope that he will change. But there is a big mistake that is prevalent regarding the Creator. It states very clearly: “I the Lord change not” (Malachi 3, 6), and indeed you are the one changing, although the Creator makes you think that it is He who changes and not you.

We are unaware how much our sensory system, which is the whole world, depends on the emotions, on our ‘vessels.’ If they change even just a little bit, the whole world immediately looks altogether different. But before a person crosses the barrier and doesn’t feel the upper world, meaning the Creator, he feels that it is the Creator who changes.

I want to teach you how to do whatever you want using a special program in your ‘computer.’ The system in this

computer is nature, but man is the only part in this system that actually operates.

That is why it seems as though nature is caged in a box, in a computer and only man is outside. He is the only one who can work with this program, receive data and affect that data and get a response to his actions on the 'screen.' I want to teach you how to use this program, because I too learned it from my teacher and I was convinced how effective it is.

Kabbalists are the only ones who use and control this program, and they pass the knowledge about the right approach to nature and how to control it from generation to generation. Their books describe how this world can be managed. This wisdom is called "the wisdom of the hidden," because only a worthy person can study it, and for the rest it remains a secret. If a person does not correct his attributes as nature demands, he cannot understand that wisdom.

Even in our present situation we can begin to learn this wisdom. And even if we use it egoistically for the time being, we will improve our situation and improve our feeling.

In order to make contact with the Creator, a contact that existed between the Creator and the soul before it came down to the corporeal world, and clothed in a body, there was a system that was made to slowly bring us from the farthest point from the Creator, to the nearest point to him, to complete equivalence of form with him.

There is a goal programmed into this system, and the system leads the entire creation to this ultimate goal. The program is the general law, intended to bring everything to perfection – Israel first, and then all other nations, and after them, the animals, the plants and the entire corporeal world.

That law acts like the law of gravity in our world: the source, called "perfection" attracts the entire reality and all the creatures toward it, but it is we Jews who stand

directly opposite it. We are the first to be attracted to it, and that is why we feel its intense power as pain.

If we do not aspire to the center more than its pull on us, we will feel pain, according to how deep the gap between our desire to approach the center and the intensity of the pulling force is. If the desire to advance is stronger than the pulling force, we will feel complete and content. If one relates correctly to reality, one begins to understand that everything one feels comes from the Creator, in order to make contact, and force me to connect with him.

And then a person relates to the reason that makes him turn to the Creator as a consequence. He relates to his desires as actions of the Creator and feels that everything in him comes from the Creator, except the decision to turn to the Creator. The contact with the Creator and turning to him become a goal, instead of a means to attain something. The goal, therefore, is the Creator, not man.

That means that I must return to the place from which I came before my soul came down to this world. I must connect with the Creator while in this world. If I want money or rain, it is called "*lo lishma*" (not for Her name), the degree of still. If, however, I ask of the Creator permission to approach him, to attain him, then my goal is not me, but Him, the Creator, as it says: "Our hearts will rejoice in Him (the Creator)." This is the real purpose of creation.

Even when a person asks for rainfall, there is still the upper force behind his plea, although it is not aimed at the real goal, it is still a prayer to the Creator. Whether we like it or not, we are tied to the Creator like the umbilical cord ties a fetus to its mother.

But a person who prays unconsciously does not prevent the future pains, because the reason the Creator sends us those pains to begin with, is that we understand that there is a reason for the pain, which cannot be overlooked, because without it man will never attain the purpose of creation. That is why it is crucial to understand that the

suffering is purposeful, that they come from a certain origin, from the Creator, for a certain purpose.

The advancement toward the Creator begins the minute a person prefers the contact with the Creator to any thing, good or bad. He seemingly neutralizes his desire for worldly pleasures, an act known in Kabbalah as “restriction.” Once a person attains that kind of ability to control himself, he goes on to acquire the ability to enjoy for the Creator’s sake and not for his own, something that goes completely against his nature.

A person who wants to draw near to the Creator does not regard him as a mere source of pleasure for egoistic pleasure. He accepts everything that happens to him lovingly. Even the bad sensations are regarded as signs that his vessel is not corrected, because that is the reason we feel everything that comes from the Creator as bad. The pains and the bad sensations disappear. At first we feel the pains as bad, but then they are viewed as vital for spiritual progress.

The power of thought

It all started with believing in supernatural powers. People believe that there are people with supernatural powers who can influence people and even large groups of people, foresee the future and even control it. People are willing to spend fortunes on healing, defense from 'evil eye' and fortune telling.

They believe that evil thoughts can harm another person and that the damage can be so great that it will be beyond repair and might haunt a person for the rest of his life, and cause bad results in every aspect of life - business, family and everything.

When someone comes to me with a complaint about suffering from an 'evil eye,' he is in fact trying to say that someone influenced him badly, meaning someone acted on him a certain way through the power of his thought, and harmed him. He also believes that I hold the power to neutralize that evil thought through my own power of thought.

If that person asks to neutralize another person's thoughts, then they believe in the power of thought and that the thoughts do act and come true in our world.

The power of thought is the single most powerful force in reality. There are even scientists that recognize it. Our experience tells us that the more the power is subtle and elusive, the more powerful it is and less limited.

Radio waves, magnetic and electric fields, radioactive radiation, and gravity, are all examples of forces that we know of only by their actions and the phenomena they induce in our world.

There are, however, forces, such as the power of the thought, that we cannot even identify their actions and do not know the phenomena that are induced by them, although phenomena such as 'evil eye' or 'luck' are phenomena we are already familiar with. It is precisely those forces, which we cannot see in action that are the greatest powers. Today it is no longer enough to believe

that they exist, we have to learn how to activate them by ourselves, and how to determine our future through them.

Question: How can Kabbalah change the future?

Answer: In order to understand that connection, you have to 'clean your head' first, and understand that Kabbalah is not about ancient mysticism; it is the most modernistic science and the one that is the closest to man. It is the science of the 21st century, which studies the forces we cannot see, forces that operate our world and affect every moment in our lives. It is the science that will change the future of each and every one of us in particular, and the whole of mankind as a whole. The special thing about this science is that the study itself is the connection with those powers. A person changes his life by simply studying it. He finds his connection with the upper power, with the one that brought him to our world and arranged his entire life. That power has but one goal – to bring humanity in the shortest and quickest possible way to its peak, meaning the recognition of all the laws of the upper world, as well as the ability to operate them. For every person is meant to live in both worlds together: in the familiar physical world, and in the spiritual world, which determines everything that happens here. Using this power, a person becomes like that force through the study of the Kabbalah, and conducts his life, his todays and his tomorrows.

Question: Does that mean that every thing that happens to us, every minute of the day, is related to Kabbalah?

Answer: Correct! Kabbalah is a practical, up to date science that answers every thing a person looks for in his life. It is time to reveal the secret wisdom to everyone. The Kabbalah is becoming a practical science that anyone can learn how apply and use for his own needs. That is what Kabbalists have always been writing, and that is what the

book of “Zohar” says as well. Today, we are obliged to recognize the wisdom of the Kabbalah and study it in order to control reality by ourselves, according to its own instruction. The Kabbalah is a wisdom to lead the entire reality, which is meant for all people.

A Chosen People

Question: To every person, meaning the whole of mankind, not just the Jews?

Answer: Yes. But there is an order of development. We Jews, the ‘chosen people,’ have to be the first to get to know the forces that come from the upper world and use them correctly, in order to convey that knowledge to the rest of the world, and conduct the entire reality. That is the ‘chosenness’ of our people. We must be the first to study it and pass it on to the rest of mankind. The progress of the Jews determines the progress of all the others, and right now we are very late, which causes the other nations to be late as well.

I did not invent these things, they are all written in all the books of Kabbalah. According to the plan of the upper world, all creatures without exception must rise from their present situation to a much higher degree, and that can be done only through the study of the upper force and the connection with it. Man can change his life while in this world. He can avoid unnecessary pains, attain happiness, wholeness and eternity. Then, there won’t be any difference between life and a physical death for man will be living in both worlds at once.

Question: How can it be that the Jews are the chosen people, while we do not even understand why, and don’t behave in a way that justifies that reputation?

Answer: We Jews have a special role: we have to find the way to rise from the corporeal, beastly life, to a higher degree; to the spiritual life, and we have to show the world how it is done. That is the only thing that we are ‘chosen’ for. In the meantime, we are not doing our job, and that is why we look so bad and unworthy.

Because we have special souls, and our souls are special, we have to be the first to work on attaining that knowledge and accordingly do what we must. We have no advantage over anyone, but only in that we have to start studying about the upper worlds, about the force, which comes from the upper world, and ‘dive’ into that work first, and after that pass it on to all the other nations. This is what all the books of the prophets and Kabbalah say.

This is something that is known to the entire world, except us. In my many journeys, mainly to North America, in lectures that I give in universities, and in radio and television interviews, I am critically asked by non-Jews: Why aren’t you doing what you’re supposed to do? They have some sort of an understanding, or at least a clear feeling that we Jews have to do something that will improve their lives too. But we don’t want to understand our goal and by that we arrest the development of the whole of mankind.

Does this part carry an exclusively spiritual nature?

Answer: I wouldn’t say that it is exclusively spiritual. It is a very practical duty that we must perform on a day-to-day basis.

Question: Does it also require the election of a political leadership?

Answer: It has nothing to do with politics. I would say to the leaders of the country that there is a great deal of unpleasantness ahead, greater than we’ve known before. The only way out of it is by the education of the entire

nation and advertisement of our mission as the chosen people - in what exactly are we chosen, what should we deal with besides our daily chores, which we obviously still cannot abandon, until we come to know the upper forces and are strong enough to control them to the point that the rest of the world will follow us and all the nations will come to our help, as it says, "...and they shall bring thy sons in their bosom, and thy daughters shall be carried upon their shoulders." (Isaiah 49, 22)

Question: What about our duties in keeping the Jewish religious laws, is that not a part of our duty?

Answer: What we know as the laws of Judaism are rules that were set by the greatest Kabbalists in every generation. They set them according to the needs of their time and the goal that they wanted to attain. The goal was to preserve the nation and the Jewish tradition in order to cross all the exiles, until we come out of the last exile and return to the land of Israel. Their only goal was that we would not forget our Judaism and assimilate in the nations. That is why they set laws and customs that preserved what we had. It is a degree called "sacred still."

It is only thanks to those laws that we survived through this long exile and returned as Jews to the land of Israel. But since our return, our role as Jews has changed: the goal is now a lot more active. Baal HaSulam writes at the end of the Introduction to the Zohar: "If Jews do not add the spiritual practice of precepts to the practical practice, meaning the study of the laws of the upper world and their utilization for man's development and his approach to the Creator, then we will no longer be able to exist."

The practical practice of precepts (*mitzvot*, the laws of Judaism), which had been important during the two thousand years of exile, was the right thing to do. But now that we've been given the land of Israel again, since we've begun to settle in it, we have begun a new era. We have to equalize our corporeal life with the spiritual laws of the

land of Israel. What we refer to, as the corporeal land of Israel is in fact a spiritual, sublime value, with a great spiritual strength, that only here that we can attain.

If we continue to behave as we did in exile, we will not be able to go on living here. We will not be thrown out of here, but the assignment of the chosen people will be forced on us mercilessly and ruthlessly. The upper force, as we've said above, is aiming us to its one goal in the shortest and quickest way.

The Zohar promises that we are already in the last phase and after that everything will fall into place. But there is a tough time ahead of us, called the "coming of the Messiah." During that time we must discover the upper laws in order to learn how to use them. And that can be done only as Jews in the corporeal land of Israel.

Permission to Practice Kabbalah

Question: They say that only married men over 40 are allowed to study Kabbalah. Why do you say that the study of Kabbalah is for everyone?

Answer: The conditions to study Kabbalah were also set by great Kabbalists. For two thousand years, the study of Kabbalah was forbidden and there was a reason. In fact, all the books of Kabbalah, including the Torah (the Pentateuch) were written only for our time, when everyone needs to practice the science of Kabbalah. What we should all do now is open the Kabbalah books and begin to learn how to attain the upper world.

Kabbalists have expressed their anger at the fact that we are not studying Kabbalah and are still not using the study as a springboard for the attainment of the upper worlds since the time of Rabbi Shimon Bar-Yochai (Rashby), who wrote the book of Zohar, through the 20th century's Rabbi Yehuda Ashlag (Baal HaSulam), who wrote the contemporary commentary on the Zohar. That is because

this is the one key to the gate to spirituality, the knowledge and the understanding of the wisdom of the upper world, which means eternal life, happiness, wholeness and bounty for all mankind.

Question: Will we all practice Kabbalah, give good-luck charms and blessings?

Answer: Kabbalah is a science with clear and concise laws that must be studied. It has no connection with charms and blessings and other things that are done in its name, things which originate in the time Kabbalah was concealed from people and ascribed magical forces. The books of Kabbalah clearly explain what are the steps that we need to make in order to acquire that knowledge.

The special thing about the genuine books of Kabbalah is that they are suitable for all and contain the connection between the person who is studying, his soul and the upper worlds, where his soul originally came from. The books direct him to develop in a way that is suitable for him alone, according to his inner structure, and the root of his soul. It is much like the way a person chooses a profession in our world according to his character and the inclination of his heart.

Man's pace of progress depends on his own will, how much he desires to know what is written in the books and his desire to know the upper world. The study makes a person begin to prefer the nearness of the upper world and choose living according to spiritual laws to living according to the corporeal laws of our world. He necessarily connects himself to good, positive forces.

We will always believe, and hang our hopes, on a change that will come from above, on a change of luck, on things being better. It is true that what happens in our world today is a direct consequence of what comes down to us from the upper spiritual world. But we can make sure that

only good forces descend on us and give us bounty, provided we know how to act in the spiritual worlds.

We will know how to act correctly by a practical and systematic study of the structure of the upper worlds. We will learn to avoid a negative reaction to our actions, to do only things that will provoke a positive change in our lives. If our connection with the upper worlds were organized correctly, it would be for the best of all of us, for our own people, for the other nations and for the whole world.

A Kabbalistic Reality

The Power in the Books of Kabbalah

Kabbalistic books are not like ordinary books. They're not like the ones we buy in a bookstore, or like the ones we study in University. They are not even like the ones we study from in *Yeshivot* (Rabbinical colleges). The special thing about the genuine books of Kabbalah is that reading them improves the reader, makes him feel something new, different, another sense, a sixth sense. It is in that sense that one begins to discover spirituality, see what is beyond our world. With it he begins to see the forces behind the objects of our world.

The minute we are able to go beyond this outer shell before us, we will begin to feel the forces that revolve our reality and operate on it. Then we will be able to connect with those forces, influence them, see what exactly we are doing right, and what we're doing wrong; how we should behave in order to match ourselves with a supreme and mighty force that surrounds the entire reality. This way we will be able to live consciously in a better world for all of us.

I do not mean to say that Kabbalah teaches us how to get on better in our lives at the expense of others. On the contrary: the contact with the upper world teaches how to refrain from hurting others, how to attain the true desire to give. The laws of the upper worlds are the only laws that exist in reality; they raise humanity to the degree of Man. We currently have no contact with them, and because of that we break them and thus inflict harm on others and ourselves.

Question: Will the study of Kabbalah immediately change the reality in Israel? Will it stop the shooting and terror, and perhaps even their desire to destroy us?

Answer: I've been studying this science for more than twenty years now. In order to relate seriously to what we see in our study, and to understand exactly what is the desire that pushes us from above it takes more than sitting and delving in the books. It is not that the entire nation has to open books and start studying in some obligating framework. We still have to work, raise families, go to school, and we have to keep guarding ourselves and serve in the army.

As a start, let us begin to grasp the purpose of life, reality and indeed the entire creation. It is more important than the material goals of life, the purposes we all chase in our world. This will put us in the right direction; that will already be progress. This way we will begin to actively cling to the upper force. We will become alert to the fact everything really does come from above. It is not like we thought of until today, when we passively thought that everything comes from above and it would all fall into place. Today we all have to participate in it. We must begin to try and understand and take an active part in reality, and by that we will immediately change it.

If we develop and better understand our role, if we take into our own hands the management of providence, as we are requested from above, we will really be able to see how the world around us becomes a better, calmer and serene place. It must be an immediate change, because there is no delay in spirituality. But as long as we are not in control of the upper forces it is our duty to defend ourselves in the ordinary way, as is the custom of this world.

Question: You mean everyone must go to the army, no exceptions?

Answer: I learned from my rabbi, Baruch Ashlag, that a person must work, study, and serve in the army, for his country and his people. We have to use everything in our

world and the only thing we need to learn is what is the right way to use it.

The problem is that to the extent that we cannot and do not know how to conduct our world and our lives through the upper force, through the upper world, to that extent we feel our lives in the world as bothersome, painful and a burden. It is a life of pain and torment with the army, hard work and trouble. Only to the extent that we can correct reality can we be freed from these things.

Question: So there is an upper will, and we, little people, must obey it; what is that will?

Answer: The upper will, called the Creator, wants from us to be his partners. He sees us as his sons, as all the books say. What we call “the end of correction” and the “coming of the Messiah” is really an ascent of man to the degree of the Creator, where we unite. Man becomes united with the Creator according to his awareness, and the strength that he requests from above, receives and acquires. Then he begins to be a part of the global spirituality. Only this way can a person avoid trouble in his life, because all the troubles come for the sole purpose of forcing us to search for the reason for them, and then one discovers that the reason for them is the detachment from the upper spiritual worlds, from spirituality.

Question: What do you propose to do right now?

Answer: I propose reading books, listening to cassettes, reading the texts on the Internet site that concern this issue and commence studying the nature of our duty to the upper force. And most importantly, we have to start thinking and picturing in any way possible, that behind all the events that occur, there is one supreme force, which is trying to wake us up unpleasantly to take the good path. It is turning us in an increasingly unpleasant way to the actual reality.

The wisdom of Kabbalah is not just a wisdom, it is the wisdom of truth; it is a real science, a way to study the upper world, and use it scientifically as in any science. The wisdom of Kabbalah renders a practical method to enjoy the upper world and it is the most practical method to learn how we can enjoy the entire reality in the right way.

Question: What can I do right now so that I don't feel bad, so that I will not suffer and that we avoid trouble?

Answer: Unfortunately, you do not understand that it is about the united force of everyone together, about the power of will and the power of thought of the entire nation. If all of us, as a nation, relate differently to the force that comes from above, that will be the best way for us to influence reality and change it. That refers also to the reality that threatens us right now. It doesn't matter if the threat will be with tanks, planes or missiles, or a multitude of Arabs; it will change our reality completely; it will be a completely different life.

We are chosen in that our souls have the powers of thought and desire, which, if used correctly, can induce an immediate change in reality. The collective power of our thought, which will change to appreciate spirituality instead of corporeality, will change the entire reality from above in our favor. It will be the exact opposite of the situation that we are facing today. This entire change depends only on how we relate to the mission at hand, against what has been placed before us from above.

We currently don't know the powers of thought and will that are concealed in us, though we have the greatest powers of thought and will in the world, and in that we are chosen. But if we change our attitude to spirituality, and to the upper worlds, to what we call the guidance of the Creator, we will see that he, and only he, watches over everything that happens to us. We will begin to relate to it

differently, and start to learn how we can change those things, and take the leadership into our own hands.

There is no need to know how to change the situation right now, but the very desire and the strive to understand what is happening to us, the concern for who it is who operates our reality and why, and the feeling that we are being lead from above toward some unknown goal, that this guidance is perpetual, that very attitude and the thought and the change of values in regards with the upper spiritual force vise-a-vie our corporeal forces are by themselves enough to change our situation drastically.

Kabbalah as a Daily Reality

Question: What must I do in order to induce a significant change in the nation?

Answer: There is already an urgent necessity for the knowledge to reach everyone, individually and by government institutions. The various ministries of the government have to participate, possibly the ministry of education. In any case, it must be the relevant ministries that make decisions in order to lead us courageously to this necessary and vital change.

There are already small groups active around the world, studying, circulating in anyway they can, through the Internet, radio and television, and in the written press. But there is still a significant change necessary in the upbringing of the Israelis and the entire Jewish nation, and it must be lead by the Israeli government.

The emphasis must be put on our mission as a chosen people, on what we must do in order to promote the world and ourselves. It is written clearly and accurately in every book of Kabbalah, and today it is even handed down in an easy and understandable manner. It is important to stir up the desire in the public to understand it, to study the laws of the upper world so that we learn how to better conduct

ourselves in this world, so that we can determine our own future, and make it the best future possible for us.

Question: If this is the most important mission, how can we bridge the differences in opinions and the rivalries and unite in order to attain it?

Answer: That message is for the entire nation and indeed the entire world. One's perspective on life does not count here; it is about saving ourselves. The greatest Kabbalist of our time, Rabbi Yehuda Ashlag, who wrote the *Sulam* commentary on the Zohar, developed the method of Kabbalah and the approaching of spirituality for us. While it is true that the Zohar also writes about it and so does the holy Ari, Rabbi Yehuda Ashlag (Baal HaSulam) wrote about it in an easy way to read, such as his book, "The Revelation of Godliness" (*Matan Torah*). Prior to the Second World War, he published a magazine in Jerusalem that dealt with Kabbalah, with the intention to correct what was possible. Unfortunately, he did not succeed. And today we once again hope to try and perhaps have greater success in changing things for the better.

We already have a great deal of material that is easy for everyone to understand, which explains everything very simply. I think that anyone can choose whatever suites him most and understand what is written there, regardless of which party, or part of the nation he identifies with. These things belong to the entire nation and the entire world. They are our last resort, our springboard to know how the spiritual worlds behave.

There is not a person today, who does not ponder over the meaning of his life; who feels no pain at the absence of the answer. Therefore, there is not a person who will not be interested in those books that teach us how to reach a life of tranquility and confidence, and teach us the way to attain it.

Question: You keep talking about a change of thought and feelings, about a collective change of reality. What is that change?

Answer: It is a change in man's thought, in his values. At the end of the Introduction to the Zohar, Baal HaSulam writes that if we preferred spirituality to corporeality, and spiritual laws to corporeal laws; if we chose a spiritual leadership over the corporeal one, we would organize our world correctly, exactly like the spiritual world, and then our inner values would not collide with the values that come down to us, and we would feel pleasure and peace instead of pain and suffering.

Question: Can you give me a practical example, for example, if I'm driving down the road and I am suddenly shot at, how should I relate to it?

Answer: When it already happens there is nothing you can do to change it. It is an inevitable consequence and there is no way to act in the spirit against something that already descends on you from above. It descends as a result of prior incorrect thoughts, so the shooting is by now inevitable. All you can do is what should be done in our world, meaning try as much as you can to avoid bodily harm.

The shooting is only a consequence, and our world is a world of consequences. If you really want to influence the shooting and the stoning and how your enemies relate to you, you should rise upwards, to your origin, your root, and the place where the root of your enemy lies as well, and there is where you should sort things out. The immediate result will be that everything in our world will change, because there is nothing in our world that is not an act by orders from above.

Question: Isn't it enough to buy the book of Zohar and put it on a shelf in order to set my life strait?

Answer: It is a fact that in almost every house there is a copy of the Zohar, mezuzahs (a text from the Bible that Jews place on doorposts) and charms. People think that there is some power in them, but it is a fact that they do not help us today. We've come to a time when we have to rise above these things; we should go beyond that, we must get to know the power itself, its operations on us, and not think that if I put up a mezuzah everything is going to be alright. We have to start being practical and focus on the upper force.

Question: I opened the Zohar and could hardly understand a word of what was written there. How can we learn from such books?

Answer: Before we study the Zohar, we must study several introductory books. There is a lot to read and learn as a preparation in order to know how to open the book and what to search for in it.

The Zohar is written for people who are already in the spiritual world. For those people this book is a guide as all holy books are, which shows exactly what needs to be changed in the upper world and the spiritual force to induce a change and correction of the situation in our world.

Question: There are unfamiliar names in the book, such as, the world of *Adam Kadmon*, the world of *Nekudim* etc. How are they related to my life here in this world?

Answer: They are closely related to your life, although right now you don't feel the connection, because you still don't feel that you are inside all these worlds. If you begin to study this wisdom, you will begin to feel them and see them. Today every person is capable and worthy of seeing and feeling the higher spiritual worlds through this world.

By studying about them you become connected to them and begin to live the entire reality in a way that makes you see how we live without a body, only with our souls. You will see how souls descend to this world and become clothed in bodies; how our future is determined, what the past was and what is the reason for every thing. This way you will be able to know all the reasons and the consequences and you'll know how to relate to your future and correct it.

It is impossible to get to it without knowing the upper world. The Creator wants us to live in all the worlds and he is already forcing us to begin the study of the upper worlds quite unpleasantly. We must take into account that the situation will not get any easier, but only harder. We have been given the land, and now it is time to start learning how to live on this unique land in order to obtain the spiritual power concealed in it. Only then, they tell us, will we be able to build the temple in the heart of each and every one of us, and the temple of us all.

Becoming Religious

Question: Do I have to become religious if I study Kabbalah?

Answer: No. Becoming religious is an ascent from our current degree to a degree called “man.” It is not that you change anything on the outside. You don't have to change your clothes and take upon yourself to observe some external rules. Becoming religious is an inner change; it is your return to the upper force, the Creator, it is a unification with him and being alongside with him cooperating in the management of the world.

Question: Can I stay secular and still practice Kabbalah?

Answer: It is more important that you start reading books of Kabbalah and begin to think what your future depends on, than dressing or behaving a certain way.

Although I myself am religious, it will not help us to be content with merely practicing the precepts (*mitzvot*) outwardly. The required change today is much deeper than that. We are required to work a lot more internally and a lot harder. If we do not concern ourselves with our connection with the upper world, we will find ourselves in very difficult situations indeed. We have to work to attain another reality, and not settle for what we've had until now.

The Kabbalah speaks only of man's inner work and I recommend that we all concentrate on nothing else. There is nothing more important than one's thoughts and desires. That is the only thing that Kabbalah relates to in man, and that is the only thing we are requested for, to examine ourselves and see that by that we can change reality, that is all.

A Spiritual Task

Question: Can reality be changed by just anyone?

Answer: That depends on whether or not he is thinking of the Creator. If his soul has ripened through all the cycles and its time has come to know spirituality, there is nothing that can help him, he will have to enter the process of spiritual correction and learn to manipulate the spiritual powers. It doesn't matter where he is in the world, there will be torments and catastrophes standing ready for him wherever he goes, as long as he does not realize it. In the end, we are at the center of the world and there is no escape from that. Even if a person runs off to Australia, the Creator will get him there as well.

Question: What is going to happen to us if we do not wake up now?

Answer: I anticipate an increase in troubles. The more we neglect the matter, the stronger will be the force that we will need in order to put us back on track. It is just like physics: anything you throw, and is diverted from the right path, the longer it continues off track, the greater its yaw and the greater is the force needed to bring it back to the right track. That is what is going to happen with us; we don't have a choice but to start listening to what is happening with us.

Question: What is the most urgent thing?

Answer: It is most urgent to realize that nothing just happens without a good reason, and that our behavior influences what comes down to us from the upper worlds. We cannot act like beat up little children, cry and search for ways to escape them until the next time. We are demanded to become a mature adult humanity; one that knows what it is doing and can assume responsibility to its actions.

Question: Where will the change begin?

Answer: It will begin by keeping in mind that nothing just happens without a reason; that there is a reason for our condition. That will start a change in our lives and then we will also start to look for the reason for anything that happens to us in this world.

Question: Still, isn't there a way to get out of it?

Answer: I have already said that no one can escape it, but he whose soul is not yet ready, because he can live anywhere he chooses and be completely unaware of what is happening. But those who must already begin to use the

upper force and implement their assignment will have troubles wherever they go. The troubles will not leave them until they start taking the right path. Everything comes from the upper force, which operates on the souls and pushes them according to their own pace of development, and he whose time has come to know the upper world, simply cannot escape.

Question: But there are still people who sleep quietly and don't worry about the future?

Answer: The world is built like a pyramid. The souls develop slowly, ripen, and mature. Some are beginning the process right now, and some still wait in line. I am addressing primarily those who have to start acting right now in changing reality. I do not expect everyone to rush off seeking what the Zohar speaks of, but those who do have the feeling that it belongs to them, that mission lies on their shoulders, people who ask the question: "What is the meaning of my life?" are those whose time has come to know the spiritual world. It is a question that comes from above and there is only one answer to it: to know the force that awakened the question in me to begin with, bond with him, approach him and work alongside him.

Question: Would the coming of the entire Jewish nation to live in Israel induce the desired change?

Answer: No. This country will become important and people will come to live here only if we tell ourselves and the rest of the world, that this county is important for everyone, and that we are assuming our mission as the chosen people: to start building the spiritual center of the world right here, the third temple. That is also what the gentiles expect us to do.

Question: Why is it so important that we work on the attainment of the upper spiritual worlds, specifically in the land of Israel?

Answer: Every place on earth has a different force acting on it. If a person moves from one place to another, it is because forces act upon him even if he only moves from a place he was at a minute ago. We cannot grasp how much we are operated like marionettes and have nothing of our own except the thought about the upper force and the desire for connection with him. All other things in us are only operations from above.

Every country, every place on earth has its own force. Israel has a special force to it. If we live here, we must be in unique balance with the upper force; otherwise we will have to be expelled from here as we were exiled before. But the four exiles have already passed and there will not be another exile, because it is determined by the inner structure of the soul. Instead, there will be only growing torments here, until we finally realize that we must ascend in the spirit to attain the spiritual land of Israel as well.

Question: I am a man only in that part of me that thinks of the Creator. What about the rest of me?

Answer: The rest is not ours. It is a part where there is no free choice; it is completely activated from above; it is our beastly part. If we start to actually connect with the upper force and want to attain adhesion with the force that determines and acts, decides and guards, then that part of us, which will cleave to the upper forces, is man. The rest is just a consequence of what descends from above.

How to Study Correctly

Question: What happens to a person once he's opened a Kabbalah book?

Answer: If an ordinary person would open a Kabbalah book in the right way, meaning after he has studied the introductions and went through some preparations, after he's been given a certain 'key', he would see how to communicate with the forces that act on him and our entire world, and will know what to do with them.

In a Kabbalistic prayer book it says, for example: "Extend light from *partzuf Leah*, pass it through *partzuf Zeir Anpin* to its three *sefirot* of *NHY*, then come down to *Rachel*, then couple them one with the other." It is called a Kabbalistic *sidur* (prayer book), meaning a guide, a manual with the exact instructions as to how to change things in the control room of reality, what should be changed above in order to induce the desired change below.

In every generation, the Creator raises a few souls to do this work for the collective. But in our generation, everyone must do this work, not together, because some are more advanced or less, but everyone must open the books of Kabbalah and begin to study the instructions, in order to know how to change reality. We have to reach the same level and quality of performance within ourselves, as is described in the books, in order to change what we must in the upper worlds. All of mankind will eventually have to enter that control room and everyone will come to a place reserved for him alone.

Question: What are 'intentions' (aims) in Kabbalah?

Answer: Every thing that is written in the *sidur* (the Jewish prayer book), and the way it is written, is called a prayer and an intention (aim). Prayer and the aim describe the kind of work and the way the desires and thoughts about reality are used. There is no other force that can influence reality besides the power of thought and man's power of will. Kabbalists have prepared for us these manuals, which show us how to work with our desires. All

we need to know is how to read them and what to do. This is, in fact, what we are required to do right now.

Question: What does studying a book that was written by Kabbalists give me, besides some technical operating instructions?

Answer: The Creator wants us to manage reality by ourselves, seemingly without him. We study the books and become able to perform the things that are written there. By that we attain his degree, become his partners in every way. By that we obtain things that are even hard for us to describe: wholeness, spirituality, pleasure, and tranquility, the feeling of endlessness, eternity above and beyond life and death. There are no words to describe those feelings. Only he who comes to that can see the difference between this reality and our world.

But I am talking only about what we must do. I am not speaking right now from the perspective of the things that are there for us, what we will attain by it, things that go beyond this world; unimaginable pleasures, splendid attainments that give you anything you might wish for. But I am speaking from the perspective of our world, from the perspective of pain. I am trying to explain that we must start studying now because of the pain and suffering that are ahead of us if we don't start performing our mission.

There are two ways to teach a person to do his work: the first is short, fast and painless, called "the path of Kabbalah." The second, however, is a way of continuous torment and pain called "the path of pain." Right now, I am referring to the way of advancing through pain, because the Israeli reality is on that path and we need to make a swift and drastic change, in order to prevent a major catastrophe from inflicting horrendous pains on all of us.

Question: Isn't it a bit too much to think that people would stand in line to study Kabbalah? To most, it

seems very unreal to reach a good life by simply studying something.

Answer: I don't think so. The upper power works on us slowly, over years, but every now and again, when some time has passed and we did not make sufficient progress, that power intensifies and begins to move in a crooked way instead of directly. We can clearly see it in our past: see how much humanity has gone through in the past two thousand years compared to what it has gone through in the last one hundred years. And the pace will only grow faster – in one year we will go through as much as we would in several years in the past. Each year the pace will increase and become more intense.

We do not perceive how they prepare for us such forces for correction above, in order to bring us back to the right track. I can clearly see it, and perhaps that is why it seems that I am alerting against it more than others, and that it is more important to me than to others. But I see the things that can happen if we don't go in the right direction and that is where my alarm comes from. We have to make haste and fulfill our mission without waiting for the terrible blows that will eventually make us do it anyhow.

Question: Can a Kabbalist see these things in advance?

Answer: Of course! Reality already exists, it is up to us to make it materialize for better or for worse.

Question: Can a Kabbalist in a high degree change today's reality?

Answer: A Kabbalist cannot change the situation by himself. He needs a group that studies with him and tries to change things along with him. But today even that is not enough; we now need the entire nation, or at least the majority of it to understand its mission and begin to

advance in spirituality and study the structure of the upper worlds.

Question: What is the most important thing besides studying?

Answer: For people to understand the importance of the practice of Kabbalah, and see what their lives and happiness depend on, as well as the fate of the country and our personal safety. Today, anyone can choose the right way for him to bond with this science, and the means become constantly easier to come by: there are books, an extensive and updated Internet site, several classes a day broadcasted live and lectures everywhere.

Question: Is the study for women the same as it is for men?

Answer: The Ari had stated that from his time (the 16th century) onward the study is permitted for women, children and servants, meaning for the entire population and all the parts of the desire. Women, children, gentiles, the whole of mankind must know the upper force. But because we are divided to a masculine and feminine part on all levels of reality, in the upper world as well as in our own, the study of Kabbalah consists of two systems of study, for men and for women. Each study according to its own correction, its structure and the way it behaves.

It is simple: the entire reality is divided to masculine and feminine from top to bottom, through all the worlds. That division also exists in our souls. It begins in the spiritual worlds, and determines that there will be two genders in our world as well, which is why there is a clear separation between men and women both in the approach to the study, in the correction that is needed, in the entrance to the upper worlds, the way they are recognized and the way they are used.

Besides general lectures and preparatory classes, which are studied together, the entire serious study of the Kabbalah should be performed separately. Women and men understand Kabbalah differently and will have to use it differently, just as in our world there are different duties for men and for women that are determined according to the root of the soul. There is no way to criticize it, it is unchangeable, and it's simply out of our hands and built for our own good. We need not feel that we are missing something, because anyone who genuinely wishes to progress in Kabbalah has all the means to attain it, regardless of his/her gender.

There are groups all over the world where men and women study together, but that is only at the basic phase, until a person realizes the necessity of that study. If he really wants to study the science of Kabbalah in a practical way, internally, he will move to our group, where there is a clear division between men and women, and men study differently than women.

The progress of each person in the study of Kabbalah depends only on his desire to make contact with the upper world, not on his age, sex or his location in the world.

Part 3 *The Creation of the Reshimot*

The Acceleration of the Reshimot

Man was created in such a way that wherever he goes, he looks for pleasures and takes every chance he can to satisfy his wish. Where do these desires come from, and how does he know how to satisfy them?

At any given moment there are new desires that awaken in man, at all levels of existence: in the physical level, the human and the spiritual level. The physical desires are comprised of desires we don't always feel, such as the desires of the body cells to develop, the desire of the body to exist and the desire of the organs to act. Hence, there are desires we are aware of and desires we are not. Some of the conscious desires are satisfied naturally, and some require our active participation to be satisfied.

As a whole, the desires can be divided to three parts:

1. Physical (beastly) desires that exist in animals as well.
2. Human desires which exist in human society but not in animals, such as desires for wealth, honor and knowledge. There are also human-spiritual desires, desires for something sublime that are clearly not of our world. Searching for supernatural phenomena, religious rituals and Far East techniques for the improvement of the body and the mind, can express such desires.
3. Spiritual desires which aim directly at the unique Creator. The Kabbalah distinguishes the desire for the Creator from all other desires. Man's desires for worldly pleasures are called "Man's Heart" while the desire for the Creator is called "The Point in the Heart."

The desires formulate in us as a result of the surfacing of the *reshimot* (in single form: *reshimo*). The *reshimot* are the carriers of the information within us. They are like 'spiritual genes.' They surface in us and force us to obey their demands. There is a chain of *reshimot* preliminary imprinted in man, which makes him feel the desire that

they awaken as they surface. Man has no choice but to obey them, though he does not feel that there is something that he must obey, he simply wants. It is as though the *reshimot* appear out of nowhere in the subconscious even before we detect them, and when they come into our awareness, we feel them as desires. There is only one thing that we want: pleasure.

The pleasure that the Creator wants to give to the creatures is characterized by a single property: wholeness. The Creator wants to give the creatures from within its wholeness. He is unique and complete. There is none more complete than him. That is why the purpose of the creature is to attain the perfection; the wholeness of the Creator.

Because the goal of the creature is to develop his point in the heart to the degree of the Creator, all of man's desires, the ones of this world – called “heart” - and the ones for the Creator – called “a point in the heart” - must develop in both quality and quantity.

In every point in the heart there is a chain of *reshimot*, a stream of data, spiritual situations, that the soul must go through in order to rise from the lowest situation to the highest, i.e. the degree of the Creator. Only after man attains the Creator from the opposite situation, the lowest of all, there is a genuine desire (a vessel) for the sensation of tranquility, wholeness, uniqueness and eternity.

The point in the heart develops under the influence of the upper light. The point itself descended from the Creator. It is the only thing that man has from above, that feels the Creator, whereas all other things in him are made of a substance of this world.

Each new *reshimo* surfaces under the influence of the upper light on the point in the heart, just like plants grow under the influence of the sunlight. Man begins to feel a new spiritual desire, which awakens in him the desire to satisfy and realize it. Thus, our entire life here is a realization of *reshimot*.

The soul descends from the Creator, from the highest degree, to our world, the lowest degree, through the 6,000

degrees of the worlds. Each degree leaves a *reshimo* in the soul, thus creating a chain of *reshimot* treasured in the heart.

In the beginning, only the desires of the heart develop, desires for worldly pleasures – food, sex, family, wealth power, knowledge etc. Then what happens is that the point in the heart begins to develop, a desire for something higher, undefined, suddenly emerges. Then a person begins to want to satisfy this desire, but cannot find the satisfaction anywhere he looks. Then man slowly begins to realize that he satisfies his heart, his corporeal desires through his five natural senses. They fill him as though through five hoses with all sorts of pleasures. But the new *reshimo*, the spiritual one, cannot be filled through these senses. It is not filled by worldly pleasures, but by the light. That is why the *reshimo* pushes man to attain the upper light, the Creator.

The nature of the light is to give. If the desire in the point in the heart will also be to give, then according to the intensity of this desire, the light can satisfy it. It is a must condition. The desire simply must resemble the light. Hence, a desire gets filled with pleasure only if it intends to give and not to receive. In other words, we can feel pleasure only if it comes by giving.

The equivalence of attributes between the desire and the light brings man to the most complete nearness – adhesion, because the distance between desires is measured by the equivalence between them.

Until now we only discussed the natural development of the *reshimot* in man. But the pace of the surfacing, realization and development of the *reshimot* can be accelerated through the method of the Kabbalah: studying from the right books, under the guidance of a genuine teacher, in a group of people that want to attain the purpose of creation.

Thus we see that we haven't any freedom of choice about the *reshimot*, the desires, the powers and the mind. The

only choice is in the acceleration of the development through the right external influence.

The Creator influences us from within, through our character, the natural attributes and the *reshimot*, and from the outside – through family and society. But he does leave us with one area of freedom: the environment. Through it we can accelerate our development and the speed of the advancement toward the goal.

Man will evolve to attain the goal in any case, but he can accelerate the pace if he finds other people to build a group and an environment with. Therefore, those who want to advance should aspire to gather in groups and at the same time become a part of a single group comprised of the whole of mankind.

It is impossible to skip any of the 6,000 degrees of progress from below upwards, by which the soul originally descended. It is impossible to skip any of the feelings and not feel it. All the situations must be experienced, but a society that aims at the right spiritual goal enables man to reach the sensation that his will to receive is bad and he must get rid of it faster.

Thus, man becomes aware of his sensations faster. And that is his choice. His desire to advance faster than the natural surfacing of the *reshimot* shifts man from the path of pain to the path of Kabbalah.

By using his freedom of choice, man finds that the self-acceleration of his progress brings him a wonderful outcome: if he wants to realize his desires to attain the Creator by himself, and precedes the pains; the natural pace of the surfacing of the *reshimot*, he becomes free from the *reshimot* as though he escaped the pains.

And not only does he precede the surfacing of the *reshimot* and the pains, he becomes like a horse running faster than the flogging of the rider's whip. It is not that he awakens the *reshimot* before they awaken naturally in him, but he begins to be free of any outside pressure or influence. He acts not under the influence of the *reshimot*, but out of his own free will. That is why they say that

Israel is above the stars and fortunes. A person who advances independently toward the Creator, who is called Israel, (*Yashar* – directly, *El* – Creator) is not influenced by providence from above, for he leads the world by himself, by preceding the instructions of the Creator.

Thus, by preceding the *reshimot*, man not only accelerates the process of advancement, he takes upon himself the entire leadership. When man precedes providence, even before he knows what it is and before the surfacing of the *reshimot*, he creates the advancement by himself, and becomes completely independent and free. He feels himself above the entire universe, equal to the Creator.

Return to the Root

The soul must go through a certain process of development in the body. It takes more than one lifetime to complete it, and clothing in many bodies and over many cycles. It is a clear process that man goes through in his life, and yet he can go his entire life without feeling he has a soul, without feeling the spiritual part of him, thus not realizing the purpose of his life in this world.

The soul is merely a desire to enjoy, to receive. It defines the attributes and the needs of the body, while the body itself is a dead object. The development of the soul creates different needs in man. Its desires change with its evolution from desires to bodily pleasures – food, sleep, and sex, just as in animals, to the desire to return to its spiritual state, its primary state from which it descended to this world.

Those desires do not evolve one at a time, but in a jumble. That is why a person can feel he has a craving for knowledge and at the same time a desire for money, honor and sex. It happens in any person, because all the desires are made of a unique compound.

The same applies for the desire for spirituality. It can be revealed along with lower desires, but what distinguishes it is the fact that man cannot satisfy it with anything mundane, because the source for this desire is out of our world. The revelation of such a desire testifies to the degree of development of the soul.

The souls return and descend to this world's bodies and develop over many lifetimes, until the moment when a person feels an attraction for something that is outside of this world. Humanity undergoes various phases of development, and contemporary souls reveal desires for spirituality. In the past, such desires only appeared in singled out individuals, but today we can see them surfacing in millions.

The souls undergo a process of development of the desires. It happens only in souls that are dressed in bodies,

meaning in souls in this world. The reason is that the primordial soul, called *Adam Harishon* (the First Man), was unable to appreciate and regard its perfect and eternal state and take pleasure in it, because it did not aspire to that state out of its own desire. In order to receive infinite pleasures, wholeness, knowledge and eternity, there has to be an independent desire for the pleasure and the sensation of its absence. That is why the primordial soul, as perfect as it was created, could not feel its own perfection and had to descend to the lowest level, to our world, so as to rise from this low point and learn to appreciate the perfect state.

Because we are all parts of the same soul, any person must, either in this life or in a future one, develop to the point where he will begin to feel a desire for connection with the upper one, and return to the initial state from which his soul came and to which it must return.

However, man must attain that preliminary situation while in this world, when his soul is clothed in a body. In the beginning the soul was at its place, connected with its root, but denied of a body. The difference between that situation and the state when the soul is clothed in a body is that in the latter, the soul attains a great deal more upper light and pleasure than it had in the preliminary state.

Even if a person does begin to feel a need to return to his spiritual root, he feels it unconsciously. Hence, he undergoes further processes before the initial desire turns to a genuine desire that would actually be able to receive and appreciate the sublime pleasure, the perfect state.

All creatures have a soul, not just humans, but the still, the vegetative and the animate as well. There is a good reason why they say that man was created last, meaning, the last in the chain of the descent from above, the worst, with the greatest desire for pleasure. Compared to its root, man is the farthest creature from spirituality. But precisely because man has great desires, he is able to overturn them and rise to attain spiritual attainment.

But the desire that we have for spirituality is not a big one. We therefore have to intensify it to the point where we can be filled with the entire upper light and the sublime delight. Our entire work therefore, is to obtain a desire for spirituality that would be greater than all other desires. In order to help us develop a desire to feel the perfect, eternal pleasure, an invisible light descends to our souls from our roots, which awakens in us new desires we do not understand.

It is that which creates around us a certain environment, internal and external conditions that awaken in us the need to develop these desires. Such is a hostile environment, or a sensation of fear from an inner enemy inside us. If such feelings come to a person just like that, he is afraid. But a person is made to understand, either directly or through a messenger, that these external conditions were sent to him on purpose, so as to awaken him to connect with the upper one, and to be afraid of fake enemies, 'marionettes'.

All kinds of unpleasant situations are sent to us so that we will finally understand that it is not the external things that we should fear, but the lack of contact with the upper one, the absence of spirituality. A complete desire for spirituality is built gradually, by ascents and descents that come intermittently: descents to desires of this world, and ascents to desires of the upper one.

Our surrounding world is created by the upper light. That is the difference between our current degree and the one we should attain in order to live by the soul and not by the body. If a person cannot feel the upper world, it appears to him as though he and the world have their own existence, and he cannot see how much this world and him are controlled from above. This is the reason we feel our surroundings as hostile, and not as a means to rush us to return to our root.

Before the soul descends to the body, it is a small point in its root. From there, the soul descends to our world, clothed in a body and loses contact with its root. It can return to its root only if it cancels the bodily desires for

worldly pleasures. There are all and all, 620 desires in the body. By correcting them, the soul returns to its root, where it receives 620 times greater pleasures than it had prior to its descent.

People who have crossed this road are called Kabbalists. They live in our world and in the spiritual root simultaneously. They tell us how to rise in degrees that climb from this world back to our spiritual root. When we read their explanations, we attract the illumination of the upper light that pulls us forward.

All through the generations Kabbalists have helped humanity advance to its goal, the purpose of creation. But that help was mostly secretive, 'behind the scenes.' Today, however, because the desire for spirituality has already developed in millions, the Kabbalists clearly state that the help of the entire population is necessary to draw the spiritual light by the study of the wisdom of Kabbalah. The first to speak about it were Baal Hasulam (Rabbi Yehuda Ashlag) and Rabbi Kook, who specifically warned that if the study of Kabbalah did not commence, the entire world would be endangered and first of all the Jews.

A soul that has attained contact with the Creator can perform much greater corrections in this world than the entire population can. When it performs corrections, it performs them through the public, which is why humanity must guard such people. In spirituality, the work of the individual is more important than the work of the collective, though it is impossible to compare them because a personal work uses 'a line,' while the collective work is 'in circles.' Those are two different kinds of spiritual work, and they are both important.

Today, Kabbalists need public support in order to correct the world. The support must come, at least partially out of a genuine interest in Kabbalah, listening to lectures about Kabbalah, and attending classes. That is enough for a Kabbalist to raise the collective.

Kabbalists are in direct contact with spirituality, but they are also supported in their work by people. They raise

people's desires to the spiritual world. It is done in such a way that the Kabbalist gathers within him all the suffering of the collective, which he feels as external to him, and then raises it to the upper world. The Kabbalist receives bounty and light from the upper world, which descends on the people and shines on their lives in this world.

Though most people do feel pain, they are unaware of the purpose of these pains. If man could see what the feeling of pain creates in him, as Kabbalists do, he would not want to get rid of it, only correct it. A Kabbalist can actually feel the suffering of the public, but he adds the purpose to the suffering, and this way corrects it in the root.

Suffering is a need for something spiritual, which is the reason for all the ailments and all the suffering. The collective feels the pain in the form of suffering in our world, such as: disease, poverty, and loss, while the Kabbalist transcends it to suffering which stems from a lack of spiritual completeness.

We do not know the system of creation and thus use it incorrectly. It is as though a person must learn to manipulate a complex machine with many electronic, mechanic, hormonal and nervous systems, as well as many other unknown systems that he does not know and cannot feel. He presses the buttons before he learns how to operate this machine.

The Kabbalists urge us to study in order to know how to operate this machine. According to the thought of creation, we have to operate this machine, and that is the sole purpose for which man was created. That is precisely why man was given the freedom of choice, unlike the other creatures, so as to search the guidance of the Creator by himself and justify it. Then he should replace the Creator in the guidance of creation.

That is the reason that the Creator made man an egoist to begin with, unlike angels, or still, vegetative and the animate in nature. Angels are forces denied of any free choice, like animals in our world. Leading creation is only

possible when there is freedom of choice. If man does not participate in this leadership, and does not realize the possibility to use his freedom of choice, and wants to live like all other animals, then nature, meaning creation, continues to evolve by the same law that independently leads the entire mankind and the universe to the goal.

In this law, which brings all living things to the purpose of creation, i.e. to the best and most comfortable situation, there are two active forces: judgment (*din*) and mercy (*rachamim*), as it says, “In the beginning God created the world with the attribute of *din*, saw that the world could not exist, and associated it with the attribute of *rachamim*.”

It is our choice whether to advance to the purpose of creation independently, with the soft power of mercy, or leave things to nature, i.e. the harsh force of judgment. In the end, what we must choose is whether to study Kabbalah, advance consciously to the goal, or not study and advance ‘somehow’, not knowing what is ahead of us. Only in that will we find our freedom.

This choice concerns all of us, the entire nation, because our society is built like a pyramid. We complement each other’s acts in the attempt to understand providence. Although the correction begins at the top, the preparation for it begins at the bottom, and if there is no willingness for correction below, it will be impossible to do anything above.

The conscious leadership of the world is intended for a chosen few, but the public has its own weight, and can make a difference, though in a different way, through the study of the Kabbalah. As soon as it begins to ask about the world around, it begins to change the carrying on of the world for the better.

There is no need for the entire public to obtain the knowledge of how every detail of reality works; it must simply have the right approach to the conduct of reality and the purpose of creation. By that it contributes its share to the efforts of the Kabbalists and complements them. It

is enough if we hear, read and speak of the existence of an upper force that leads us and that we depend on; that we have a special task, which is to take upon ourselves the leadership of the world and determine our future by ourselves, each person individually, and the public as a whole. It is the duty of the public to raise the importance and the knowledge of the upper force above ground level. Rabbi Akiva said that the entire Torah is comprised of one law: "Love thy neighbour as thyself." 24,000 thousand of his disciples who were taught to follow that law obtained unfounded hatred for one another. All except five died because of that corruption. It seems that the ones that survived are the ones that were not dragged into unfounded hatred. Among them was Rabbi Shimon Bar-Yochai.

When all these disciples were united with love, it was called the "temple." And when the corruption of unfounded hatred appeared, i.e. the will to receive only for themselves, it was called the ruin of the temple, first the spiritual ruin, and then the physical ruin, which resulted from it. Anything that happens in our universe is a result of events that occur in the upper world and concatenate to ours.

Kabbalists had foreseen the ruin of the temple, and today they are trying to convince people to choose life, because they see a future catastrophe in spirituality, but people still won't listen to them.

People believe that an evil thought can kill. Science also has learned that if a person with bad intentions approaches a plant, even though he may only water the plant, meaning act positively toward this plant, yet at the same time he hates it, the plant reacts to it. That attitude can be measured to see how negative was the reaction of the plant, how much it was afraid and rejected that person.

It is becoming increasingly apparent, in every field of science and technology, that the stronger the energies, the more concealed they are. Science now begins to realize that man's thoughts, not his actions, have the most

powerful influence on the world. We can already hear scientists proclaiming that in the most delicate experiments, the identity of the researcher is of vital importance, because the reaction of the substance and the outcome of the experiment depend on the moral level of the researching scientist.

We believe in 'good' and 'evil' eye. All the forces we call 'unnatural' surround us and we can use them for the common good. Kabbalah teaches us how to conduct the world through our thoughts.

The Point in the Heart

Anyone who longs to attain the attributes of the Creator and unite with him is called *Yehudi* (Jewish); from the Hebrew word *Yechudi* (unique), to signify the act of unification. It depends solely on one's desire, and the Creator gives that from above. If a person has that desire, then Kabbalah deals with its realization. If there is no desire, that person will never approach Kabbalah in the first place. That is why there is no coercion in spirituality and there is no commitment to practice it, but only those who have a desire, which testifies to the fact that one's time has come to draw near the Creator.

All the souls are parts of a single collective soul, but each of them develops at its own pace. That is why there are souls that demand spiritual development right now, and then there are souls, which do not. Most souls are still developing within the framework of our world.

One cannot impose upon oneself the desire for spirituality. He wishes for different things in this life, and at a very unexpected moment in his life a desire for spirituality awakens in him. It is called "a point in the heart," a seed, the fetus of the soul. When that happens he begins to look, until he finds the wisdom of Kabbalah.

If a person is still at the stage when he hasn't come to realize where he should proceed and why, but only feels a vague desire for spirituality, it might take years and perhaps lifetimes, before he comes to Kabbalah, and only to Kabbalah. That will be the case with the whole of mankind, as the prophet says: "for they shall all know Me, from the least of them unto the greatest of them" (Jeremiah 31, 33). That is why imposing the wisdom of Kabbalah on anyone is simply impossible.

In order to find the few suitable ones to advance in spirituality, the Baal Shem Tov established the entire movement of the *Hasidut*. It is said about that: "A thousand go into a room... ..and one comes out to teach," meaning discovers the light, the Creator.

The movement of the *Hasidut* did not replace the Kabbalah. Alongside the *Hasidut* came about the movement of the *Mitnaggedim* (opposition to *Hasidut*), but they were both religious movements. The Kabbalah, however, is not a religious movement, but a science. A wisdom that goes above religion, hence the name “The Wisdom of Kabbalah.”

The Kabbalah is a science that studies the system of creation, the way it was formed, the root of its essence and its structure. It examines how the Creator conducts this system, and how creation should correct itself in order to rise to the degree of the Creator, which is in fact the purpose of creation. Kabbalah is a science that deals with nearing the Creator, whereas religion simply indicates to people what they should do with the protein bodies of our world.

The wisdom of Kabbalah has no connection with any popular religious movements. The *Hasidut* was created in order to help the Jewish orthodox person integrate a certain amount of spiritual intention in the performance of the physical *mitzvot* (precepts). However, the founder of the *Hasidut*, the Baal Shem Tov, was first and foremost a Kabbalist of the highest degree. He therefore established the *Hasidut* as a popular movement in order to select out of the mass the few who had the desire and the ability to become Kabbalists.

This way he managed to find disciples who later became the first *Admorim* (Jewish masters and teachers), who went on to establish their own trends in *Hasidut*. The task of the movement was to select the ones who wanted to attain the Creator from the collective and render certain support to the general public.

A Kabbalist is a person who studies the system of creation through inner efforts, called “work.” He observes deeply into himself and performs actions called “corrections.” This way he climbs the ladder of the spiritual worlds to the end of correction, to complete equivalence of form with the Creator and total adhesion with him.

That can only be attained through the wisdom of Kabbalah, and only a person who has already been awakened to spirituality can come to that. The Baal Shem Tov assumed that if he imparted the public with a basic knowledge in the wisdom of Kabbalah through the movement of *Hasidut*, the ones who really did want to attain the Creator would finally come to him. All people will eventually come to feel that they need spiritual elevation, but it is a gradual process.

All ailments and pains in the world stem from misusing the will to receive. Hence, all one needs is the knowledge of how to use one's spiritual and corporeal desires correctly.

The wisdom of Kabbalah explains to man how to use his desires in the most effective way to benefit himself, his family, and the whole of mankind now and for all times.

Part 4 *Contact With The Upper One*

A Spiritual Destination

Degrees of Desire

Man's task is to attain the highest degree in his advancement toward the Creator. That is the purpose of creation. The ladder of degrees between the Creator and us consists of 125 degrees, also called desires. Each desire constitutes a complete and separate degree and is different in each degree. However, our world does not constitute a degree of spiritual desire and is therefore excluded from the count of the 125 degrees. The 125 degrees begin only above our world, starting with the first degree of the spiritual world, and unto the end of the 125th degree. What characterizes a higher degree is a greater desire to give and altruism.

The range of spiritual degrees is also divided into five worlds: the world of *Adam Kadmon*, the world of *Atzilut*, and the worlds of *Beria*, *Yetzira* and *Asia*. Each of the worlds is also comprised of five *Partzufim* and each *Partzuf* is divided into five *Sefirot*. Thus, the entire structure consists of 125 degrees (5x5x5). The worlds, the *Partzufim* and the *Sefirot* define desires, their power and spiritual degrees in ascending order.

In our world there are events that occur to each of us as individuals and events that occur to entire collectives, but the sole purpose of those events is to motivate us toward the barrier in our spiritual development, to cross it and start advancing in spirituality.

Each spiritual degree defines all the thoughts and desires of man, his entire spiritual internality. When a person moves from one degree to the next, everything inside him changes. Each new degree controls man, and he is under its absolute control. It is impossible to go from one degree to another before the first one is attained completely.

At this point it is worthwhile to examine the purpose for which the light works on man: aside from the desire itself, there is only the Creator, i.e. the light. The light is the

sensation of the Creator, the sensation of life, both in our world, and in the spiritual. That light also has a power that can raise one to a higher degree. Therefore, certain operations were set up, that man must perform, and that through them, he draws this elevating light to him.

Bitter and Sweet, True and False

Can we overpower our own desire? Our degree of spiritual development determines everything inside us, and what we can and cannot do.

Should I or should I not fight my own desire? After all, how can I tell what is in store for me in this degree? The answer is to indeed fight, but just so as to realize I cannot do anything by myself, and also to study myself. That is what I was given the mind for, in addition to my desires.

In the spiritual world things can only exist in pairs: pleasure or the absence of it, sweet and true, false and bitter. The truth is always sweet and the lie is always bitter, and they always come correspondingly. But that situation doesn't exist in our world. Falsehood is not bitter and truth is not sweet. Therefore, in our world we constantly face tough decisions: to choose the false, the superficial and the sweet, or the bitter but sincere way.

We cannot resist the desires that surface in us. Our body can only tell between bitter and sweet, and the mind between true and false. But we can indirectly try to realize that what we consider sweet in our world is in fact bad, and then we can feel the bitter in that sweetness. Thus, the intellectual choice helps us change the choice of the body. For example: a certain man has been smoking since he was very young and enjoys it. He will quit smoking only when he is convinced of the damage it will bring him and then smoking will become bitter for him.

That entanglement was created with the sin of the first man. In the world of *Atzilut*, there was a direct link between bitter and sweet, and true and false

correspondingly. In that world, the bitter indicated truth, altruism, bestowal and greater closeness to the Creator. But after the sin of the first man and the breaking of his soul, sparks from the shattering descended below the world of *Atzilut* and there was such a mixture created that falsehood became sweet and truth - bitter.

A person climbs to spirituality via three lines: the right, the left and the middle line. From the right line he receives light, from the left – desire, and in the middle line he builds the screen that corrects the desire. Thus, man must constantly move between the lines until he reaches the world of *Atzilut*, where they unite, and the spiritual sweet, ‘for the Creator,’ merges with the bitter ‘for myself.’

Independence

The Creator created everything - worlds, *partzufim*, *sefirot*, and man, yet they are not regarded as creation. The term creation relates exclusively to something that begins to express an independent will. People, who live in our world and perform actions, are not regarded as creatures in the full sense of the word; a creature is only one who has an independent desire for the Creator.

For example: a person who comes to study Kabbalah was brought to it from above. Afterwards, when the first independent desire for spirituality appears in him, he will be called a “creature.” That desire surfaces in man when he crosses the barrier and stands at the lowest point in the spiritual world. It is called the conception of the soul, or a “fetus” in a body of a spiritual *partzuf* called *Ima*. That is why only Kabbalists are regarded as creatures, each according to his own degree, because they are the only ones with an independent desire.

The rest are mere ‘robots,’ messengers of the Creator. To them, there are no reward and punishment, they haven’t any choice and they are led entirely by the Creator. The Creator gradually pushes them to accumulate pains that

stem from their desire to enjoy only for themselves, from the egoism they were created in. The experiences of pains they gather will force them to understand that egoism is bad, and will rush them to choose spirituality, with the help of the Creator.

One's character does not belong to that 'spiritual egoism,' which should be spiritually corrected. Any act of man can be spiritual or egoistic, depending on the direction he gives to his desires. What matters is not the act itself, but the intent that goes with it.

Souls in the Path of Pain

Man was created with a complex corporeal body and what he does in this world affects it. Therefore, what we do in our world is important. If you had the possibility to do anything with an aim toward the Creator, that would be considered a spiritual act, though the act itself might still be completely 'beastly.'

Anything man does promotes him toward the purpose of creation. Even the pains we suffer do not come in vain, but are collected, and when the right time comes, they count in our favor. It is a slow progress with man not being a consciously active part of it. In order to shorten this long path of pain, the Creator gave us the Torah, which directs us to the right goal less painfully.

Only in recent decades, once the souls have collected a sufficient amount of pain, a growing number of special souls began to descend to our world, which yearn for the wisdom of Kabbalah. Nothing happens without a reason, but everything finds its own expression through a gradual process.

These souls took the path of pain, accumulated deficits that have turned into a desire to study Kabbalah. In future lives these souls will delve in the study of Kabbalah more intensely, and within a month or two attain fantastic results. That is because they have accumulated a sufficient

desire for it in their past lives. If a person has a strong enough desire to study and occupy himself solely with Kabbalah, and for one purpose only, then three to five years should certainly do in order to exit to the spiritual world.

Man prays involuntarily for what lies in his heart. The role of prayer is to prepare one's heart to yearn to feel the Creator. The desire in one's heart is his prayer. Therefore, a genuine prayer is called "the work of the heart," the preparation in man's heart. Nothing can be done about the desire, but through a special kind of work, through study and examination, one can prepare oneself to awaken the right desire in his heart.

Man shouldn't have to refrain from pleasures. Whether he chooses to receive it or not, the heart does. It is impossible to impose anything on it. Only through vigorous work on yourself, using a variety of means to aid yourself, will you be able to change the direction of the desires of the heart toward spirituality. Even in our situation, we have to say that we "want to feel the Creator" even if it is for a mere personal pleasure. That desire must be complete because only then it bears the desired result.

The Creator sends us mental and physical pains, and the only reason that psychologists and doctors can ease our pains is to create a way for people to communicate, cooperate and help one another. That would bring about the inclusion of the souls into one collective soul.

Under no circumstances should we interpret pain as a punishment for past events, but as a specific, rough providence that comes from the Creator, in order to show the right direction for the attainment of the thought of creation. If a person understands the pains, he can go through them by himself, in his mind and aspirations, and not wait until they push him from above.

When you do not feel any pain, it is not a sign that you are on the right track, but it is simply a phase where the Creator does not demand anything specific of you, and

doesn't push in any specific direction – it is a sign your time has not yet come.

A person comes to study Kabbalah when the events of his life bring him to it. The first phase – persisting with the classes – is also not given to man's decision, because he is still under the influence of the preliminary push from above. But the continuation depends on man's own efforts, his awareness of what he was brought here for, and continuous efforts toward that purpose.

Each soul has a specific assignment in this world. Some come down for a certain purpose at the end of which they retire early from the world. Such was the soul of the holy Ari, who past away at the age of 36, leaving behind an enormous amount of writings.

Studying Kabbalah When You Are Not a Kabbalist

Rabbi Yehuda Ashlag writes in the Introduction to the Study of the Ten Sefirot (Item 155):

“Therefore we must ask: why then, did the Kabbalists obligate each person to delve in the wisdom of Kabbalah? Indeed there is a weighty thing here, worthy of being publicized: that there is a magnificent, invaluable remedy, to those who delve in the wisdom of Kabbalah: that although they do not understand what they are learning, but through the yearning and the great desire to understand what they are learning, they awaken upon themselves the lights that surround their souls.”

Any person who genuinely wants the Creator is guaranteed to attain everything that the Creator had intended for him in the thought of creation. And one, who has not attained it in his present life, will get them in the next. If a person still has not reached his perfection and attained the light that should fill him when the right time comes, he still enjoys that illumination from the outside, while the lights wait for the moment when he purifies his

egoistic desires and allows the light to enter them in order to feel the Creator.

When one practices the wisdom of Kabbalah and expresses the names of the lights and the intents related to his soul, the surrounding light immediately begins to shine and purify him from the outside. This way, the light brings him closer to holiness and purifies him by giving him a stronger desire for spiritual ascent, even if he is still unaware of it.

The wisdom of Kabbalah has two parts to it: “the secrets of Torah,” and “the flavors of Torah.” Each *Partzuf* or degree is comprised of ten parts, ten *Sefirot*: *Keter*, *Hochma*, *Bina*, *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, *Malchut*. This division to ten *Sefirot* exists in every *Partzuf* in every world. The *Sefirot* – *Keter*, *Hochma*, and *Bina* belong to the “secrets of Torah even when they are a part of the lowest degree of the spiritual worlds, and are forbidden for study. It is a grave mistake to think that it is forbidden to study the wisdom of Kabbalah. This mistake comes from the ignorance of people who imagine Kabbalah to be comprised entirely of the secrets of Torah, but who else can speak the truth if not the Kabbalists, who attained the spiritual worlds within them through the study of the Kabbalah.

The *Sefirot* *Keter*, *Hochma*, and *Bina* comprise the secrets of Torah, the thoughts of the Creator. Only the Creator can disclose them, as a gift for the chosen few that have reached very high degrees.

The *Sefirot* - *Hesed*, *Gevura*, *Tifferet*, *Netzah*, *Hod*, *Yesod*, and *Malchut*, which belong to the flavors of Torah, must be disclosed and attained. Moreover, the very well-being and mankind’s attainment of spirituality depends on their discloser.

When the soul ascends in the degrees, beginning with the flavors of Torah, meaning from *Malchut* up to the degrees of the secrets of Torah, she simply skips over the three degrees of the secrets of Torah and moves on. She attains the seven lower *Sefirot*, called “lower seven,” while the

three she skips are called the “upper three.” They are forces of the Creator that help her attain the lower seven. The degree of the attainment depends on the quality of the effort one puts into the study, more than on the number of classes one takes. One should not expect to profit from the study, but to be corrected by it, to attain the spiritual world. It is possible to study just one hour of study a day, provided this hour burns in you during the day as well, that it is intended for one purpose only. Only then will it bear fruit. Even if a person did not cross to the spiritual world, what has touched him in this world will not vanish; he will continue from the same place he had left off in our world.

The Language of the Kabbalah

The Torah is comprised of four languages: The Bible, the *Halacha*, and *Talmud*, which is like a legal language, the language of the *Agada*, which is a language of proverbs and tales, and the language of Kabbalah. All four languages deal with the same spiritual processes, and in fact with one thing only – how to approach the Creator and attain the purpose of creation. When a person begins to study, he thinks he can understand only the language of the Bible and the language of the *Talmud*. The language of the *Agada* is more difficult for him to understand, because it is based on fables, and the language of the Kabbalah is completely incomprehensible.

But it is important to remember that behind each language there is a spiritual act. If we read the biography of Abraham the Patriarch’s family, and take things in their literal meaning, we would be better off putting those descriptions aside until we learn the language of the Kabbalah. Kabbalah can help us see that there are spiritual acts behind each and every description that the Torah speaks of.

Thus, when we read in the Torah, we will not bring it down to the level of our world, but raise it – because we will see that it relates solely to spirituality. Rabbi Yosef Karo, author of *Shulchan Aruch* (the Jewish code of laws) and disciple of the holy Ari, wished to make the study of the *Mitzvot* easier, so that Kabbalists would be able to dedicate most of their time to spiritual work. For that purpose he collected all the laws to one book and called it *Shulchan Aruch*.

The Social Implications of Kabbalah

Adults from secular families, who begin to study Kabbalah, do not need to be afraid or embarrassed about the study of the Kabbalah, and neither should their families, because they are only studying the structure of the world, the system of creation. For the time being, it is merely a theoretical practice, but in due time, they will be able to actively change the world for their own good.

There cannot be any differences of opinions in this matter between them and their relatives. The relatives needn't do anything, and no one forces them to adhere to any kind of tradition. The study of the wisdom of Kabbalah will render those who practice it a deeper understanding of the world around them, and will enable them to choose their mode of behavior, the right type of education, and take the right steps in life.

The study of the Kabbalah does not discuss any routine practice of any kind of actions, nor is its purpose to draw one to religion against one's will. The Kabbalah is about a deeper understanding of the nature of creation and the meaning of life.

No pressure should be put on the near surrounding, but there should be a golden path between your behavior and that of the family. This road should be comprised of mutual concessions so that your family will respect what you do.

Kabbalah and Education

Kabbalists resolutely object to systems that coerce any kind of moral principals on man, especially on children. The reason is that Kabbalah maintains that the development is always personal and internal, defined by the individual himself. The result of it is that man changes for the better outwardly as well and has a positive affect on society.

It would be wrong to leave our children completely unattended to, because they are still in the general environment that builds them, and not in the right environment, that can give them the right atmosphere for inner-spiritual development.

Rabbi Baruch Ashlag wrote that one should stay away from any kind of extreme societies, or he will absorb their extreme views and ideas on life.

Because it is impossible to avoid any kind of influence, we must begin educating our children at an early age, in a traditional framework. Such a framework would:

- A. Protect them from extreme religious or otherwise secular views.
- B. Give the child the perspective of Kabbalah, and its approach to life, to our everyday actions and the knowledge of the meaning of our lives.

Many parents ask me for help. They do not know what to do with their children. The most difficult problem is drugs. It is prevalent in youth from the ages of 14-15 and up, and it is constantly getting worse. A high percentage of high school students are on drugs today.

From the point of view of Kabbalah it is best to:

- A. Send the children to high-level schools, where they can get a good matriculation certificate.
- B. Distance the children from a bad influence of a social environment, such as one infected with drugs and other critical perversions.

- C. The child should feel an inner freedom of choice, yet on the outside he should still feel the limits of public opinion and the strength of his parents.

Adhesion With the Creator

When we are attracted to someone, we are immediately filled with joy, even without actual intercourse with that person. As in corporeal love, so is the case with love for the Creator. But in order to prevent us from being satisfied with mere desiring, the Creator makes us feel that our situation is a low one, lacking unity. If the Creator hadn't done that, we would be satisfied with pleasures of desiring, without actually attaining anything. The feeling of lowness added to the desire for the Creator forces us to rise to the spiritual coupling and enjoy the unification with the Creator.

Question: Can one attain the spiritual coupling byoneself?

Answer: Our sages said, "Time will do what the mind does not." And as Baal Hasulam interprets it: "Time is a sum of situations that eventuate from one another by way of cause and effect, such as days, months and years (Talmud Eser Sefirot, part 1, Questions and Answers, Answer 16). The Creator sums up and gathers all the situations that he brings to man. He shakes man up by unpleasant incidents and situations, until there is enough torment to create a desire for the loved one, and needed tension to create a spiritual coupling.

That is why the soul descends from the upper world to this world and dresses in a body to incarnate in this world, so as to return to the root from which it came, and cling to it again. But the soul cannot attain eternal adhesion in one cycle; it has to do it in phases.

Before the soul dressed in a body, it was joined with the Creator. That adhesion has to exist despite the obstructions of the body, while in this world. This includes both corporeal and spiritual obstructions. Man must correct his body, meaning not feel the obstructions as such, but as necessary help for connection with the Creator.

It is precisely because one feels the obstructions and tries to struggle with them in a heroic battle, that one increases one's desire for the Creator – so that one can unite with him in the same power and intensity before the soul was clothed in a body. It is the number of the connections and separations from the Creator, when man struggles to maintain and strengthen the contact with the Creator, which deepens the adhesion between them.

There is always contact between man and the Creator, but in order to give us the possibility to show his love for us, the Creator places an obstruction that is called the “body” – the desire for every pleasure possible, apart from the Creator. Man must gradually uproot this obstruction, thought by thought. Meaning, we must recognize the fact that each pleasure that distracts our mind from the desire to the Creator is a bad one. As a result of one's struggle with obstructions, there is a new feeling toward the loved one after each obstruction.

The Creator counts everything he does to us, and when the right amount is reached, and when we earnestly desire for adhesion with the Creator, with all our strength, non stop, only then comes the moment of adhesion.

It is only then that we can justify what the Creator sends us, from the lowest situations to the highest spiritual acts. Only then does one feel that everything that happened to him, was because of the Creator's love for him and his desire to unite with us. That, in turn, creates in the creature a never-ending and unlimited love for the Creator.

But as long as the soul is not filled with light, the sensation of sadness increases as he approaches, because his desire is not yet satisfied. Because of that he feels torments and tortures as much to the extent that he yearns

for adhesion. In the beginning of each situation, a person must situate himself correctly toward everything that happens to him. First he must obtain the feeling that there is “me” and there is everything around “me.” Then he must realize that the pressure that he feels from his environment has a purpose, and finally decide that the environment is an upper force that acts wisely and with a feeling and intent, with a predefined purpose and plan. The Creator knows what he does and why, whereas you do not. All you have to do is recognize the fact that it is all done in your favor.

The Creator and the creature strain to renew the connection between them. Man tries to see that every situation comes from the Creator; hence the Creator keeps sending him new thoughts, usually in the form of obstacles. For each new thought that comes, man should conclude that he received it from the Creator in order to attain the goal of adhesion with the Creator.

Man must look for the good, the eternal and perfect about the adhesion with the Creator. He must look for it specifically in the Creator, because that is where our soul comes from. Only when it is there with the Creator, can it be fulfilled.

We should detect that there is “I” and “he” and there is the incident, meaning what happens between us, is in everything that happens. The Creator creates situations with the intention of bringing me to contact him. At first, they are only thoughts. But afterwards they become feelings and sensations. In the end, we will find that the entire body, meaning all the desires, the thoughts, the entire spiritual and corporeal systems, and all the worlds will no longer be concealed. They will no longer be screens and obstacles between man and the Creator. You will feel that the obstructions, concealments, and the entire system called body, will become an inner system for you, and will intensify your connection with the Creator, because that is its purpose – unification, not separation. Know, that all the worlds are inside man, though at the

moment you feel them as external. However, this is only a result of the corruption of our vessels.

We learn that the innermost part of the *Partzuf* (the soul) is the root, called “the root of the soul.” Then there are outer layers, which are called (from inside out): “*Neshama*” (soul), *Guf* (body), *Levush* (dressing/clothing), *Heychal* (temple, palace); or *Adam*, *Levush*, *Bayit*, *Hatzer*, *Midbar* (Adam, dressing, house, yard, and desert, respectively). Thus we see that spiritual attainment is always attained gradually. Our current image of reality is a consequence of the second restriction, where a part of the vessels, the desires of the soul, went ‘out of order’, meaning they stopped being inner vessels and became external ones, which are forbidden for use.

These external vessels - *Bayit*, *Hatzer*, *Midbar*, create the sensation of an outer world in us. Everything we perceive as ‘external,’ will become ‘internal’ at the end of correction, when these desires are corrected and the world as we know it will vanish.

Baal Hasulam writes in the Preface to the Wisdom of Kabbalah, that all the worlds exist inside us. At the end of correction, the whole world will ‘enter’ us; the substance of the world will become inner substance, over which man will feel the presence of the Creator.

The most important thing is to maintain contact with the Creator at all times and in all places, even in the lowest degree. Baal Hasulam also writes that the greatest punishment for man is the detachment from the thought of the Creator, even for a moment, because that disconnects man from the source of life.

Question: Why is it that strengthening the connection with the Creator can only be done through obstructions?

Answer: The connection with the Creator can only be strengthened through obstructions, because when a person feels good he becomes addicted to that feeling, and forgets

to think about the origin of the feeling. But when he feels bad, he immediately begins to search for the source of the bad, in order to abolish it.

At first, the Creator purposely sends us sensations of fear, insecurity, shortage and lack. But this is just the first part of the process, where the nearing is done coercively. We approach the Creator only in order to overcome those negative feelings. But after some time man begins to want the Creator independently, until he comes to a situation that he ‘cannot sleep’, because he is ‘love sick.’ It is a state of corporeal-egoistic love, meaning – for himself. That is precisely the situation we should come to; it is called *lo lishma* (not for her name).

We are advancing in such a way that this entire *lo lishma*, called the “time of preparation,” below the barrier and right before we attain spirituality, is essential in order to increase the desires, the vessels of selfish desire for the Creator. Only then comes the opposite operation, the passage from *lo lishma*, to *lishma* (for her name), from egoism to altruism, from the will to receive to the will to give.

Question: But what if I still can’t feel the Creator clearly?

Answer: If you still can’t feel the Creator, at the very least you can think about him. If one cannot even think about him, then man is not responsible for what happens to him, meaning he is still not in the degree of preparation where the Creator already awakens him to contact him. But if there is a thought, it is the beginning of the way for you to work with that thought. The primary obstacle is to learn not to lose the rope. It is a great deal of work, an inner effort that we constantly have to make, and it is the only thing we should concern ourselves with.

Afterwards, it becomes clear that in fact, there is indeed nothing but the thought of the Creator. As Baal Hasulam says, “everything that happens, everything around you,

with you and without you, everything that happens inside you, in your thoughts and attributes, everything you feel in your mind and heart toward yourself or toward your surrounding, from the smallest details to the greatest, from the atom to the galaxies and the entire universe, it ALL happens so that you will strengthen your contact with the Creator.”

Those who seek an open contact with the ‘giver’, with the Creator, advance toward the goal. But their inner efforts promote not only them, but also the entire creation. Baal Hasulam explains it in the Introduction to the Zohar (See appendix 2 “From the Sources” in the article about Internality and Externality page ???).

Question: How can reality change because of this inner work?

Answer: Reality changes, because if one strengthens one’s contact with the Creator, there will no longer be a need for pain; the very same pains that are ‘initiated’ from above. Thus, the external circumstances will change. The only purpose of the troubles is to intensify our contact with the Creator, though people search to change their reality through charms or blessings.

If the rule is that the individual is ‘squeezed to the bone’ by the Creator in order to obtain the connection with him, because this is the aid and the calling which the creature receives from the Creator, then to many others, the Creator relates differently: he settles for slowly and egoistically tuning them toward him. It might be described in the following way: the individual is at the top of the pyramid and the majority is at the bottom of it, and because of that they are treated differently. Also, the individual develops the aim, while the masses join their collective desire to him. That is why their work is so different, though they are both a part of the thought of creation.

People do not understand how changes in the world occur. But the torments they suffer make them search

subconsciously for an upper power, and pray to it because there is no one else to rely on. That prayer, that earthy, still prayer, works. Even the land of Israel was given to us because we searched and prayed, though it all took place in our unconscious. And so it happens today: using the torments, the Creator puts us in a no-win situation, and corners us until we actually start looking for an alternative planet to live on, but it will not be found, except in the Creator.

Question: Why did the Creator bring his people to corporeality instead of to spirituality, to the corporeal land of Israel, rather than to the spiritual one?

Answer: The return to Israel was a result of a prayer that was lying in our subconscious and was a result of the pain and suffering; we were praying for our own place. If we only add to our prayer a little bit of understanding that all this happens for a certain purpose, then our prayer, the prayer of the unsatisfied mass, would be aimed correctly and a new solution would rise on a different level, a spiritual one. And because spirituality is the reason behind corporeality, the new circumstances will descend to our world and change the processes that unfold here.

Question: But why is killing, disease and torment such a substantial part of man's life?

Answer: Life abides by the law that says that everything must return to its root.

The Creator is a collective law, that relates to the situation we're in. It stands above all other emotions and relationships. According to the Kabbalah, there is only one law: the law of "equivalence of form" which strives for total bonding. All the situations from the beginning of creation to its end are included in that state of bonding. The complete state of bonding is defined as complete and dominates all the other specific situations. That is why it is

possible to say that in fact, that final situation is the only one that actually exists. All the other situations stand below it and exist only in our transitory feelings, according to how corrected we are. The highest place is where the soul is cleaved to (in adhesion with) the Creator. If one is in a lower degree than that, whether it is in the spiritual or corporeal world, then that law of unification, the law of equivalence of attributes, draws one to return to one's root, coercively, in a power that changes according to one's distance from the purpose of creation. It is like a piece of metal in a magnetic field, or an electric charge in an electric field, or an object under the influence of gravity. If there is no equivalence of forces between the body and the field, that law works to bring him back to a state of balance, a state of equality with the field, the origin of the field.

When the soul is disconnected from its contact with the Creator, the root, and descends to a body and the egoistic desires of our world, it feels this detachment as an obstruction, as clothing called "body." This body is not the physical body, but a collection of desires, inner desires, which separate us from the root. These obstructions were formed during the detachment of the soul from its root. They are rungs she climbed down on and became coarser (more egoistic). Hence, neutralizing these obstructions, these attributes, can be done by bringing the soul back to its root. And there is only one way to neutralize this egoism – if we FEEL that it is the obstruction.

Question: How can I feel it?

Answer: It is precisely through disease, destruction, and merciless fear of death that knows no favors. It is the one law. If Einstein would want to find a formula that connects the entire universe and all the worlds, then it is this law; this formula of drawing toward the center by equivalence of attributes that is the answer.

It is not that we should aspire to perform only this law of equivalence of attributes, for we cannot change our inner traits, but we should only want to change everything inside us according to that law. We should want that law to exist even if we could cancel it, to the point, that even if it did not exist, we would still do it the exact same way. This is called “agreeing with the law.”

The way up is always according to the principle of “Above Reason,” meaning above the mind. This is the only way we can adopt higher qualities, ones that we still do not possess. There is no example in our world for such a process, because our mind cannot attain the mind of the Creator, the upper mind. All we can do is develop the mind we already have.

But in the spiritual world there is a switch: man’s mind is replaced with that of the Creator. It is a slow and gradual process. In each degree a person gets an additional portion of the mind of the Creator, to use instead of his own. That is why in every degree, a person should get rid of his own mind, and take in its place the mind of the Creator. In order to help us, the Creator sends us an image of the world that we cannot understand with our mind; we cannot accept or justify it and see it as a picture that comes from the Creator in order to benefit us. The Creator sends us a picture that was created by the mind of the adjacent degree; the one we should rise to.

In other words, the discrepancy between that and the current image of the world our mind creates, lets us understand that the events unfold according to the mind of the Creator and our own. Thus, a person realizes that he has no choice but to change his mind, so that he can agree with the picture of the world that spreads before him.

A person who progresses this way is called “righteous” because his means of advancement is to correct himself in such a way that he can justify (think that the Creator is “right”) in every situation. A righteous person is one who thinks that the Creator is right.

If one is aware of the fact that when he feels dissatisfaction with his life, he in fact, curses the Creator in his heart, then that dissatisfaction with life is tantamount to dissatisfaction with the origin of life. It hurts him that he has to curse the Creator, and then he asks for one thing only: the power to justify the Creator in every situation.

Correcting Myself – Correcting the World

Our sensors are very unrefined. We cannot even feel what happens inside our own body, the molecular collisions, or the birth of new cells. Therefore, there are many changes that need to take place in order for us to start feeling anything.

It takes some time for us to feel when a new phenomenon starts. But before the feeling is created in us, millions of wheels must revolve inside us, entire mechanisms have to perform many corrections before those corrections are felt by us.

The study of the Kabbalah works on various levels of our soul, in attributes of the will to receive that we cannot feel just yet.

This is how it happens: a person reads; he understands nothing and feels no reason to study, because it works on attributes below the threshold of his feelings. It is like a person filling a glass of water and wondering why the bottom part of the glass has to be filled if he only drinks of the top. There seems to be no reason to concern myself with the other parts.

Man's will to receive is corrected through the study of the Kabbalah. The study deals with the different levels of the soul, the vessel and the desire, which are at the bottom of the glass. He doesn't touch them, does not drink them, and does not feel their actual taste, as long as they do not reach the top, where he actually begins to feel.

But very slowly one does begin to feel. It is a slow process because the will to receive, our egoism is very deep and complex. It is adapted to the light – the number of attributes in the will to receive matches that of the light. Therefore, even if one doesn't understand what one is studying, one must continue to study with the intention to attain the attributes of the light, and not for the purpose of mere understanding.

Without this intention, without the desire to attain the light, nothing will be gained. The power of the study and the light works on us according to our power of intent and desire. But the disclosure is a slow and gradual process. But if we connect everything we feel with the primary question – “What is the meaning of my life?” all other questions, which are consequences of this one, are answered by themselves.

When a person corrects his desire, his aim, all other parts of creation below him, the living, vegetative and still, participate in the ascent, though they are unaware of it. They cannot feel it, because it is something that can only be felt in the human degree, in spiritual changes. But the general affect of the light is felt at all levels of creation.

The other parts of creation do not feel within them the question of the meaning of their lives, but the fact that man asks it, and studies the book “The Study of the Ten Sefirot,” with the intent to connect himself with the upper one, with the light, joins all other parts of creation to his question, includes and corrects them within him. By the way, this is why man can feel nature inside him. For example, when we fly over mountains, their mighty silence, and their intense expectation for the revelation of the Creator can be felt clearly.

Man raises all parts of nature: the still, vegetative, and the animate. Every form in him, all the species in him rise along with him, without any work on their part. The ‘act’ is the work with the screen – a correction with the intent ‘for the Creator,’ to give. That is man’s goal. Others, however, do not have a goal, because only man can correct, only man asks what he is living for.

The world is changing according to man: if man changes a little for the better, so does the world. But those changes are so small that we cannot detect them. Yet they do necessarily and immediately happen, both for better and for worse.

Creation is always under a gradual process of development (evolution), which depends on the changes of man. Thus,

even an atom or any other particle has a need to guard itself, its structure. That's its egoism.

Power is an external manifestation of a desire. When I want something – I insist, I push and pull, do anything I can, this is called a desire. When we speak of the powers of nature, such as gravity, the electric force, or a chemical force, in the end, they are all but two: the pulling force, which wants to receive, and the pushing force, which wants to give. They are the only two forces in nature, and everything else is but combinations of them.

In the spiritual world there are only man and the Creator. Man is the desire to give to the Creator, and the Creator is the desire to give to man. All other creations, meaning desires, apart from the desire called man, have no freedom of choice, and are therefore called “angels.”

A will to receive that has no freedom of choice and has not come to the possibility to purify itself must be added to one that does have the freedom of choice in order to purify and correct it. This is man's work.

Generally speaking, there are two kinds of angels: “good inclination” and “bad inclination.” In the soul of the “first man,” the collective soul in the world of *Atzilut*, there are all creations in their corrected state. If the soul of the first man hadn't been broken, man could add the tree of knowledge to his soul and instantly attain the end of correction. Then all other degrees of creation would receive their complete correction along with him.

Question: What is the essence of the degrees that are not “man”?

Answer: All the degrees, which are not “man,” are aspects of the desires. There is the root (*Shoresh*) aspect (*Behina*), the first (*Aleph*), second (*Beit*), and third (*Gimel*). Only the fourth degree/aspect (*Dalet*) is called “man” or the degree of “speaking.” The previous degrees – the still, vegetative and animate, are intermediary degrees in the evolution of

creation and have no possibility of independent movement, internal or spiritual.

The fourth degree is the desire that independently decides what to receive and how. The other degrees simply don't have that feeling and hence have not the option of inner independent movement. That is why the 'residents' of those degrees are called "angels."

Question: And who corrects them?

Answer: The fourth *Behina* (aspect). It stems from them and was created last, as the Torah says, that man was created last, on the sixth day.

At this point we should ask the following question: if willpower is that strong, then why can't a Kabbalist, being the one who performs all the corrections of nature, manage all of nature? He can indeed. A Kabbalist is a person who has corrected his nature and attained the higher degrees of creation. He sees how the world is managed and what laws it abides by. He agrees with these laws because he has corrected himself, and sustains the existence of these laws with his power of will. That is what gives him the permission to manage nature. Science has also recently discovered that man can influence degrees of still, vegetative and animate in nature, with his thoughts alone.

Question: What does it mean to manage nature?

Answer: All parts of creation, man included, are sustained and managed by a force called "Nature," or "Creator," who's attribute is bestowal (in Hebrew the word is *Hashpa'a*, which comes from the word *Shefa* – bounty). When a Kabbalist attains a certain degree of correction, once he has acquired a certain amount of will to bestow, meaning to give, he can join nature – to that degree – in the management of nature. The Kabbalist, being in the degree of 'speaking', can be included in the degrees of 'still', 'vegetative' and 'animate' of nature according to

his degree, and add much bounty and change the laws of nature. Through him, nature becomes more merciful.

As a result of his connection with other souls and inclusion of all other souls in him, the Kabbalist raises the other souls as well, depending on how corrected he is compared to them. The amount of his influence on others depends on the degree of his soul and its uniqueness, meaning what part of the soul of the first man it comes from – *Rosh* (head), *Guf* (body), *Raglayim* (legs) or some other part. It is not up to the Kabbalist, but his degree of correction greatly influences the rising of the souls and their readiness for correction. This way (but not only) the Kabbalists help the world.

A person can tell right from wrong to the extent that the light shines. Just as when one walks by the light of a flashlight and can see only as far as the light reaches, so also man can only tell right from wrong to the depth of his egoism where the light reaches. Hence, it is only the amount of revelation of the Creator to man that can show him his real nature, how evil it is, and want to correct it. Therefore, if we ask of the Creator to reveal himself to us so that we can see ourselves for what we are and correct ourselves, and not for egoistic pleasure, then that is the prayer he answers.

So what do we need the wisdom of Kabbalah for? We can take a prayer book, or the book of Psalms, perhaps go to the Wailing Wall (the western wall of the temple in Jerusalem) and cry for help from dawn to dusk. But to whom would we cry? To the very same one who brought us this evil? To the one who deliberately beats us? And if we do cry for him, would he stop?

The Creator will not listen to our cry because the torments have a reason! The Creator wants to attain correction through these plagues. We have to understand that and reply: “You are doing right in beating me. Because of that I understand that I am evil. However, give me a chance to see where my evil is and correct it.” That is precisely the kind of prayer he is waiting for, and that is what we should

ask for. This is what we have to teach people: that our pleas to him should be directed toward correction.

There is only one desire: to delight the creatures. There is only one goal: to make the creatures feel eternal pleasure. The unique thought of the Creator is the one thing that exists in the world, it is everything and everything works for it. Hence, everything abides by one law only – to return creation to the Creator, to the light, to pleasure.

You are asking for pleasures for yourself, but that can only be obtained through correction. Therefore, instead of asking for favors from him, we should ask for correction. Through it, we will obtain the pleasure. One who realizes that the plagues come to him in order to correct himself, has already begun the correction. We gradually attain wisdom and change ourselves as a result, meaning obey the commandments of the sender of the plagues. I should not relate to the plagues themselves, but look at the giver of the plagues. I should feel the pains as a means without which I will not respond and turn to him.

One must rise above his bad feeling and start to work with his mind. He must start to examine why he feels so bad, why is he being beaten? Surely there is someone who sends these troubles, so what is their purpose? At that point one begins to get mad: “Is this what you call “desire to delight your creatures?” “There is nothing worse than what you are sending me!” When a person begins to ask, he no longer relates to the beating only, but has already got the sense to see that there is a reason for the trouble. He begins to correct himself and thus improve his situation.

That is what we are trying to show: Guys, there is a purpose here! There is a reason. It is not the Arabs or the Gentiles who are at fault for what is happening to us, it is WE. We are being beaten from above because we haven't started to correct ourselves. Let's begin to improve ourselves and the beatings will disappear.

There has to be a new consciousness in the public, one that is above emotions. There has to be reason as well as

emotions. We need reason in order to relate to good and bad critically. If I feel bad, it must mean that there is a reason and a purpose for it. We must explain it to everyone. The public is stuck in a state of “I feel bad,” or “I feel good.” It can take hundreds of years before people start asking: “Why is this happening to me”?

Our goal is to explain what our present state leads to. As Baal Hasulam writes in his article “[The Essence of Religion and Its Purpose](#)”: “Religion is not for the good of the people, but for the good of the worker,” meaning the purpose of religion is not to benefit people, or to benefit the Creator; it is there to benefit those who are working in order to be corrected. The entire creation was created for that ultimate goal. But if you judge what happens to you only by feelings of “good” or “bad,” you remain in the degrees of still, vegetative or animate, but never in the degree of speaking, and that is the degree we need.

Question: How can a person keep awakening the question about the meaning of his life inside him all the time?

Answer: That question constantly surfaces in us as a result of pains. The Creator does not forget us. Everyday he adds more and more pains. Our only problem is how much we have to suffer before we realize that torments come for the sole purpose of awakening in us something that is above the sensation of pain. Until then we will consent to a routine of civilians and soldiers being killed daily in terror attacks or road accidents. People think there is nothing they can do, and that it must be the price we pay for living here.

It is an escape from recognizing the reason for the pains. Instead of asking why this happens to us, and perhaps there is a purpose to it, we calm ourselves down and accept it. Even when we suffer more beating, we try to reduce the painful sensation. Even if dozens of people died every day, we would still feel as though it is just one

person a month. That is what happens in our society today. By being heroes and ignoring the pains and the beatings, we inflict even greater beatings on ourselves, until the pain and torments will force us to say: "Enough, there is a reason for this, let's find it, it is somewhere in us."

I call that 'heroism' and blindness of not feeling the pain, "stupid egoism." It is like the fable about the ostrich hiding its head in the sand in the face of danger. Such actions have already become a strategy in our country. Politicians brag about their narrow-mindedness and compete about their lack of understanding in what they are faced with.

A person who concerns himself with the reason for the pains is different to others, in that he has a more developed soul. Therefore, it is his duty to explain to others that there is a reason for the pains, that they are something, which aims to demand of us to unite with the upper force. It is enough for people to concentrate on the beater rather than on the beating, that it is the Creator bringing us closer to the good. If we begin to think about the goal, instead of the beating and our egoism, we will solve all our problems.

Man as a Spiritual Degree

As soon as a spark of spirituality appears in a person, even as an impulse that is still hidden from his eyes, he stops being satisfied with his life. He begins to search for something beyond money, honor, sex, food, power and knowledge, and doesn't know where to find what he really wants. This is the first time he feels that there is something that does not exist in his surroundings in this world. That spark evolves later on to become the desire for contact with the Creator and adhesion with him.

All throughout this way, man is called "man" because of his desire to cleave to the Creator, by which man's degree is measured. We still have the desires in the degree of still, vegetative and animate, but our 'man' degree is measured by the intensity of the desire for the Creator.

In his introduction to the book "*Panim Meiros Umasbirot*," Baal Hasulam writes that all the desires except the one called "man" are measured by the desired object:

- In the **Still** degree, desires are turned toward food, sex, and family, meaning bodily and bestly pleasures.
- In the **Vegetative** degree, desires are turned toward money and security.
- In the **Animate** degree, desires are turned toward power/control and respect.
- In the **Speaking** degree, they are turned toward spirituality. Man's desires have by now developed to such an extent that he desires something outside his world.

Every person has attributes that he wants to keep as they are, and ones that he wants to change for spirituality. To the extent that I am willing to give up my inner attributes for the purpose of attaining spirituality, I am called "man," and to the extent that I am unable to give up certain attributes, I am called a "beast." The bestly degree is one

where a person does not want to change, meaning refuses to change his inner traits.

For example, he may think that for the time being, he is unable to get rid of what he has inside him, not even for the spiritual goal. Where he is still unable to give up something, he is called a beast. That, in fact, is the contradiction between the collective and the individual. There is no greater contradiction than that. There is no greater difference in the entire creation, than between man and the Creator. In our world it is expressed by the contradiction between the collective and the individual – the Kabbalist. The collective advances according to its nature, whereas the unique individual, who yearns for connection with the Creator, advances according to the attributes of the Creator already in him.

The main difference is in the education: for the general society it is best to stay conservative, in a still degree, unchanging. Everything that is taught in it should be kept without change. That way man keeps himself safe from assimilation. However, for the individual, the more different and disobedient his personality is to others, guided only by the feelings in his heart, the nobler it is. Therefore, the situations and the path of the unique individual should not be mixed with those of the ordinary person, who is one of many.

But he who feels a desire for the Creator, who has a spark in his heart, for that person there is a different Torah, as it says, “The rule of Torah is different to the rule of landlords.” Such a person must develop his uniqueness within him through the study of the Kabbalah.

The study of Kabbalah was forbidden to the masses. Kabbalists prohibited the study to women, children and men under 40 (in Kabbalah, the age 40 signifies intelligence – *Bina*, when a person already understands that the purpose of his life is giving, something the public cannot understand because they are still at a beastly level). In other words, the study was forbidden to those who haven't evolved enough to be able to study Kabbalah.

Beginners often ask if Kabbalah is against religion. Well, Kabbalah is opposite to any kind of religion, because it is a science, and science is the opposite of religion. However, Kabbalah does not negate religion.

As soon as there is a spark, a sensation of the appearance of a soul, one must study Kabbalah. When Rabbi Kook was asked: "Who can study Kabbalah?" He replied simply: "Anyone who wants to!" The desire is the one measurement for the development of the soul.

Baal Hasulam writes that if a person is ready to study Kabbalah, but refrains from doing it, then he is the reason for all the disasters, because he did not contribute his share, himself, to the management of creation. The collective law of reality is built in such a way that if a person must take an active part in the leadership of reality and refrains from doing it, the rough part of nature comes in its place. That switch between the force of man and the force nature is felt in our world as tragedies and pains. As soon as man begins to feel a desire for the Creator, he must learn how to correct himself and thus change reality. If he refrains from doing that, he becomes the source of all the evil in the world.

My teacher, Rabbi Baruch Ashlag said that before Baal Hasulam (1885-1954), all the books about Judaism were written by Kabbalists who wrote from their spiritual attainment. Throughout history, Kabbalists were the ones to define the upbringing of the nation.

During the British mandate in Israel (1917-1948), Baal Hasulam tried to publish a Kabbalistic magazine. He saw that the time came when the public wanted to approach the spiritual degree that only a chosen few had reached before. Hence, he tried to explain to the people what Kabbalah was about. But there was still a need to convey it in a simple and easy understandable manner, explain what it can give to man, and what its goal is. Then, everyone would be able to make their own choice, and the ones who were really attracted to the upper one would come. If we do not give people a chance to choose, meaning develop

of their own free will, we will inflict horrendous troubles on this world.

But why is this upbringing needed now, and was not needed a hundred or two hundred years ago? After all, education always played a big a part in Jewish life, children as young as three began to study. The thing is that only after the last deportation in the previous century, and the return to the land of Israel, a new era has begun in the evolution of the souls. When the Creator brought us back to the land of Israel, he also brought us back to the 'spiritual soil.' Meaning, he gave us an opportunity for spiritual operations and sublime attainments. That process is only just beginning; hence the new need to explain Kabbalah to the entire generation.

In the past there wasn't a need to study Kabbalah. Baal Hasulam wrote that there were many who attained high spiritual degrees through the Written and Oral Torah. But in Kabbalah books there is a greater illumination of upper light, which can assist one in the correction process. Though all holy books were written from the highest spiritual degree of the "End of Correction," the Kabbalah books that were written for our generation have a unique shine, instead of a general illumination, because they were written especially for those who want spiritual elevation in our time.

Although there are high degrees of understanding that a person who reaches them cannot make mistakes, but in the beginning and the middle of the way, there are many different routes, according to the root of one's soul. Therefore, Kabbalists were not always open with one another, and sometimes concealed themselves even from fellow Kabbalists.

Once, when my teacher finished a discussion with a certain person, I asked him if that person was a Kabbalist. He replied: "I think he is, partly." I asked him surprised: "What do you mean, partly?" He answered: "He does not want to show himself, so it is impossible to see." He then went on to explain: "He must show you his screen. If a

Kabbalist does not want to be exposed, he can appear before you as a drunk, or a worthless person. But if he does wish to expose himself, he displays his screen and you begin to work together with a collective vessel, and then everything changes. It is like two experts doing something they are completely preoccupied with, they understand one another perfectly; they don't even need words, they share a common revelation.”

There are different ways to spiritual ascents. It is evidently displayed in the division of Israel to twelve tribes, where intermarriage was forbidden. On the one hand there was the love of Israel, but on the other, a prohibition to live together, to intermarry, to bond and correct one another. Every one had to correct his share separately, something that seems odd to us now.

The entire process of our spiritual work stems from a spiritual *Partzuf* called *ZON* (*Zeir Anpin* and *Nukva*) in the world of *Atzilut*. There are many ways for correction, and one does not contradict the other. Souls stay apart because the unification between them happens only in the degree of the end of correction. The greatest differences are then corrected and sorted out, right before the last and greatest unification with the upper light. The greatest observations are still to come. We must understand that this is a natural process that the collective soul, meaning the whole of mankind experiences. The nation should remain as it is, but the worthy ones, and there are quite a few of those, should not be denied of the study of Kabbalah. That is what the great Kabbalists warn about.

Kabbalists are not saying that we must teach everyone, but in our degree, it must be understood that Kabbalah is a method of development that obligates every one. People come, listen, and leave. By that they prepare themselves for the next stage in the correction. Reading the books of Kabbalah is a correction, and the rest is up to the Creator.

Something learned is never lost. If one comes and leaves, he will return, even if it is two or three hundred years later. Each person is built differently. There is no wrong or right

here, but only a certain order. Kabbalists should arrange their work with the various groups in the nation, by an order that is given from above. There is no way to resist what is decided above. We must do as Baal Hasulam instructed, to spread his books, which were written especially for our generation, to circulate the knowledge and whomever catches it, it is a sign that he needs it.

Take for example the Jewish prayer book. It is an order of corrections that a person must perform; it is the order of man's work. The prayer is the work of the heart, and we have to come to a situation where the prayer will be in the heart, that this work would improve our inner traits, our desires.

We are comprised of a nature called the "evil inclination," and there is also a Godly spark in us, that cannot be put out. Those two seem to contradict one another and create a constant inner pressure inside us. When the evil inclination is in control we don't feel the pressure, but if we develop the Godly spark, it starts a struggle between them, at the end of which the evil inclination surrenders and we become "man."

Hence, it is better to be either on the side of the careless 'beastly nature' or in constant contact with the Creator as 'man', then to be left hanging in the middle. Today we are stuck in the middle, which is why we cannot enjoy our lives. It was once enough for us to enjoy a sports match on the television, go for a walk and spend time in bars. But we are now in a transition period between man and beast and hence feel bad. This unpleasant time can go on for many years. There is nowhere to run from it, as King David says, "If I ascend up into heaven, Thou art there; if I make my bed in the nether-world, behold, Thou art there." (Psalm 139, 8)

One who compares himself to the Creator feels that he's corrupted and needs correction. The perfection only appears to him after he sees the evil in him. One, who was brought up by a different spiritual method and was brought up for perfection, cannot feel that something is

missing. But one day he too will begin to feel the point in his heart, and inside it – the Creator. Then, he too will feel the difference and will come to the recognition of evil.

The Kabbalah must not be circulated aggressively or coercively so as not to interfere with one's development. Man himself should ask himself what he was born for, what is the meaning his life. All we need to do is bring him to ask this question.

Work for the Creator is a work that one does in order to equalize his attributes with the Creator's. It is the one effort that man does against his own will. All other efforts are only intended to satisfy one's own will.

A person makes a decision: "I take a certain amount of beating, vs. a certain amount of pleasure. Which is more rewarding, to be pushed by the beating or to be pulled by pleasure?" It is all done as any animal would do it. It is just like animals that are tamed at the circus: first the stick, then the sweet. The bear begs for the sugar cube because he's found that it is more rewarding to amuse the audience and receive the pleasure in return.

"Man" is the only one who can detach himself from the reward. It does not mean that he is not rewarded, he just transfers to a different kind of payment: first he performs a restriction (called "the first restriction") so as not to receive anything for himself. This is called crossing the barrier. After that begins an entirely different kind of calculation – a calculation in favor of the Creator. Giving to the Creator – that is the goal and the purpose of the calculation. All calculations from then on are performed in order to detect the goal as precisely as possible – what is the goal, what is the aim, and what does man strive to attain through all these efforts. The conclusion he arrives at is that he wants to give to the Creator as much as possible.

There is a Creator and there is a creature. The creature goes through various phases, from the dawn of human history until today and until the end of correction. We live and relive in this world many times over. We evolve from

one life to the next and there is a purpose to that. Starting from a certain degree, a person becomes active in his own evolution. At this stage he feels a calling from above in his heart, as though something is pulling him, pushing him toward something.

If one knows that these things actually exist, he will speed up his own development. The minute he learns about it, he begins to read about it and accumulate knowledge. That awakens the shine of the surrounding light on him and his development is accelerated. Therefore, it is essential to study the principals of the Kabbalah, such as the book *Matan Torah (The Revelation of Godliness)* by Baal Hasulam in schools, in order to accelerate the development of children. This way, we can prevent the child from living ten or fifteen times what he can attain in one or two cycles and spare himself the unnecessary torments.

A Mature Approach to Pain

When I read the papers and listen to the radio, I see that the nations of the world treat me differently, because I belong to the Jewish people. The attitude is laden with anti-Semitic emotions, that make me feel frightened and hostile everywhere I go outside of Israel.

Even within Israel and around it there are peoples who wish to destroy, or at the very least, subdue us. I have to treat this situation as one that comes to me from the Creator, to see him as the cause of this hostility and hatred among them – and that it is happening in my favor, so that I will change my line of thinking and the way I work. It is happening so that I will rise over my normal human reaction, from an instinctive reaction to what my eyes see, to the questioning of the reasons to what actually happens around me.

If I do not relate to the phenomenon of anti-Semitism as it is, but to the reason behind it, I will then be operating in the spiritual degree called “man.” This is the only way for me to develop an ability to understand the essence of events. Instead of running away from situations, like an animal runs from a hunter, I can actually change external causes.

There is one reason for all the pains: to make us wonder at their meaning, to raise man from a level of purposely suffering to a level where he thinks and analyzes the reason and the purpose for the pains. Any one can interpret the purpose and the reason for the pain, depending on his origin and the inclination of his heart, but they all agree that pain makes us think about the reason and the purpose, which are one in the eyes of the Kabbalah.

The spreading of the wisdom of Kabbalah reveals the purpose and cause of the pains to the public awareness.

Thus, we shorten the time that every person needs in order to understand the cause and the purpose of suffering, and realize that there is no pain without a reason, but that there

is a source to it – the Creator. He is the one sending us the pains, and he has a clear goal in mind in inflicting so much pain on us for thousands of years now, not giving us a chance to save ourselves.

The purpose of the operations that the Creator performs on us is to develop in us, through a series of negative situations, a grownup attitude to pain. Therefore, we should not escape them, only utilize them, and see them as a gift from the Creator.

If we use them correctly, we can turn them into a vessel that will be constantly filled with infinite knowledge and delight. If we rise above the ordinary feeling of suffering and try to understand what causes it, then instead of feeling the stick, we would feel the Creator, the giver of the pain, the one who holds the stick. That is what the Creator wants from us!

And then the pain will stop! The Creator is leading us to his goal, through our own egoistic desires to delight ourselves alone. Just like a child is tempted into doing something with a sweet, he gradually, over ascents (good feelings) and descents (bad feelings), leads us to want to be in permanent connection with him, to need him.

In the beginning, this connection between man and the Creator is based on man's benefit. Later on, because there is a need to survive, man develops that connection and begins an entirely different phase of development, a completely different attitude to pleasure and reward. From a will to receive pleasure only through the body, man moves on to a desire to receive pleasure 'above' the body, a reward that does not depend on the sensations of the body, the fears or the bodily pleasures.

In other words, man begins to understand that there can be a much higher reward than the bodily one. The reward that man expects no longer comes from the fear that once compelled him to maintain contact with the Creator. He feels as though the fears of the body slowly disappear like a long coat slowly slipping off the shoulders, or like a

snake sloughs its skin. He no longer acts by the calculation of what will be good or bad for him.

He no longer relies on this life to maintain contact with the Creator, but a new need forms in him: to be in constant connection with the Creator, freed from the physical body and its feelings. That need creates in man a permanent desire to feel the Creator. It becomes so strong, that it pains him if bodily pleasures distract his mind from contact with the Creator.

If a person experiences this entire chain of feelings and insights, he begins to thank the Creator and love him for having sent him all these 'negative' feelings, because it is these that brought him to contact the Creator.

Therefore, it is most important to strengthen this feeling, so that no corporeal obstruction would break this inner connection with the Creator, but intensify it.

The difficulty in this matter becomes clear if we picture to ourselves how Jews felt during the Spanish inquisition. What fear and loathing these black cloaks, the burnings, torments and the cruel manslaughter aroused. How was it possible to find the contact with the Creator behind this terrifying hell? How could they see that that was the Creator's way of bringing them to him, that by that he wanted them to rise to the degree where they could feel him?

But if a person does not connect with the Creator, he falls to his bodily, beastly degree. At that time, he is destined to a fate of pain, degradation and death. Only rising to the level of the Creator can open before man the entire picture of reality through the ruining of the temples, the persecutions, the Spanish inquisition, and up to the contemporary threats of destruction by our enemies.

There is not a country that will agree to give us sanctuary. We are surrounded by enemies today as we always have been. The nations of the world – The United States, Russia, and Great Britain, France and Germany are activating their influence on the Arabs and on us. They keep us under siege, constantly exposed to a threat of

destruction. Though there is nothing new in this approach toward us, the situation today is different because we seem to have more power than before. We seem to have more freedom of choice, internal and external, corporeal and spiritual.

But this freedom (our own state, our own government and independence) is an illusion. It is given to us precisely so as to come to a deep comprehension that all that is not going to help us, even if we do have everything the other nations have. We would still remain directly dependent on the Creator, who created this reality the way it is, and this is the reason we will never be like other nations, because the Creator will not allow that to happen to us.

That is why we are today in the same situation as the Jews in Spain were, when they were persecuted and hated from all sides. They had no refuge.

Today we too have nowhere to run. No country wants the state of Israel to exist. We know it and feel this eternal 'Masada syndrome' (Masada was a fortress held by Jews that was under siege by the Romans in the first century A.C., who's inhabitants preferred to commit joint suicide than to be captured by the Romans. C.R.). That feeling will never let us be until we discover the Creator – he is the one who is holding us under siege. In the land of Israel, he surrounded us with Romans, and in exile he surrounded us with anti-Semitism, the inquisition, and the deportations.

And so it is today, although we are no longer in exile, Masada is still inside us, and we feel we are inside it. We cannot escape it, although we have already been given this land and this country from above, and the world seemingly acknowledges our existence.

It is time to face the reason for the Masada syndrome. In previous centuries we have accumulated the required amount of pain needed to return to the Creator. It is true that we suffered horrible torments, but there was no other way, and that is how we should think of the past. But

today the situation has overturned; we have to take the future into our own hands!

We came out of this last exile after having accumulated the entire lot of pain needed to see the reasons for the exile. And the reason was to bring the disconnection from the Creator to our awareness, to understand that we were driven out of the spiritual world, and that what we really need is the sensation of the Creator, and not mere peace and comfort in this world.

The greatest Kabbalist of the 20th century, Rabbi Yehuda Ashlag, wrote that all the exiles were intended for us to understand their causes. Today, we can understand them better, which is why we ended the last exile and were given the revelation of the book of Zohar.

Through the perpetual fear and sense of danger, our nation is gradually learning to see that it is in these situations that contact with the Creator is created; that all these perils that hang about our heads, have but one goal – to make us look for contact with the Creator.

When the contact with the Creator is attained through all these pains, it takes the form of worlds: the world of *Asia*, *Yetzira*, *Beria*, *Atzilut*, and the world of *Ein Sof*. When that contact intensifies, it is called an ascent in the spiritual worlds. In the end, there is such a strong connection, that man attaches himself completely to the Creator and unites with him.

Kabbalists who are in contact with the Creator, while being in the physical body, feel their mission, in addition to their sensation of the Creator. It is to help all those who live in a corporeal body to attain, if only a little bit, contact with the Creator.

Part 5 *Spiritual Exile*

The Hidden Forces of the Land

From a single atom, to a complete human being, from a single state to the whole of mankind, from a single molecule to the whole universe – every detail in our world, its properties, its program of survival and the mechanism of control that manipulates it, all those stem from a higher world, the spiritual world. Everything begins there, and only then materializes in our world.

There are people among us who can see the connection between our world and its upper roots clearly. They are able to see the reasons and the origins to everything that happens in our lives. But in fact, a person can clearly see what happens to him and why, as well as what is going to happen in the future. It is called “spiritual attainment.” It allows man to choose his way in life correctly, and understand what he must do every step of the way. The upper force wants man to become aware of the active force of creation. But for that to happen, man must first feel the upper world and study its structure. Only then will he be able to take the reins from the hands of the Creator. Only then will he actually attain what he thought he had already attained: the possibility to control his world.

Those who attain the upper world receive knowledge and spiritual forces, and are therefore called Kabbalists (from the Hebrew word *Kabbalah* – reception).

Our world matches the upper world in every detail. In the upper spiritual world there is a collective soul, named “the people of Israel,” and there is also a collective soul that is not Israel, called “the nations of the world.” The nations of the world are allotted a place called *Hutz Laaretz* (abroad, outside Israel).

The soul of the people of Israel can exist in the upper world only in a place called the Land of Israel. As soon as it leaves it, it immediately falls into the hands of the evil forces – the impure forces called *Klipot* (shells). That state is called the exile from the land of Israel. The difference between the spiritual land of Israel and the spiritual abroad

(*Hutz Laaretz*) is that the upper force, the perfect and eternal pleasure can only be felt in the spiritual place called the Land of Israel. That is why all souls naturally aspire to attain that spiritual state. Being in it guarantees immortality and perfection of knowledge and power. The sensation of equality with the Creator in the degree of the Land of Israel is called *Gan Eden* (the Garden of Eden). This explains the historic unconscious desire of the whole of mankind to come to a certain place on the planet called the Land of Israel.

All the souls in the upper world – Jews and Gentiles alike – aspire to come to the Land of Israel, because only in the Land of Israel do they attain their final complete and perfect state called “the End of Correction. But the souls cannot attain this situation, unless people in this world attain it, with the help of the upper force. That upper force is called “Messiah.” His task is to ‘pull’ man out of this world. With it, man can climb above the entire creation and attain the perfection and eternity called the Garden of Eden. The people of Israel must be the first to enter the Garden of Eden. It must attain that situation here in our world. Only after, can the rest of the nations follow.

But the Creator forces our people - that has suffered so much and hasn't come to choose this path – to take the ‘path of Israel’ the path of Kabbalah, through torments. He sent us the holocaust, then brought us back to this land as an advance. But we still haven't paid for it; we have not yet understood what the land of Israel really is about. Moreover, most of us still think about leaving this country. We don't like what we have or what we see inside us.

The most important thing, which has no forgiveness, is the fact that we disrespect the gift that the Creator gave us, in bringing us to the land of Israel. We do not want to receive it. Refusing to accept it or handing it over to others will inflict upon us horrendous torments because that would deny us of the care of the upper root where our defense comes.

We fail to understand that all our victories were attained because of our existence here, because we are on our own land. Armies do not save governments. It is easy to see how buildings, fleets and armies are easily ruined. The people of Israel can exist only in the land of Israel, because that is its spiritual root. Therefore, it is our duty to understand that this is not a political issue, but this is how the world is built, it is the structure of the spiritual worlds. We are here in this land because of our spiritual mission and our obligation to the rest of the world. The other nations subconsciously await this declaration. The minute we come forth with it, earnestly and with total commitment, they will accept it, but only if this statement comes from our inner strength.

This is how we've won our past wars. We knew there wasn't any other way and that this was our right. But the minute we gave up our right, it brought with it the loss of lives and harsher suffering. We cannot be saved by promises from others and corporeal calculations, only by faith in the leadership of the upper force, called "faith above reason." Only if we whole-heartedly accept the fact that the land of Israel belongs to us, that alone will be enough to drive our enemies away.

Moreover, the minute we come to this decision, they will all leave the land of Israel. We must understand, that it is not the Arabs that are pushing us, but the Creator, the good force, the upper force itself is pushing us toward a dead-end, so that we understand that only by turning to him we will be saved and allowed to reach the purpose of our existence.

As long as we do not accept the gift of the Creator and treat it as something worthless, we will not raise the banner of our spiritual vocation and will not take upon ourselves what we have been assigned from above, and our pain will continue. We will not escape the troubles and will not be able to redeem ourselves from them. There is no way that we can appease our enemies, because they are

all at the hands of the Creator, and all their actions are aimed to drive us to the purpose of creation.

There is only one law in the spiritual world, the law of “equivalence of form.” It states that a spiritual degree can be attained only if we first attain its attributes. For example: if a person who lives in our world just like any other man, acquires the attributes of the world of *Beria*, he immediately becomes a resident of that world. He feels himself in it. In his physical body he is in our world, but at the same time he is in contact with all the souls in the world of *Beria*.

As an outcome of that law, each object, in this world or in the spiritual, is called after the name of the place it is in. For example: the spiritual people of Israel should be in the spiritual Land of Israel. The corporeal people of Israel live in the corporeal land of Israel. Thus, by matching ourselves to the corporeal and spiritual lands of Israel, we will attain the complete spiritual redemption. As soon as we perform this correction and equalize our attributes to the degree of the spiritual land of Israel, the collective salvation will come instantly. That is what humanity is subconsciously waiting for, and that is where it is pushing us, because we are the first in the process of correction, the first who must match our spiritual roots.

The other nations must also come to that perfect state, because it was planned by the Creator, and all of us, whether we like it or not, are approaching the purpose of creation with every passing minute. But man, unlike all creations, was given the opportunity to speed up the process and turn it from an agonizing one, to a path of joy and pleasures this very day – through the method of Kabbalah.

The Exodus From Egypt – From Corporeality to Spirituality

People in this world are all ordinary people. But to a certain individual from Mesopotamia named Abram, the Creator was revealed. It is that revelation that made him a special human being. He became Jewish (in Hebrew: *Yehudi*, from the word *Yechud* – unification), meaning unified with the Creator. Abraham is a man who received a spiritual spark in the middle of his life and in it he felt the Creator. Other than that, there was nothing special about him. In every other aspect he was an ordinary person.

There is nothing sublime about people, their hands, legs or any other organ. That is why when a person needs a heart-transplant; there isn't a problem with placing a heart of a pig in his chest. Our organs are no more than a corporeal body, just like any other animal, and there is nothing holy or sublime about them. There is nothing about them that has any connection with the Creator.

The spark of the Creator is what turns one from Gentile to Jewish. If that spark disappears, the person reverts to being a Gentile. However, this situation is impossible because there is never a decrease in holiness, only an increase. It is a spiritual law by which everything moves ever closer to the Creator, toward the end of correction.

The exodus of man from the corporeal world to the spiritual one is a slow process. At first, every person is imprisoned in desires of this world. Then he slowly arrives at the awareness that there is no purpose to his physical-beastly existence. As long as the spark of the Creator is absent in man, he is no more than one of many who exist in the human reality.

It is written in the *Haggadah* (The story of the exodus from Egypt, told on Passover night) "In the beginning, our fathers were idol workers." Idolatry is a situation that occurs only after one already feels the Creator and becomes aware of the fact that his attributes are opposite

to the Creator's, and that he is going against the will of the Creator. Thus, idolatry is a certain degree of self-awareness. Things are different when a person is controlled only by his natural desires, which are a consequence of the *Reshimot* that were imprinted in him at the moment of creation, called "nature."

The Patriarchs were also idol-workers, but then the Creator, the upper light was revealed to them, and was understood as an instruction to move to the Land of Israel. We see that people move from place to place in our world too, according to one's inner will. People must find their right place on the planet according to the desire in their hearts.

It is written in the books of Kabbalah, that we can live in the Land of Israel only if we equalize its spiritual degree. Otherwise we will be expelled from here, just as we were two thousand years ago. At the end of the exile, the Creator brought our bodies back to this place, but it is our duty now, to return internally to the spiritual degree named the Land of Israel, meaning to be spiritually worthy of the Land of Israel. That is the only thing we need.

The biography of Abraham the Patriarch testifies to that. As soon as he became a Jew, the Creator told him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee" (Genesis 12, 1). And Abraham then moved to the Land of Israel in the spiritual sense and lived in it: he began to grow spiritual vessels inside him, called *Galgalta Ve Einaim*, vessels of bestowal, of giving. Then came Isaac, and after him came 'little' Jacob – a spiritual state called *Katnut* (smallness), which implies the building of new spiritual vessels called *HGT* (*Hesed, Gevura, Tifferet*).

But in order to attain adhesion with the Creator, man needs more than the ability to give with the intention to give (the kind of work we do in the state of *Katnut*. C.R.); he needs the ability to receive in order to give. That can be done only with vessels of reception, called *AHP* (*Awzen, Hotem, Peh*) that are corrected by the intention to give to

the Creator. But man does not have those vessels, not even in their corrupted form, unless he takes them from Egypt.

Thus, when one is in the Land of Israel one wants to give to the Creator. But in that states he has nothing to give, there is nothing to 'satisfy' his will to bestow with. As a result of that one goes down to Egypt – to acquire new vessels with which to give to the Creator.

Acquiring the intent to give to the Creator totally contradicts man's nature, which is purely for reception. That is why no one understands it. Other than the wisdom of Kabbalah, there is no other method that uses it, because this act of giving to the Creator goes against human nature. All other methods stem from within human nature, which is to make life more comfortable, except for the wisdom of Kabbalah, through which Abraham received his revelation.

There is no way that a person can go down to Egypt, to his worst desires, of his own free will. Man is confused from above, he is placed under spiritual and physical famine, and other goals are suddenly exalted in his eyes, so that he will clearly understand how much spirituality is better than corporeality. He is given Spiritual delights in corporeal pleasures. Our sages said about that that after the ruin of the temple, the pleasure of intercourse remained for the servants of the Lord alone. The real taste of corporeal pleasure remained only for those who are wise. Wise is one who wishes to be one, for it is them who must face the greatest pleasures. Why after the ruin? Because it is then that the desires are under the control of the Other Side (Satan, Heb: *Sitra Achara*).

As one advances in the study, he begins to see himself as more and more evil, because the worst desires awaken in him. That, in fact, is the descent to Egypt. One, who wishes to rise spiritually, falls under the rule of the will to receive. At first he feels it as beneficial that he is immersed in the corporeal sensation and can still live in Egypt and enjoy the 'Egyptian' in him, i.e. the will to receive.

That is why it is said in the Torah that the brothers of Josef, i.e. the twelve tribes of Israel, came down to Egypt to see Josef, as if hiding, secretly. The descent to Egypt happens when one loses his vessels of bestowal, his *Galgalta Ve Einaim*, which are the spiritual part about him. It seems to vanish under the control of his *AHP*, i.e. the will to receive. That situation lasts quite a while in man's progress toward spirituality.

In the beginning of the study he is in high spirits, peaceful and careless, 'floating with angels' so to speak. But after a few months, he begins to feel otherwise, spirituality no longer shines as it used to, corporeal obstructions reappear and it seems to him as though the sky will never open for him and he will never enter the upper world.

Question: Why does it happen?

Answer: It happens because our *AHP* needs to grow and we need to acquire a "screen" over the desires of Egypt. Though he does have vessels of bestowal (*Galgalta Ve Einaim*), they are concealed. When the work in Egypt begins, man craves for spirituality, but the more he longs for it, the more he realizes how impossible it is to attain it. The work in Egypt continues as long as man feels that he is in fact in slavery, until "Now there arose a new king over Egypt, who knew not Joseph" (Exodus 1, 8). A person then feels that the Pharaoh in him controls and leads him against the Creator.

Question: What is wrong with the will to receive allowing me to enjoy? How is its control harmful to me?

Answer: When I want something more than satisfying my will to receive, for example, contact with the Creator, and I see that the corporeal pleasures distance me from him, then I begin to see my desire to enjoy as an obstructive force that harms me.

That state is called: “Now there arose a new king” who did not recognize the Children of Israel, which are the desire for the Creator that were in power in Egypt at that time. (The desire for the Creator is called Israel because of a combination of words: *Yashar-El*, meaning directly to the Creator. C.R.). Hence, I begin to feel that other than the Creator, I’m also controlled by my ego, and a war begins inside me: am I the one who wants adhesion with the Creator, or am I the one who wants to enjoy corporeal pleasures – which is my real I?

Those two desires fight one another: on the one side there are Moses and Aaron, while on the other – Pharaoh. It is impossible to tell which is stronger, because the magicians of Pharaoh perform the same miracles as the Creator does. Because of that it is possible to exit the authority of nature and cling to the Creator only after the Creator sends the ten plagues.

In order for my neutral “I” to understand where the light actually comes from, it must feel the ten plagues, feel how opposite Pharaoh is to the Creator, just so that I can break loose from him, and come to a state where Pharaoh himself says: “Go, I have suffered enough on your account.”

The ten plagues show to man that Pharaoh’s rule, the rule of the ego over man, is indeed intolerable, until one wants to escape it. Wants... but can’t! In order for the escape to succeed, it must be under certain external conditions: it must be sudden, hasty, at night and hidden from Pharaoh.

Only then can one gather all his desires, separate them from the will to receive and hide from Pharaoh. The escape happens in the dark, when there is no spiritual light. Otherwise one will run to pleasure, to benefit his own will to receive. The escape from nature is done with “faith above reason,” against his better judgment.

It is said, “If you labour and find, believe.” Meaning, one has already given the necessary amount of labour in order to receive the revelation of the Creator, but cannot know ahead of time that his labour has accumulated to the

necessary amount to exit this world and enter the spiritual one. The exit from nature is sudden.

Man cannot control this process, he just runs! He walks on land, between the walls of the Red Sea, the last sea, the barrier... and ends up in the desert. The benefit from it is that man enters Egypt with just a spark, with a very small desire for spirituality, and leaves it with empty vessels of reception, i.e. the sensation of the desert.

It is said that, "they left with great substance." Meaning, now a person has the corrupted desires to receive and he must begin to work with them and correct them. As long as these vessels are under Egyptian rule, he will feel only darkness in them. But when he corrects them and uses them correctly, he will receive the entire upper light in those vessels. These are very large vessels, vessels of the end of correction. The Children of Israel took everything from Pharaoh, so now Egypt has nothing left.

And thus one comes into the desert. He is not yet in the Land of Israel, but now he needs light in order to see how each of his properties is worthwhile and useful in his advancement in the spiritual world. The reception of this light is called the reception of the Torah.

A person, who exists our world into the spiritual world, begins to work in three lines: left, right and a middle line. We must understand that it is not for us to do the job, but our entire task is to discover that everything is done by the Creator – it is the work of God. We must only see how he works on us! The Creator created the entire creation perfect and complete. But a creature can appreciate the state of perfection only from the opposite, from the absence of it. Therefore, a man must experience all the incomplete situations. His entire work is a process of growing self-awareness, to feel how the Creator operates on him in every second.

There is a world, and inside it there is a soul. The contact with the Creator is comprised of three elements: *Olam*, *Shanah*, *Nefesh*. *Shanah* is the connection between the *Olam* and the *Nefesh*. (*Olam*, *Shanah*, *Nefesh* –World,

Year, Soul respectively). The word *Olam* comes from the Hebrew word *Haalama*, i.e. concealment. This means that the world is the measure of concealment of the Creator from the creature, or, how much a person is in concealment from the Creator.

Question: Can we achieve spiritual results through physical acts?

Answer: Anything that a person does, he does out of his will to receive. Even a motionless rock has a desire to retain its shape, hence the name: “still.” The plant has a desire to grow. It craves the light and grows toward it (physically), meaning there is movement, triggered by desire.

Man’s desire is always expressed by a certain action. Even if a person is not always aware of it, his body, his desire, nevertheless demands a certain satisfaction. This is why every action a beast makes is always the right one.

Therefore, if a person wants to obtain something, he does what must be done in order to obtain it. He acts unconsciously, activating and operating the natural desire imprinted in him as in any other creature in nature. But in a person with a desire for the Creator, though he is still immersed in the desires of our world like any other beast, but there is also a different desire inside him, called “man” – a desire for the Creator.

Any internal desire is expressed through an external act. However, man is not always aware of his desires. And though a stranger may see the act, he will not understand the intention behind it. The science that investigates the intentions is called “the wisdom of the hidden,” because no one but yourself knows what you feel in your heart, and oftentimes even you are unaware of it. But as always, the external form reflects the internal desire.

As long as we are not in spiritual worlds, we cannot join other souls to our screen, meaning raise our *AHP* to the *Galgalta Ve Einaim*. Thus, in the meantime, our work is

primarily in the realm of this world, circulating the wisdom of Kabbalah. This act is a purely spiritual one, for by that we help others join. Thus we assist in the spreading of spirituality through physical acts.

Two Parts to the Soul – Israel and the Nations of the World

The terms “Jew” and “Gentile” do not relate to this or that individual, but express two spiritual situations in the same person. The word - Jewish (Hebrew: *Yehudi*) comes from the word – unification (*Yechud*), connection with the Creator, the inner essence of man’s soul and a Gentile is its outer essence. Our freedom of choice is in choosing to develop the inner part, called Jewish, and overcome the outer part, called Gentile. Israel’s situation is directly related to the approach to those two parts in the soul of each and every one of us.

Kabbalah explains that the Creator chose the Jews to be the first to learn the collective rules of the universe, and then pass this knowledge on to the other nations of the world. In order to perform this task, our nation must attain the spiritual degree called Jewish.

There are four degrees in the development of every soul: still, vegetative, animate and speaking. The developmental degree of the Jewish soul in exile was that of “still.” During this time, Kabbalists determined that it is enough to observe the *Mitzvot* (precepts/commandments), in order to sustain the Jewish degree among the Gentiles.

But the minute the transition from “still” to “vegetative” began, that satisfaction was no longer enough for the souls. Now the souls needed another satisfaction: to understand the meaning of life, the meaning of the Jewish tradition and its spiritual roots. That, in addition to the Kabbalah not being prevalent at that time, brought about a situation where the soul of an ordinary Jew to not receive the needed satisfaction, and begin searching for a compensation in other methods. It found them in what we call “knowledge,” “education.”

Spiritual evolution is accompanied by the appearance of a stronger egoistic will to receive, and that is what sets off the transition to the degree of growing, where limitations, duties and social laws that were customary in the “still”

society, those dos and don'ts no longer apply. In the "vegetative" degree there is no "must," only "want." Man wants to understand and obtain by himself, and not only knowledge. If the soul does not receive what it needs in order to develop to the next degree - that of a "Jew" - it declines to the degree of "Gentile," where it can be satisfied indefinitely. That is what happened during the enlightenment period.

A soul that passes from the "still" degree to the "vegetative," must evolve the way Kabbalah teaches. Otherwise it grows farther from the "Jewish" degree, because in the "vegetative" the soul is divided in two: a "Jew" and a "Gentile." Attaining the spiritual degree of "Jewish" is the purpose of every man's existence in this world. Each soul has a spiritual spark called "Jewish," a spark of light inside our corporeal will to receive. That spark exists in all people, but it is revealed in the Jews first, and only afterwards in the rest of the nations. Therefore, if the Israeli nation corrects itself faster, it will help other nations obtain their correction faster too.

The spark wishes to return to its root, and rise to the exact same place and degree it had prior to its clothing in a body. If one is not given the chance to nurture that spark through the wisdom of Kabbalah, he leaves the degree of "Sacred Still" and becomes secular, the Gentile in him becomes active and fills the voids in him.

The Gentile inside and around us feels wonderful. He wishes to take the place of the Jew, and push it out. Any Jew prefers to develop the Gentile part of him. The eruption of the Gentile in us is what triggers the critical events that unfold before our eyes every day.

Families who had lost their loved ones and have met Arab leaders, expressed their understanding to the hostilities and agreed that it is a struggle for freedom. In one of the settlements in the south of the country, residents of the settlement offered to leave their land and give it to the Arabs, asserting that the Jews have experience and education and would easily settle down anywhere.

Question: Why does it happen?

Answer: The solution for this situation is in developing the Jewish part of the soul. Otherwise, we will be easily persuaded to anything, even that we should all leave the country. Because in addition to the Jewish part of us, there is inside us all the other parts as well, the Gentiles and the Arabs. Our soul is built that way on purpose, so as to ultimately bring us to love and share with all other nations. But that is for the future. In the meantime we are wearing out the Jew in us and nurturing the Arab. Thus, the Arab in us writes textbooks of the above kind, approves them and makes our children study from them.

It therefore depends on the education. We must provide for the right education: explain to our children and ourselves the purpose of creation, what our role entails and why the Creator chose us.

Education must begin at an early age. We are all obligated to spread it. By that we allow the entire nation to determine its own fate, influence providence and become independent of whichever government is in authority.

If we agree to the upbringing we are offered today, our children will eventually grow up ignorant of the history of the Jewish people. The independence war will be regarded as an occupation war, everything about the Jewish heritage will be contemptible in their eyes and our own children will cultivate an Arab state here.

The Arabs will no longer need an Intifadeh. They will understand that they will attain nothing by force, and realize there is another way to work if they want to destroy us: they must pretend to strive for peace, for love, and put on a nice display, a mutual embrace. One state without identity certificates to indicate one's identity.

The absence of attainment of the upper providence will set off the next holocaust. We, and only we, must stop it now! The examples I have brought here show how necessary and how urgent it is to bring to everyone's awareness the

knowledge of the purpose of providence, the purpose of our lives and the reason for our troubles, so that we will choose the right way for ourselves.

The Return to the Spiritual Land of Israel

All the Kabbalists and the book of Zohar predicted that starting from the end of the 19th century and the beginning of the 20th, the people of Israel would commence its return to the land of Israel, after two thousand years of exile. They also predicted that at the end of the 20th century the practice of Kabbalah would become commonplace so that the majority of the nation would soon rise to the degree called “the spiritual Land of Israel.”

Those who lived in the land of Israel before the ruin of the second temple, were in the degree of the Spiritual Land of Israel, and were therefore worthy of living in it. After that, there was a steep spiritual decline, from the degree of the Land of Israel, to the degree of Abroad. As a result the sensation of the upper world was lost and they were exiled from the corporeal land of Israel.

The duration of the exile and its termination were accurately calculated by the Zohar, as well as the time of the coming of the Messiah. Because Kabbalists see how the mechanism of management of the upper worlds operates, they knew the exile would end in the beginning of the 20th century and the people of Israel would return by force to the land of Israel. But a physical return is not enough. There must be the return of the souls.

People will have to attain the spiritual degree of the land of Israel, meaning adjust themselves to the upper force that operates on this land. For that they will need the power of the Kabbalah and its books.

Throughout the history of Kabbalah, only singled out individuals wanted to study Kabbalah. They were the few who wanted to exist in both worlds. But in every generation the souls evolve and return to our world in a higher level. People have become better qualified for spiritual attainment. They are more drawn to spirituality, more egoistic and want to acquire more knowledge and

attainment. Therefore, in every generation, the Kabbalah grows closer to people.

Question: What is the connection between the spiritual land of Israel and the corporeal one?

Answer: There are two parallel worlds – the upper world and our world. Everything that happens in the upper world, comes down to ours. They are built in perfect match to one another. Just as our world is divided to “still,” “vegetative,” “animate” and “speaking,” so too is the spiritual world. Just as our world consists of one collective universe with a multitude of solar systems such as our own, and numerous other stars, so the forces in the spiritual world connect and divide in much the same way. The constructions and the links among the various objects in our world, are built the way they are, because the spiritual world is built the way it is. They are built to match the structure of the spiritual world.

A soul descends from the upper world and a new body is born in ours. The soul dresses it. From the upper world comes a certain force that operates on the body, and the body (man) begins to move. It is impossible to make even the slightest movement in this world, if the upper force does not render it the knowledge of how to do it, and provides the energy for it.

Thus, everything in our world, from atomic motion to the movement of thought, is no more than a consequence of the (instructions of the) upper forces. There is a certain spiritual force that operates on every part in our universe. That is why people who live in a certain place have a certain character, and a certain facial structure different to people who live elsewhere. If they change their location, the expression and characteristics change as well, because they become influenced by other spiritual forces. That is what happened two thousand years ago, when the Israeli nation declined from its spiritual degree. It was instantly deported from the land it lived in, the land of Israel.

If we are not corrected and do not match the spiritual force in power in the land of Israel, we feel uncomfortable. We feel that anywhere else is better than being here. But the last exile is now over. Thus, in any case we will all be forced to come and live here.

Question: But how is it possible to make those who have already returned to the land of Israel, attain the necessary degree in order to match the spiritual force called “the Land of Israel?”

Answer: This is where the tough pressure of the upper force comes into play: it creates around us a life filled with insecurity, torment and fear. The purpose of the upper management is to make us think about what is happening to us, to make us want to attain the upper world.

Thus, the pressures of the Arabs and everything that happens inside us, in our families, our nation and generally in Israel, happens so that we begin to attain the upper world, and match ourselves to this land, and its spiritual and moral stature.

All the nations will push us to the degree called the “spiritual Land of Israel,” because we must be the first to attain the spiritual world, and through us, all other nations. Thus, their completeness depends on us, and we are holding them back. It is the non-Jews all over the world who subconsciously feel the dependence on us.

This is how nature brings us to completeness and pushes us to change, through involuntary and undesirable changes. Otherwise it is impossible to make us want to change, to attain the spiritual degree called “the Land of Israel.

Question: How can we attain the “spiritual Land of Israel?”

Answer: For that, we need to open a Kabbalah book. When a person reads a book that was written by a

Kabbalist, he in fact, connects himself with the upper management. And because the writer wrote the book while being in the upper world, as well as in ours, his attainment reaches the upper world, but the text is in words of our world, written with pen on paper. This way he connects the two worlds with one another.

Hence, when we read something that a Kabbalist wrote, we connect through it with the spiritual degree that he was in when he wrote it. This way, a person awakens in himself an illumination of sublime energy – the upper light. As the light descends on a person, it creates around him a sort of ‘spiritual shell’ that protects him.

The spiritual evolution creates around a person a positive environment that protects him. If one studies in a group, the joint efforts accumulate. For that reason, Kabbalists throughout the ages always studied in groups. Therefore, my students too study in groups and create new groups of students.

Other than being in a group, it is also important which texts one studies, and how one intends to receive the spiritual forces in them. The purpose of the study is not just to teach the upper world. The important thing is to bring one to attain the upper world by himself, to bring him to feel the upper guidance and teach him how to enter it and start operating in it.

With regards to Israel there is only one thing to say: our future is secured. Israel will be much bigger and stronger than it is today. But how it will happen depends on us. Whether it will happen through the light, the Kabbalah, or in a path of torment and darkness, is entirely up to us.

It depends on our conscious desire to unite with the guidance. If we insist not to be in contact with it, we will continue to suffer, until we realize we have to stop and think what we can change. Then we will again arrive at the same idea that we must connect with the management of our lives. So why wait for the plagues?

This is the important message that the Kabbalists have for all the people.

Part 6 *The Face of the Future*

The Path of Corrections

In 1995 began a process where each and every soul, meaning each individual must start dealing with more than just our own life, pursuing honor, money, sex and education, but also spirituality, the root of our souls.

This process began, according to Kabbalah, several decades ago, but since 1995 reality has begun to pressure Jews more acutely in order to lead this change and commence on a process of spiritual evolution.

We cannot escape our duty, our fate. Every person must learn and know how the world and its management operate. We must learn about the collective force of nature, and were we, as actual human beings – unlike all other living creatures – should find our place in the system that guides the universe. If we do not take the law of evolution, which guides the universe, into our own hands, nature will pressure us more aggressively without any consideration.

We will eventually have to answer one question: Why does it happen? Why do all these inner and outer troubles, disasters, plagues, wars and killings happen? That question will bring us to know the very law of evolution, and thus change our very future. It depends on us alone.

Question: Has the time come for the redemption of the entire human race?

Answer: Yes. The Jewish people must be the first to go and the Gentiles will follow. In the end, every one will attain the end of correction and a new level of existence.

Question: How long will it take before it happens?

Answer: It depends on us entirely. It might be decades of suffering, or only a few years of studying the laws of nature, which are more inclusive than we know today. Then we will simply begin to be ‘real’ “human beings.”

Meaning, when we plan our tomorrow, we will know what we are doing, what reaction we will get from nature and what we will get for our actions. Then we will know the regularity of nature and do only what is good for us.

Question: Is there a reason this is happening now of all times?

Answer: Yes. Judging by the development of the souls, it is time. The Ari from Zephath had written about this in the 16th century. It was a soul that came down to prepare an open system for study that would be understood by all. Today the development of the souls has come to a degree where there are people (though not all) who can already study it. To some, it will take some more time, but there are millions who are already at this degree of development.

What are corrections?

Question: Can one complete one's correction through Kabbalah?

Answer: Certainly! A person can complete the process within a few years, and will not have to incarnate and suffer again in this world.

Question: What is the completion of the correction, according to Kabbalah?

Answer: If our souls have thus far been developing only by reincarnating generation after generation, life after life and pain after pain, then now, when we are starting to learn the spiritual law, then while studying, even in the preliminary phases of these laws, we accelerate the evolution to such an extent, that the lives we were supposed to live, for which we would have had to live and

die again, pass within one lifetime. A person can go through hundreds of lifetimes and attain the end of his correction in one cycle.

Question: What is the end of correction?

Answer: It is when a person comes to a state that inside him, he begins to live in a different dimension to other people. He begins to see his life not merely as a matter of life and death, but relates to his biological life as insignificant. He lives his inner world. In this situation, the entire universe and the world of all other souls become his natural habitat. Biological life and death affect him as much as cutting his hair does. It is a different level of existence.

The “I” as a Part of Reality

Question: Does it mean that a person no longer feels his ‘I’ that he himself no longer counts?

Answer: One begins to perceive what his soul is, and through it he begins to see that it is one of many other souls, that all the souls are a part of one soul, called Adam. Because of that he begins to relate to society and to the whole of mankind differently, Jews and Gentiles alike. He begins to see himself as an integral part of the collective, and feels responsible for everyone. They are all the same for him. He no longer needs education or moralities, since he has now learned the way and knows the actual law of nature which from now on will be his only teacher indicating right from wrong.

Question: Do the steps he makes come from the sensation that he is a part of something big?

Answer: There has to be an awareness inside man, so that he would see himself, the entire universe and reality, and let only that teach him. That is the best and most natural way. In that case, every person learns according to the root of his own soul, which is the way for him to become a part of reality, and how he should complement it. All the moral systems are illegitimate in the eyes of Kabbalah.

Question: Is it really possible?

Answer: Those things are natural and very simple. They are also the closest to us, not only for infants who study everything on a clean plate, but to each and every one of us. All we need is the sensation of the collective reality, to see and know what it is like.

This is the difference between Kabbalah and all other methods.

Question: Why do people who study other methods never attain the end of correction?

Answer: All other methods are based on the destruction of human nature, the diminution of the will to receive and the egoism. Diminish it, never develop it, feel less and breathe less, eat less, move less and think of something else that's narrow. Those things do not develop the individual; they turn him into a vegetable, or even less. It is not about the evolution and the revelation of the outer nature, on the contrary, those who follow these methods feel certain things only because they kill themselves, and then they feel themselves more liberated.

The wisdom of Kabbalah maintains that you have to develop your ego and all your feelings, good and bad. It even suggests that you obtain an additional sense, a sixth sense, called "a screen and returning light." With it you can feel laws that are outside this world, such that we cannot even perceive with our ordinary senses, but they are real. They control the entire reality, and there is one

thing that only man can change there, and you have to come to the level where you change that thing, and thus become the leader of this entire reality.

For man to become the leader of reality is the entire goal of reality. This collective law is called, "Creator." We are now entering a new era. Whether we like it or not, nature will pressure us until we recognize the necessity to know these laws. But in the meantime, between the place we are now, and the time we recognize the necessity, there will be tough times: torments will increase in order to force us to recognize the necessity to know why we suffer and why nature isn't good to us.

Question: Is this the push from behind?

Answer: Instead of a push from behind through pain, we want to give people a chance to pull from before, through the circulation of the wisdom of Kabbalah, so that it would bring everyone to know these rules. One should know that he actually escapes all his troubles, his personal, health problems, family and kids. One should know that through Kabbalah he really does obtain tranquility, peace and wholeness.

What Should One Go Through In Order To Obtain Spirituality?

Question: What should one who is looking for direction do?

Answer: At first he should only study.

Question: Is it possible to describe the way from beginning through the end of correction?

Answer: It is nothing like the present, where we come to a certain individual in order to accelerate his progress in a

right direction, because of a possibly bad collective evolution that might occur. It is about a person who comes to this way naturally, because he feels bad, and he is done looking for pleasures in this world and begins to search beyond. Suddenly, his soul demands more than the heart of man, which is the desire for worldly pleasures. This is the point when the point in the heart, the spiritual gene awakens. It begins to claim its own. It has already developed to the point where a person begins to feel it wise-e-vies his other desires. At that time he begins to feel attracted to something seemingly nonexistent. It seems that there is something beyond wealth, honor, power and knowledge, but he cannot find it. It is then that he begins to search.

This is when he arrives at Kabbalah, or other methods, as he finds comfortable. In Kabbalah, there is never pressure or acts against other methods, because a person must find his way by himself. It is forbidden and impossible to force it on him. There is no coercion in spirituality. A person may come for two weeks, a year or two and then leave. He cannot be forced. He follows his own soul, the waves that come to him from his soul. It might be that he satiated himself, and now he misses other things. There is no pressure and coercion, and if a person comes to us, we usually accept him. He comes, sits down and begins to study.

The curriculum is simple and consists of two parts: the first is more emotional, comprised of articles and letters that speak of the way the soul evolves, much like heart to heart talks when we speak of how a person feels if he is on the way, but doesn't feel he is progressing. The second part consists of the wisdom itself, the structure of reality, the worlds, *Sefirot*, and souls. It explains how things are inside the souls, by what laws they operate, and how a person can come inside them and what he can change.

Things are very well defined in the study itself. The definitions are exact; there is math, tables, charts and numerical value calculations as well as other things we

find in any ordinary science. It is also possible to learn from them how things can be expressed, what formula to use in order to express the inter-relations and the connections between the worlds, to make it more than just words, but something very accurate. And not only accurate, but accurate for each and every soul, directly influencing it.

The group has its own laws. Membership in the group necessitates participation in various things such as teaching Kabbalah. During the study, there is the aim to draw special forces from above. We study texts that were written by Kabbalists such as Rabbi Shimon Bar-Yochai and the Ari, who were at a certain degree of control and awareness of reality. When we read those texts, we can ascend to the level of the author. You do not say this to a beginner, but in fact he can already (especially if he is in a group that is experienced in that) bond with that power, the degree the writer was in. Then, a force pours down on him from above, a light that begins to accelerate the evolution of his spiritual gene – the root of his soul - even further. The evolution through the light continues until the point evolves to an entire ten *Sefirot*. The point seems to inflate, and when instead of the point there is now ten *Sefirot*, it is considered an entire structure, the body of a soul, a vessel. It is in this vessel that one perceives reality. Reality consists of all and all ten *Sefirot*. One's small vessel is also comprised of ten *Sefirot*. Hence, he can feel respectively what happens in the entire reality. The rest of the way is a further opening of the soul and inflation of the ten *Sefirot* to the size of the entire reality. Thus, each person must come to be as great as the Creator.

Question: After a person attains those ten *Sefirot* in the first degree and crossed the barrier, does he begin to rise in the worlds?

Answer: Before one attains the first ten *Sefirot*, it is still not considered degrees, because living the way we are is

still not a conscious evolution. It is not considered an ascent in degrees. A person rises in degrees and worlds only after he increases this vessel.

Out of the first ten *Sefirot*, which is the nucleus, one begins to grow like a fetus in its mother's womb, by adding corrected desires to that vessel. The addition of each corrected desire to this vessel is called a *Mitzvah*. The process of increasing the vessel from its first degree, called the "barrier," to its final degree, called the "end of correction," is divided to 125 degrees: five worlds, with five *Parzifim* (plural of *Partzuf*) inside them, and five *Sefirot* in each *Partzuf*. One hundred and twenty five degrees, that's what the soul must go through. The same way can also be divided to 620 degrees, each of them called *Mitzvah* as well.

When a new degree is attained, new (unlimited) egoism is added (left line), and opposite it (from the right line), new strength comes to correct this egoism to altruism (middle line). This furthers the evolution. Any act that develops a person from degree to degree is called correction in three lines.

All the practical *Mitzvot* in our world are seemingly a corporeal replica of things that a person must do in spirituality. However, in this world, the replica has no consequences, hence they are only signs.

From the moment one opens a book, he begins to change dramatically the management of reality toward him. He enters a completely different approach toward the spiritual forces. This is what the Kabbalists want every one to go through.

The Recognition of Evil

Question: Does a person find more evil as he evolves?

Answer: Yes. The Creator created this evil on purpose. There are forces (also called "angels") that are placed

inside man as evil forces. They appear in us in negative forms so that man will make a positive use of them in his labour. That is precisely how man studies the laws of reality. He learns to lead it and then takes an active part in it.

Question: How does one detect the evil in him?

Answer: A person cannot see himself as evil as long as he has not attained the screen and the returning light.

Question: Is this an intellectual recognition of the evil?

Answer: Not at all. It is not about things we call evil in our world, like robbery, stinginess or suspiciousness. Those are not considered evil, egoism, or will to receive. The actual will to receive begins only from the barrier and up. It is born as the left line in man, as a force that wants to act against the spiritual law.

That will constantly pushes man to break the spiritual laws, which are the laws that guide reality. At this stage, one must examine and understand what the consequences of breaking the law might be, or what would be the outcome of keeping it.

When he sees everything and understands everything, he decides – No! He chooses to keep this law in a positive way. That decision corrects his soul and joins the forces that he has corrected to the collective management of reality.

Every thing that exists in what we call our beastly nature does not count before we cross the barrier and enter spirituality. They are below that line. Our entire life in this world is not a part of the spiritual world, the *Mitzvot*, the sins none of them count.

Hence, before we cross the barrier, we do not exist in the spiritual sense. You can see it in all the charts and tables in Kabbalah. All the spiritual worlds end in the barrier, in this line called “the point of this world (*Olam Hazze*). Our

world is below that point because the Kabbalah does not relate to it. We have no grip of spirituality in our world; we are below the spiritual line.

Question: Does a person see his desire in himself or in the things around him?

Answer: All the processes take place inside man. Even now, in our world, we perceive only the world inside us, though we think that we perceive something outside us, we in fact perceive only what happens inside us.

Question: Does one feel like he is separating from the world at the end of correction?

Answer: One's work is not with our world, with other people, or with the spouse and children. Those are mere companions, outer clothing. Spiritual states are completely internal. No one around the correcting person feels this person is acting on a spiritual level. Everything happens internally, but the consequences are beneficial for all.

Question: How does it happen that a person sees something that he never saw before?

Answer: He acquires a screen for that.

Question: How does this process work?

Answer: Light comes and hits the screen. A person begins to see more and more parts of reality depending on the size and strength of the screen and the returning light. It is much like our ordinary senses function. If my eardrum is missing, I cannot hear the noises around me. I can only do that if I have an eardrum and if it is sensitive enough.

The sensitivity of the screen depends on its coarseness on the one hand, and on the sensitivity on the other. The sensitivity is the measure of its spiritual refinement.

Therefore, the screen must be as thick (coarse) and egoistic as possible, and at the same time be refined and corrected as possible. That, in fact, is the goal. Accordingly, a person perceives more and more of reality until it is fully included in him.

Question: How does he build his screen?

Answer: He receives the coarseness of the screen from the left (the measure of the egoistic desire), and the forces of refinement he receives from the right. As a result of these two things he builds his individual screen, his middle line. The middle line in you is what you build from the negative and positive put together, and that is the “human being” in you.

Question: How does one decide what to do, and what is the thing that makes one decide?

Answer: If one of the forces is more powerful than the other, then there is no longer any choice here, the choice is made (regardless of the force being positive or negative). Only if the forces are equal one retains the free choice.

Question: Is the positive force what makes us evolve?

Answer: Regrettably, our world is developing through the negative force. We run forward from troubles, pushed by them from behind. The positive power does not pull us ahead, hence the many pains in our lives.

The decision can only be made when one is perplexed and cannot choose which way to go – toward which line. Then he must cling to the upper one, find what is called the *NHY* (*Netzah, Hod, Yesod*) of the upper one inside him. There is always a part of the upper one inside us, because the upper degree is in us from the start. All the degrees are built like cones that sit one on top of the other.

The lower part of the upper degree is always inside the upper part of the lower degree, while its lower part is inside the lower still degree. Thus all the degrees are linked together, you can feel what is above you, and through the upper one feel even what is above it.

Question: Once he has examined and saw everything before him, and made a decision, there is only one thing to do: leave his entire degree and take on a new one. Is this how I activate my ordinary desire?

Answer: No, you adopt the desire of the upper one only after you realized your own degree entirely.

Question: Can't we understand that process using the terms we have today?

Answer: You can never understand the process with your own mind. That's the wonder of it. When you are in a certain spiritual degree, you cannot understand a higher degree with your own mind. If you have enough wisdom to bring you this far, only to this degree, then how can you choose? That is why the question of how to choose is irrational to begin with.

So after you have examined everything inside you with your own mind, in your awareness, all the negative and positive, the phenomena and consequences and the properties, you come to know your own degree. But what do you do with it afterwards, how can you know what to do if it's above you?

Only afterwards the upper one in you begins to show itself. And then you perceive him with your will. When that happens you are ready to leave everything and hold on to him with your desire, just like jumping off a cliff. You will do anything if only to receive the reason of the upper one, you cling to him like semen in the womb, nullifying everything only to stay in the womb. There you begin your growth. And then the process of internal growth begins,

the nine months of conception, and then the two years of infancy, the thirteen years of smallness and finally the adulthood of the soul.

Question: Does a spiritual birth lasts that long?

Answer: Today, it can be a matter of months, weeks or even days.

Question: Is it up to me?

Answer: You are told that to begin with, nothing depends on you; accept the speed, the acceleration.

Question: Every time a person comes to a point where he has to understand the degree he is in, should he be completely desperate with it?

Answer: You always work out of desperation.

Question: But I happen to know a different situation

Answer: You are lying to yourself. Man is only a will to receive. Even when the will to receive wants to give, you are still only partially in that degree, and nothing more. In this degree you can already see that you have realized yourself to the fullest, and now you have an even stronger desire to be above that corrected state, this corrected state in the spiritual degrees necessitates you to grow even more.

The Desire to Receive in Spirituality

Question: Does the will to receive become a will to receive not for myself?

Answer: Yes, for another.

Question: I want to receive more in order to give more?

Answer: Yes, because reception in order to give – “in order to bestow” – means giving.

Question: Is this the difference between this world and the world above the barrier, where I receive only in order to bestow?

Answer: There it is incomprehensible how you can receive for yourself.

Question: So above the barrier a person has no desire to receive in order to receive?

Answer: Except biologically, for the physical existence of the body. Because of that you only sustain what is necessary for it. Other than that, there is simply no need or demand for it. A person eats, drinks and sleeps. He does only what he must in this world.

Question: He has no desire for respect?

Answer: The spiritual degree determines all the desires and the inclinations. If you are already in contact with the emanator, the upper reality, what respect is there to speak of? It is like walking into a kindergarten with all the kids crying, “Daddy,” or “Look what a big man!” It is not the same source of pleasure. To a person above the barrier, this world becomes fictitious, there is nothing he can receive one can from it.

Though you can find beauty in the games the children play, but they are no longer for you. This is how the world appears to someone who had crossed the barrier. Our world is a thousand degrees lower than his. It becomes

intolerable to such a person, because one always judges from ones own perspective.

Question: What is his reference point for judgment, is it the outer world?

Answer: He feels the world inside him. That is why the outer world keeps changing for him, it is always different.

The Barrier Before Spirituality

Question: How does a person behave above the barrier?

Answer: He cannot act against any person, or work for self-gain. It must be with a tendency to restrict, where he does nothing, if he cannot perform an act of bestowal toward the world, toward other souls.

He relates to souls, not you or me or other people. He sees things in a different level. All his actions are bestowal, and so is his approach. Because of that his thoughts and actions often seem strange to someone not in the same degree. I often saw it with my own rabbi. The reason for that is that this is what the behavior of a more spiritual person appears like on the outside.

Question: So in fact, the barrier is a very high degree.

Answer: Yes. The degree of the ego is the exit from the ego. It is called the exodus from Egypt, and it is a very difficult, even tragic situation, it is a crucial point. Above the barrier everything becomes clear and you have a small vessel with which to understand spirituality and where you are in it. You have some contact with the Creator, a thin thread, and an exit to the world. You are not yet a scientist and you still cannot change anything, but you are already here.

The most difficult thing is to reach, and cross the barrier. After that, it becomes a lot easier, comfortable and beautiful, you are under the impression of the upper world, and this is an entirely different situation. But until you get to the barrier there are letdowns and delays, people leave and other despair. It is a very tough road, demanding diligence and willingness to suffer.

There are a hundred men in the group, each wanting to reach the barrier and go on from there. This group will develop spiritually to become as big as a nation. The entire Israeli nation will climb to a spiritual degree, and all the nations of the world will follow. That is what Kabbalists aspired for throughout the generations. There are no secrets here, it is written in the books. But it is not just the books. We are here today because we see that this is the goal, the purpose and the reason for our existence.

Between Man and a Woman

The will to receive continues to grow everywhere. Hence we see how old structures vanish: nations, states, even the family unit is ruined. The Kabbalah is the only way to revive the family concept.

It happens because the egoism has grown to an extent where we can no longer live with anybody else, it is each one for himself. Only Kabbalah can correct this situation.

Women and children participate in the framework of spiritual development as well. They partake in activities such as translations, proofreading, preparation for printing etc. The things we do together strengthen the family unit both spiritually and emotionally. Moreover, parents who study Kabbalah, brought their children to prefer people who study Kabbalah as their spouse, because they have spiritual aspirations. It is certainly a significant achievement.

However, there is no coercion in spirituality. It is a key rule. One must choose freely. It is not a coincidence that many of the children of some of the greatest Kabbalists never touched Kabbalah. After all, the desire for spirituality is not hereditary.

Question: Today there are hardly any differences between men and women. How does it work in Kabbalah?

Answer: In this world, we have no contact with our soul, which is why there is almost no difference between men and women. Anything that men do women can as well and vice-versa.

But when discussing the evolution of the soul, there is a difference between a male soul and a female soul. They are two separate worlds. Their psychology is different, their physiology, and their mentality. The desire to drop the borders between them obstructs nature and bears harmful consequences. You mustn't go against nature. We

will first learn the laws of nature and then see how they do not abide by our reason. This is the right approach: souls begin to show a female type and a male type, and this creates the separation between male and female in our world in the still, vegetative and animate as well. In rocks we cannot tell between male and female, in plants it is somewhat possible, and in animals, depends which animals, there begins to be a real difference, because mating requires two bodies instead of one. In the souls they are worlds apart. This is a fundamental issue in spirituality. Such phenomena as intercourse between members of the same sex or sex changes only exist in our world, and it is no coincidence that these phenomena are growing increasingly common these days.

Before the end of correction it is impossible to use the same system of development for things that are so opposite to one another, though at the end of correction they will be as one, with one heart, as it says, "Man's wife is as his own body." But prior to the end of correction, the male and female souls have their own separate method of development. Confusing them only inflicts harm and helps neither. No good can ever come out of that.

Kabbalists who have reached the end of correction know and instruct us how to behave with each sex. We have no idea how much a woman is the spiritual part of man, how much marriage means to the spiritual development of an individual, contrary to what we often think.

The methods of the evolution of men and women are completely different, just as the souls are. Because of that, the methods of the study are also different. Each should get what is right for him, what he must. Because of that men don't study the way women do. It is impossible to teach men the way you would teach women and vice-versa. When you see the structure of things, you see the kind of advancement and the required methods.

In all human societies, women have always been separated from men, because it happens naturally, not because men were the dominating sex, or because women were

dominant. It is a matter of a fundamental difference between men and women, in conception, in everything. If we confuse these laws, we create problems, though this separation appears to go against the norm of contemporary society.

Orthodox and Secular

Kabbalah regards the formation of secularism as something that was created purposely from above some two hundred years ago, so that man will have the choice of his path in life. Today they choose a life of religion again, or go on being secular, or commence on the path of Kabbalah.

It is virtually impossible to enter the path of Kabbalah directly from religion, because religion is built in such a way that it provides an individual with everything he needs while in it. It compels such an upbringing on him that he feels complete in everything he does. It brings him no recognition of evil. On the contrary, it constantly makes him feel happy, whole, if he only goes by the education he had always received. He will never need anything more in life. Though the religious society is in crisis today, you still cannot compare it to the way secular people are looking for their way. Because of that, the secular can find Kabbalah and thus obtain the desired situation.

If the secular turn to Kabbalah, then perhaps the religious will as well, perhaps even in the beginning of this century. Just as we've spoken about the evolution of the spiritual gene until 1995, we can say that until the 20th century the evolution was done through a positive religion. Now man has gone beyond it. He needs to evolve in the spiritual worlds, and religion will not allow him that. That is what Kabbalists write and protest against.

Question: So who is studying Kabbalah today?

Answer: Mostly secular.

Question: And the religious?

Answer: A person who received an upbringing that does not allow the infusion of Kabbalah will not be able to

study. If he does, he will stop being what he was brought up to be. Still many feel the crisis in the upbringing and do search.

For the time being this upbringing continues and retains our identity as a nation, as the people of Israel. Without it, where would we be after two thousand years of exile? The people of the *Sanhedrin*, great Kabbalists in their own right, defined this way of life, but again, this form is no longer suitable for those who seek to attain spirituality.

Question: So redemption will come to the secular first?

Answer: They are the first. But it is impossible to succeed without the orthodox part of the nation. But, there are many revolutions still ahead.

Kabbalah Vs. Other Methods

Question: Why does Kabbalah have such a narrow perspective?

Answer: It is not a narrow perspective, but one that emerged after many searches and examinations, and profound familiarity with reality. It is a familiarity that focused on a very clear, purposeful and thorough path. Therefore, a person who studies Kabbalah sees that there is no other path.

Question: Why only one way?

Answer: It is pointless to take another way if there is only one way that renders a comprehensive solution. A Kabbalist is not limited. He is ready and willing to absorb other things as well, but the Kabbalah is a science that opens the entire reality for you and explains the whole universe, from a tiny grain of sand, through the atom,

down to the entire vastness of the universe, in space and time.

The wisdom of Kabbalah can teach you biology, chemistry, physics, you name it. You can learn psychiatry through it, or learn why the universe is built the way it is, why there is a sun, moon and why everything happens the way it does. I cannot tell you right now, but you can ask me about anything in our world, and I can explain, because eventually they are all part of Kabbalah.

Question: But doesn't everyone think his way is the only way?

Answer: This seemingly narrow perspective comes from the experiences that a person goes through. He realizes this method and sees that every step he makes that Kabbalists write about bears fruit. He sees how he evolves and how humanity and the entire reality behave. It is not a narrow perspective, quite the contrary; it is the widest possible perspective.

Question: Can't someone else arrive at the same results?

Answer: If he attains a result where he becomes consciously above time, space and motion, exits this life into an eternal one, and if he can prove it to himself – in the end, that's what matters.

Question: Then his answer would be positive?

Answer: I too asked my rabbi (Baruch Ashlag) this question when I came to him. I was already somewhat experienced in these matters, seen many 'sages' and many places. I even turned religious with famous figures that went on to become well-known rabbis.

I was only 34 when I told my rabbi: "I don't have the time and I am fed up with things, so prove to me that this is the

truth.” My rabbi replied: “Do what your soul tells you to do. Where you find your place that is the place for you. One learns only where one’s heart is.”

Question: Who was your teacher?

Answer: Rabbi Baruch Ashlag, my teacher, was the last of the dynasty of the great Kabbalists since the time of Abraham the Patriarch. It seems that after him, there will no longer be such Kabbalists, souls that came down from above, commanded by the Creator to descend to this world and perform corrections for the collective. He himself said it, and his father had written, that after him begins the reversed process: from the year 1995 begins a process of spiritual growth of souls from below upward. It appears we are part of that process.

Question: So in fact, a person can do whatever he wants, and still come to the same outcome, the end of correction?

Answer: No. A person who is still searching will prefer to do what he thinks will satisfy his soul. If his soul is busy with external clothing of money or control, he will turn to that and will not want to hear about anything else. If it is honor he’s after, he will want to become an important figure and nothing else. If it science he is after, he will not eat or drink, because his life would be meaningless without it. It is the same here: if one has already come here, if his soul has come to a state where this is all that he wants, and not any kind of yoga or meditations, then he is now ready. If not, let him go elsewhere for the time being.

Question: Isn’t there something about Judaism that arouses recoil in people?

Answer: Not necessarily. Gentiles, for one, have no troubles accepting it. Many of them, especially the

spiritual ones among them, recognize the must of the Israeli nation having to do its unique duty. Our duty is to build the third temple, and this is what they expect us to do. This is indeed our duty, and because we are detaining it, they have complaints toward us.

Question: A person faces the most crucial questions of his life, he does not know which way to turn, afraid of making a mistake, yet does religion offer a safe route?

Answer: Religion soothes his fears. Kabbalah develops him. The left line keeps scaring us, but it is constantly growing in you.

Question: Is the left line controlled fear?

Answer: No, it is uncontrolled, because it fills you entirely in this degree. A person doesn't know how long he will be left hanging in midair, literally in space, completely denied of limits.

If he can, he should cast off behind his back all previous knowledge and opinions, all the blocks in his head, and examine only the inner point in his heart. Not the one from childhood, which he sucked with his mother's milk, with the approach and upbringing of his parents, but he should try and see what he thinks, is good for him from within his soul.

Question: Even if the choice is a mistake?

Answer: It will never be a mistake. Even if a person is not studying Kabbalah, he will know where he should be. People sit before me and say: "I will see." And they gradually do. One goes back to acting, another becomes a factory worker, a third goes back to his family, and a fourth goes back to his former wife. They continue to live their ordinary lives, beginning to see that this is really what they are, and the rest is just confusion caused by the

outside world. These people did not come to Kabbalah, and I have no complaints for them. This is really the best thing that a person should do, act only from within himself.

Question: Are you saying this person will not complete his correction?

Answer: He will come to it naturally. When I say that I want to show people what Kabbalah is, I turn to people who already ask the question, not to those who do not. I myself searched four or five years for the place where I could find the answer. But today, people can find it in books and tapes. It would have saved me four years of searching, and perhaps it will save time for others too. This is what I want, to accelerate the development. Many of those who come to us leave later on, but retain some contact. They sometimes come but do not stay, as it says, “A thousand go into a room, and one come out to teach.” There is no other answer.

There are fear and doubts and inner struggles in the hearts of who come and go. They do not know if they have chosen the right path. It happens all along the way and there is no progress without it. Our entire progress is done by finding the justification to take another step forward despite the inner debates.

Question: Do these doubts ever end?

Answer: Only at the end of correction. Until then, they are very heavy. If you examine the book of Zohar, you will see that everything it speaks of until the end of correction, is man’s inner wars, the fiercest battles of all.

The spiritual path is presented as a story. But look at the history of the Jewish people, they received the Torah on Mt. Sinai, walked in the desert, committed the sin of the golden calf and other sins as well. They began to fight other peoples. The other peoples, who are our own

egoistic desires, sent spies, the spies did not do their job correctly; man wants to enter but at the same time he does not. This process continued until the building of the first temple, the second temple, and finally the exile, and the end of the last exile, which is our current situation – when we are actually beginning to rise.

This means that this path is one of no rest until the end of correction. There is a left line, a right line, which the Creator had created one against the other. There cannot be one without the other; altruism is built on top of egoism. They must be of equal amount, and you must develop your egoism to the precise amount as your altruism. When you begin with Kabbalah, you begin with doubts, and they're the ones that the make the road so tough.

Question: Are we to be afraid of the future the entire way?

Answer: One always begins with fear, because it motivates him in his current degree. But then he attains a different attitude to life. He obtains tools for giving and bestowal, and then he feels no fear. He completely detaches himself from all these things and lives completely outside of himself. When one begins to practice Kabbalah, one enters a world that is all good, a world of bestowal.

Question: So it takes a great deal of ripeness?

Answer: The ripeness comes with experience. Every time a person finds himself between two lines, he is afraid and in doubt. But when he corrects it, he rises to a higher degree and apparently rides the two forces.

Today's Science

Question: How do you explain Kabbalah to a modern day person?

Answer: First there was nothing. Then the collective force of nature began to evolve. It began to create worlds, blocks, the universe, the vegetative and the animate. Science speaks about evolution in much the same way. Unlike religion, Kabbalah speaks about the earth evolving over millions of years, not of a five thousand year old world.

Question: Then there is only one thing missing in conventional science – the purpose?

Answer: The purpose is above, and scientists are disconnected from that. They lack the sixth sense to grasp what is above, which is precisely what Kabbalah deals with.

Question: Perhaps Kabbalah is better organized, more beautiful and more focused than others?

Answer: I can tell you as a scientist, that there is nothing missing in the science of Kabbalah compared to other sciences. Among my students, there are academics from the renowned Weitzman Institute in Israel, from the Institute of Technology, computer scientists as well as members of the Kabbalah department at Tel-Aviv University.

I think that Kabbalah will adopt a more contemporary and easy form. It is impossible to imagine how I studied with my rabbi and how Kabbalists studied in earlier times compared to how we teach today. It was done in a way that would be intolerable today. When I studied I did not understand a thing, and no one explained anything to me either. There were no articles next to the dry study to

explain man's way, everything was disordered. Today there are books and sketches; this is a gigantic step forward.

Question: Why are there so many 'pretty' methods and so few 'pretty' people?

Answer: First of all, the 'pretty' behavior is in the eyes of the beholder. Can one really judge with one's own eyes which is right and which is not? Besides, what is his reference point for judgment, his own law book? How can one tell what motivates someone else's behavior? It might be that he's just a little harmless egoist, acting like a nice little child who really doesn't want anything from anyone, and he might be a great, ruthless man, a robber or a murderer who has already evolved to the point where he has cleansed himself to such an extent that he turned it to bestowal, to altruism. It is something that no one can tell and hence we can never judge.

It brings us back to the same point: no one can judge any method, especially if he is in the middle of the way. He should only clean himself up from any stigmas and choose what he wants, what he feels that he wants. This is the entire wisdom. Because of that there is no coercion in spirituality. It is a rule that Kabbalah sticks by firmly. The same applies for the upbringing of children. There must be no pressure, if you don't want, don't do. You can only set an example that your children can learn from. But if you teach them right, you should not say no to them.

The Role of a Contemporary Kabbalist

Question: How did you come to Kabbalah?

Answer: My profession is medical cybernetics. I worked in human research, the research of human capabilities. My profession is seemingly about reconstructing artificial

parts of the human brain or human behavior, and that pushed me further. At first I had the urge to discover what I was living for, and that drive intensified as I was practicing my profession. In those days I believed that science could provide me with the answers, until I discovered that science too was very limited and could not answer my questions. When I came to Israel, I turned to all sorts of places, which also failed to answer my questions. Religion was one of them, and none of them would relate to me, until I realized that there was such a thing as Kabbalah.

Question: How do you see your role?

Answer: As a contemporary Kabbalist, my role is to present Kabbalah in the most suitable way for anyone who wishes to grow spiritually, so that anyone can understand its importance, that it is the meaning of our lives and that it is our fate, our future and indeed eternity. It all depends on how much we learn to monitor our lives, and the system is what teaches us that. Who would not want to build his future scientifically and safely?

About the “Zohar” and the “*Sulam*”

Question: Why do we study the *Sulam* commentary on the Zohar?

Answer: It is impossible to teach the book of Zohar itself. Baal Hasulam wrote the *Sulam* (ladder) commentary especially so that we can study the Zohar in our generation as well.

Question: Are there other ways to understand the Zohar?

Answer: Yes.

Question: Why?

Answer: The method of Baal Hasulam is misunderstood. Due to the absence of spiritual attainment, many perceive it as a dry method, too schematic and unemotional. They perceive it as a method that doesn't bring one to be moved in his heart. But it all stems from a lack of understanding. The thing is that studying Kabbalah means attaining what the books speak of, not just knowing what is written in the books, like you would study physics for example. With Kabbalah, you become the subject of the research as you study, so the situations occur inside you.

Some say that reading means studying and that this is all you need to do, and then something happens above, which we do not understand. But this contradicts the desired outcome of the study, the purpose of the study, and what we should be doing.

One should rise to the spiritual world while living in this world, in this corporeal life. That, in fact, is the purpose of the system of Kabbalah, and it can only be achieved through the right study, with the real books, written by RASHBI (Rabbi Shimon Bar-Yochai), the Ari and Baal Hasulam.

Rabbi Shimon Bar-Yochai, the Ari from Zephath and Baal Hasulam are appearances of the same soul. Baal Hasulam himself wrote it, and indeed when reading the writing of the Ari and Baal Hasulam, we can see how close they are. Today the Zohar is incomprehensible without the *Sulam* commentary.

It is impossible to understand the parts of the Zohar that are written in the language of Kabbalah (such as "*Safra De Tzniuta*") without studying Baal Hasulam's *Talmud Eser Sefirot* (The Study of the *Ten Sefirot*).

Part 7 *A Lasting War*

Eternal War in Heaven and on Earth

Interview for “Vesty” newspaper July, 2001

(Shortly after the terrorist attack at the Dolphinarium discotheque in Tel-Aviv)

On the pavement, a weeping girl knelt on her knees in front of the candles. She cried endlessly and hopelessly and her black skirt was soaked in tears. In front of her, fresh red roses were neatly arranged in a row, hiding the dark stains on the pavement beneath them.

“A boy lay on this spot yesterday” said her friend and began to cry. She said that now was not the right time for newspaper reports; there was too much blood. It was the third of June and no one in the world could offer enough consolation to that girl kneeling in front of the candles. On the first of June, in this very spot, she had lost all her hopes. All that remained was her breathless and bloodstained love.

In an article about the Holocaust I came across this short dialogue: “Where was your God when all the Jews were forced into the gas-chambers?”

“He was standing at the doorway crying,” was the reply.

I quoted this dialogue to Rabbi Laitman. “Beautiful words but absolutely meaningless if one does not understand the purpose of creation,” he replied.

Question: *But the blood of that boy and the pain of that girl require at least an explanation if not consolation, which is probably impossible. Regardless of the purpose of creation – at least some kind of justification!*

Rabbi Laitman (R.L.): I am the wrong address for consolation. I will not tell you anything about either that blood or those sufferings, even though I grieve no less than you do. My grief is of a different kind; I cannot participate in your grief. But if you want to understand

why and what is happening in Israel now, and what we should do about it, that I can explain.

We – our world – are located at the lowest point in the universe. The Creator has placed us here in order to allow us, according to his plan, to rise independently to the highest point in the universe. We should become equal to the Creator in terms of perfection, i.e., to be filled with tranquility and knowledge. To achieve this, we must climb all 125 steps of the spiritual ladder beginning in our world and ending in the Creator himself. This ladder consists of five phases, each consisting of 5 *Partzufim* (plural for *Partzuf*), that are each comprised of five *Sefirot*. Together, they amount to 125 *sefirot*, qualities and stages.

Question: *Everything you just explained is absolutely theoretical information. What can we do with it? How does it relate to the catastrophes in our world, to these bloodstains on the pavement? Why should we pay the price for the fact that according to the Creator's plan we were placed at "the lowest point in the Universe?"*

R.L.: With such questions and demands will get us nowhere in our conversation. Only once you've learned and understood the laws of the universe and learned the nature of the spiritual worlds beyond our tiny material world, will you receive the answer. Naturally, you're not asking me today why a man gets crushed to death when he jumps off the seventh floor of a building or drowns if he can't swim. It seems normal to you because you know some of the physical laws that cause it and you have no doubts about their credibility.

However, since the end of the 20th century, according to the developmental curve of creation, you and all our contemporaries are obliged to learn the laws of the spiritual worlds, which are as indispensable as the physical laws of our world. This is in order to understand them as we understand the law of gravity, without having any doubt about its existence. We are running very late,

especially the Jews, in our adoption of the spiritual laws. We ignorantly violate them and, having done that, we angrily protest when we drown, crash and burn.

If you look at the curve of creation's development, its correction and redemption, you can see that all these processes and their timing have been predefined. In the past, this information had been secretive, only few had access to it. Today, it is freely available. This information is very important for today's humanity. It is more important than the law of gravity. It is not only our mere existence in this world that depends on it but also the future direction of the entire mankind, and first and foremost, that of the Jews.

All our souls are parts of a single collective soul, called "Adam." This is the only soul that was created by the Creator. According to his plan – the program of creation – this soul has to distance itself from the Creator to such an extent as to sense all the bitterness, humiliation, vanity, imperfection and instability of this state. This is done in order to make it want to resemble the Creator, to return and to rise to Him.

The whole point of this descent from the Creator and subsequent ascent back to him is for the soul to acquire *its own* desire to resemble the Creator. When it returns to the Creator of its own wish, the soul perceives infinitely greater enjoyment, eternity, sublime knowledge, tranquility and perfection than it had in its original state.

The ascent of the soul from our world to the Creator is gradual – spanning across 125 stages – according to the number of the attributes of the Creator that the soul acquires. The return of the soul to the Creator should be during a person's lifetime in our world and not after his departure, as poets often describe it. The lowest stage of this ladder is absolute evil, while the highest is absolute good. The intermediate stages are all relative victories of

the good over the evil. The ascent up the ladder is man's perpetual struggle with evil, i.e. man's egoistic nature.

If man understands the entire essence of creation, he will realize that his entire life is a continuous battle with his internal evil: its gradual ousting and replacement with the qualities of the Creator - the good. Unless all evil is replaced with good, the battle will go on.

Moreover, the more actively good becomes in ousting evil, the more intense and ruthless evil becomes. This is because the higher the soul ascends on the ladder, the more extreme the powers of good and evil become, and the more strongly they fight one another.

The war between good and evil some poetic metaphor, but in between those fighting forces there is the soul on its to the purpose of creation.

Question: *An "eternal war?"*

R.L.: Of course. The inability to understand and the unwillingness to see the constant struggle between good and evil – the permanent state of war between them – leads man to the hope that any moment it is possible to achieve peace here on earth. All it takes is the good will to try and negotiate it.

Never, in its entire history, has mankind been without wars, preparations for war, or healing of the wounds following wars. This is a fact, just as it is a fact that where there is war somewhere, there are Jews. They are there, either hidden or apparent. They may be hidden because the trace of ten of the Jewish tribes have been lost, but once we've learned the reasons for the war and its participants, we will most likely find our fellow countrymen there – either hidden or apparent. This will be the case until the very end, i.e., until the eventual correction of evil and its replacement with good.

Question: *You are picturing a hopeless situation!*

R.L.: This very process will eventually lead us to perfection, eternity and tranquility, which is the goal of creation.

Question: *But we won't see the end of this process?*

R.L.: Who told you that? Have a look once more at the curve of the redemption. Mankind has been advancing unconsciously toward the goal of creation for thousands of years. Since the end of the 20th century, the conscious ascent of the souls began – exactly as it was foretold in the book of “Zohar” and in the writings of all the greatest Kabbalists, such as the Ari, the Gaon from Vilna and Baal Hasulam. We are the first generation obliged to begin the conscious process of correction, but we haven't even made ourselves familiar with it. We haven't even bothered to learn anything about it. That is why there are breathless bodies of boys and girls and that is why there are bloodstains on the pavement and rivers of tears.

Question: *But how can we consciously participate in this process if everything is predefined and the curve is drawn?*

R.L.: The only way to participate in this process is to study the program of correction, consciously enter the process and understand that the laws by which the world operates are predetermined and cannot be changed. Man should realize that the speed and the extent of correction depend only on him, and that in that he has freedom of choice. There is a certain amount of time that each correction should take. If man is late, then nature itself will push him forward by means of tragic events, indicating his uncorrected state, which man must begin to correct.

This means that the sufferings, tragedies and catastrophes we are going through are only consequences of our uncorrected qualities, ones we did not correct on time with our own efforts. Terrorist attacks and wars, explosions and

tragedies will go on unless we begin the internal war with evil in the spiritual world, while being prepared at the same time for the physical war here. This is the internal work to correct our own nature, our ego, and discover and overcome the evil inside us. There is no psychologist or psychiatrist who knows this method. This method of developing and correcting the soul was worked out by the Jews (as part of our predestined mission). We should have started to learn this method a long time ago.

In the 1930s, on the eve of the Second World War, the greatest Kabbalist of the 20th century, Baal Hasulam, called upon Jews to do that. They didn't listen to him. We are obliged to begin to govern our own correction, our universe. But in the meantime, we should stop dreaming about the end of war.

Question: *You deprive us of any hope for peace and consolation, while all other religions preach for it!*

R.L.: I aim to show the real picture of the counteraction between good and evil. I am trying to show the calculations by which the explosions happen and wars begin. I don't write for consolation but share the knowledge with which we can fight evil. If we would start to correct ourselves in accordance with the plan of creation, then we will not feel the fierce contradictions between good and evil so strongly, as they are expressed in our world in disasters and catastrophes. Hence, it all depends on our participation in the correction, and how active we are in the process.

If we correct ourselves and advance toward the perception of the spiritual worlds in the pace that was predefined in the plan of our development, then in time we will feel more serene, happy and comfortable.

That is why we teach the method for the correction of the soul in our groups and workshops, and not 'relaxation readings' of Psalms. All religions talk about the pain of

this world and the reward in the next. Kabbalah by no means asserts that our tragedies are a payment for the admission to the Garden of Eden. Our tragedies are not the payment but rather a consequence of one of our spiritual qualities that was not corrected on time. The tragedies will go on unless we correct our qualities. Here is a simple analogy: if my car does not work properly, I will suffer from constant breakdowns unless I fix it. If I delay the repairs, the problems will increase and lead to accidents and catastrophes.

By no means do I want to paint rosy pictures of the future: we are in the midst of a constant fight against evil and only due correction of the evil within, and the abolition of its power over us, can prevent wars and terrorist attacks. We have entered a stage of conscious correction and from now on our nature will push us to act consciously. The more we fall behind, the harsher it will push us forward because the war between holiness and the dark forces goes on until the end of correction.

Question: *How can it be that the Creator set a goal that allows so much suffering to be inflicted on his creatures, how can such a way and such a goal be justified?*

R.L.: Only if you see the big picture. If you don't, you cannot justify it and cannot change anything, and you will find yourself standing next to another weeping girl. You will be able to change only if you learn His ways. Only then you will justify the Creator and his goal. But before that, you will condemn him despite all the beautiful words and phrases. Any sensible man today, after he has learned that there is a way to not only trace the trajectories of planets, comets, atoms and human genes, but also the ways, laws and goal of the Creator, must show at least some interest in this most important field of knowledge. I realize people are lazy and incurious, but nowadays this laziness results in many tragedies. Unless the goal is reached, everyone in this world will have to fight on both

the material and spiritual levels. One does not contradict the other.

Question: *But we do learn sciences that are much less important. Ones that our lives, not to mention our eternal life, do not depend on, why then do we allow ourselves to neglect such an important field, dealing directly with our future?*

The Universe is initially comprised of two contradicting forces. That is why the war, which is the subjugation of Evil by Good, is necessary. It is an internal war as well as an external one, here on earth. The entire life of King David, a prototype of our kingdom and statehood, are a testimony to that: 40 years he fought and 40 years he wrote Psalms.

King David is an example of how one should conduct himself in this world, constantly fighting external and internal enemies. He has clearly shown us that the spiritual ascent is a spiritual war, and that the war in our world is a material reflection of that.

We must now realize the pointlessness of waiting for peace; it will not come. On the contrary, conflicts and military clashes everywhere will escalate. But we can transfer this war from the level of this world, to the spiritual level, and win there. Then we will witness peace in our world.

By no means should we forget that the war on both material and spiritual levels is inevitable. It will continue until the end of the overall correction. Under no circumstances should we deceive ourselves into believing that agreements, concessions, prayers or other corporeal acts may avoid the physical war, for only laboring on the correction of our soul will save us.

The physical war cannot be avoided by the annihilation of the physical enemy, not even with such overwhelming victories such as we've had during the short 50-year

history of our state. The correction (annihilation of evil, reunification with good and closeness to the Creator) can only be achieved in the upper world. The cessation of wars is no more than the mere consequence of the reunion with the Creator, achievable only by means of learning Kabbalah.

Question: *What are the “natural borders” of Israel?*

R.L.: The natural borders of the land of Israel in our world are the territories that are influenced by the spiritual force that descends from the spiritual land of Israel. Every part of the globe is influenced by a specific superior power that descends from the upper world, hence the phrase: “Change of place change of luck.” People who live in the same place have similar body structures, facial features and character but when they move to another location for long periods of time, their internal and external characteristics change as well.

There are 70 powers or forces in the spiritual world that descend into our world and produce 70 nations. Every nation occupies its own territory. Today, everything in our world is intermingled but those 70 forces still descend from the upper worlds and each of them is still active over the indigenous territory of every nation. When one sees the powers descending from the upper worlds, one can point to the precise borders of Israel.

But that is not the issue. The main concern is the correction of creation. Unless it is corrected, neither the spiritual nor the physical wars will stop. Therefore, it is our duty to retain the strength of the army and retaliate strongly against any attempt to harm us.

When one realizes that there is only one way to fight, to the total victory, and that no agreements can be made with evil (according to the thought of creation), then it is understood that we must attack the evil spiritually, precede it inwardly and outwardly.

We must correct the inner evil by conquering it, destroying it and building the construction of the good on top of it. The same should be applied externally.

It is a mistake to think that agreements and concessions will prevent war and terrorism in Israel or in the world. It stands opposite the plan of creation. It only complicates the problem, because it strengthens the evil.

We should take King David as an example and fight evil as he did, in this world and in the spiritual world. The conditions that we are in are far better than those of King David because our time already indicates the end of correction and the coming of the Messiah.

Therefore, as it is written in the book of “Zohar,” only by means of studies of the book of “Zohar” is it possible to affect superior forces, win over evil and save the entire world from future catastrophes.

Question: *I know many people who have studied and are studying Kabbalah and the “Zohar,” but there seem to be no visible results.*

R.L.: The result is the consequence of the end of correction. It cannot be achieved by efforts of individuals. Recall the prophets and their messages to the Israeli nation. We need to start studying Kabbalah just as one goes to school. It does not at all mean that everybody should become a Kabbalist and learn the deepest secrets of the teaching. The essential thing is to make people understand the basic laws of development and correction of the soul that are described in Kabbalah. Our time demands it.

In addition to the study, we should fundamentally change our attitude to war, and view them as corrections. We should not try to escape it, but relate to it with maturity because it is intended for the correction of our souls. We must understand that in the spiritual war there is an

endless war, and that only if we terminate it there, we will also terminate it in our world.

Question: *Not long ago we finished one exile, we returned to this land. And now there are many people who leave again, the beginning of a new exile, for fear of the perpetual war in our country.*

R.L.: Correct. Many people want to leave Israel, and many will leave. By doing so, they add more evil to their private, spiritual account. They won't hear the explosions near their homes but in several years' time, they will become the victims of even greater catastrophes.

Everything is predefined and no one can escape his fate. No one can escape his mission – as in the case of Jonah the prophet. Decisions with regard to each soul have been made in the upper world according to its reincarnations, its destiny and its predefined finite state. Unless you've learned these ways, my words will seem empty to you.

The knowledge of Kabbalah allows man to cope with war in this world, and control it spiritually, fully conscious of the certain victory.

Spiritual light descends gradually, not all at once, through a conscious and tough struggle on our part, letdowns and failures. The general war is the same as our individual wars. Through the study of Kabbalah, we will attain control of the course of events, and lead a war that will build a Tabernacle for the Creator. We should not raise our hopes high about the coming peace. The conflict between the forces is necessary, and it is we Jews who determine this process and the events that befall us.

There have been many wars in Israel since the establishment of this state. But there are wars we do not feel. If one knows beforehand about the necessity of the war and understands its highest purpose and moral basis, the enemy is defeated so effectively and bloodlessly that the war passes us almost unnoticeably.

The Creator tells us: “The Lord will fight for you, and ye shall hold your peace” (Exodus 14, 14). That is because this is the Creator's war! When man sees it happening in the upper world, he will practically not feel this war in this world.

Question: *But we do feel the terrible pains of war. If, as you say, one can transfer the war with evil to the spiritual level and reduce pain, then why doesn't it happen, why is it concealed from us?*

R.L.: The concealment and the darkness we live in, our unawareness of the future and our powerlessness to know it, are a consequence of our spiritual state. We can change it only if we study Kabbalah - the book of “Zohar.” Even if we do not rush to establish a connection with the Creator and attain the spiritual world, various events will push us toward him in order to establish that contact.

The entire universe is organized in such a way that we should wage war against Pharaoh, against evil, together with the Creator. Our internal war should be conducted with a feeling that it is not us who run it, but the Creator. One can come to such a feeling only by means of the Kabbalistic methodology.

Question: *You had said there is no coercion in spirituality, and that one cannot be made to take an interest in the study of Kabbalah, the structure of the spiritual worlds and the supreme management.*

R.L.: Correct. It is impossible to force anyone to study Kabbalah. One reaches this study only if he feels unhappy. Only the necessity makes a person evolve. I think that in a year or two, people will feel which direction they should advance in. In any case, time is on our side, the side of the study of Kabbalah.

If up to 10% of the public would feel the need to study Kabbalah and circulate it a few more hours a week, and further 50-70% would understand the importance of this

work, and how important it is to acquire the method for the management of the ‘upper control’, that would change the balance of the spiritual powers and will lead to the coming of the force of the Messiah.

Generation after generation, i.e., reincarnation-by-reincarnation, the soul descends to this world and reincarnates into the physical body and wages war against it. We are unaware of this war; it happens within us on the unconscious level. We think we are engaged in a mere struggle to survive, in escaping pain and chasing pleasure.

But this is our internal war. The external wars are a result of human nature and its desire to control others, hence the struggles between people, parties and all sorts of competitions, leading to wars between nations.

After the soul undergoes a certain number of reincarnations in an unconscious struggle, where man is unaware of the reason and the goal of his attempts, due to the concealment of the process of reincarnation, the soul ascends to the next degree of correction – a conscious evolution. In order to be corrected consciously, quickly and painlessly, Kabbalists developed a special methodology called Kabbalah. It is the mathematics of the human soul. It must be studied only at the last stage of the evolution of the soul, i.e. the conscious stage.

Kabbalists of former centuries wrote that this is the time when the return from the fourth and last exile should begin. To be precise, the *Gaon from Vilna*, who lived in the 16th century, had stated that in 1990 this new era would begin. Rabbi Yehuda Ashlag, Baal Hasulam, who lived in the beginning of the 20th century, pointed to the year 1995 as the beginning of the change.

In any case, this process has already started, and we see how the Jewish wisdom of the hidden teaches us about the personal correction of the soul, which has been thus far

locked before us, now becomes crucial for many people, especially in our generation.

Baal Hasulam writes that the study of Kabbalah changes the balance of powers in the spiritual world, and results in changes in this world. That correlation between the powers does not end the war. The war is inevitable and will last until the end of correction, but it doesn't have to be a war with millions of casualties. A war is a collision between forces, which must go on until the end of correction, and we are already at the last phase.

Question: *If war is a permanent and inevitable state in the spiritual world as well as in ours, how can we affect the situation?*

R.L.: If we study Kabbalah we can effectively alter the balance of powers between good and evil, and change the management of the worlds so that the war will go unnoticed.

Kabbalah explains the collision between Jews and Arabs by analyzing the overall structure of creation. The outer part of the soul is called Gentile, and correlates to the gentiles. The inner part is called Jewish, and correlates to the Jews, the Hebrews (from the word *Ivry* – i.e. to cross over), meaning those of have crossed over the border of this world and entered the spiritual world.

There are always struggles in man's soul between the outer, corporeal, egoistic part, called Gentile, and the inner part, called Jew. The Arabs – who are fighting the Jews – are in fact inside me. They are my own attributes, my own nature, which I must defeat inside me, and at the same time defeat it in the flesh. We will become Jews in the full sense of the word only when we defeat the Gentiles inside us, meaning when we are corrected.

But this is not our current state; it is our future one. If we were corrected today, we would not have to fight the Palestinians. *Shalom* (peace) comes from the Hebrew

word *Shlemut* (wholeness, completeness). Peace and understanding are attainable only if the good completely rules the evil and evil serves under the good.

In our corrupted state we cannot picture the possibility of using evil forces in such a way that they serve the good, in order to come close to the Creator, to his attributes. But all it takes is to change the way we use it, i.e. the aim. Surprisingly enough, people who suffered personal tragedies do not wish to hear about supreme forces or the Creator, though that is precisely where their pain came from. But the truth is that it is troubles and pain that direct us to spirituality. It is impossible to escape that odd contradiction.

Question: *After the events of the 1st of June 2001 I encountered that strangeness. A group of youngsters was at a house where two sisters had been killed in the terrorist attack. We were recording an interview for the television. I unexpectedly asked a question which seemed to be improper: “Do you believe in God?” I waited for an aggressive and embarrassing reply, but the eight youngsters sitting there immediately responded positively. One of them, with an earring in his ear added: “How can you live through that and go on not believing?”*

R.L.: When a developed grownup wants to draw a certain conclusion, he uses the experience of former generations. The simple man, however, shuts his eyes, feels nothing but the personal momentary pain and will hear nothing of other tragedies. Therefore, it is not the quantity of pain that determines the outcome of the observation, but the internal maturity.

Such a person can commence dealing with the question about the meaning of life and the cause of suffering at any age. He might feel these questions at the age of ten, although he hasn't been through any pain in his short life and grew up in an ordinary family. Such a thing is a result of previous incarnations of his soul in this world.

We are advancing very slowly toward the end of correction, because we are not taking into consideration the blows that come upon us, we just stand there taking the beating. As long as their level does not reach a certain threshold, we continue to tolerate them. When the blows get bitter enough, they will make us want to get rid of them. Only then will the ego activate its mind and become wiser. There is an illusion that the path of pain is the path to the spiritual world. But that is not the way. It takes time until the pain accumulates to a certain degree, before the need to understand the reason for it emerges. War is inevitable and will continue until the end of correction. If we study Kabbalah, we will decrease its intensity, diminish the suffering and perhaps even move it to its spiritual form altogether.

For the time being, the majority of the people do not grasp that besides the external war, there is also an internal one. Because of that the suffering will only increase. This process has been underway for thousands of years, because the perception of the reason and purpose of the suffering should reach the deepest parts of our egoistic nature. In the meantime we continue to regard our body as our main asset, both in pleasure and in pain, because we do not feel our soul. We think we are the body, meaning our mind, and that is what we identify with.

Question: *But we are the body and the mind! Everything else is concealed from us. How else can we behave?*

R.L.: Today it is already possible. We have a strong enough basis to understand that our lives are but a fleeting moment compared to something eternal and sublime. But we are so connected to our bodies that we cannot think about the soul, only of the body.

The method of the Kabbalah was given to us in order to raise man above the physical world, and help him in his correction, in the fulfillment of the soul and the connection with the Creator. According to the plan of the Creator,

different circumstances will bring us to the need to understand that there is something else besides the body: the soul, and that that is the important part.

In every one of us there is something we don't know, that we don't feel yet. It is something huge, but empty. This emptiness and timelessness is something man should now discover. He should fill them through Kabbalah. The discovery of the soul has been underway for thousands of years, and today we have begun the last chapter in that revelation.

Appendix A: From the Authentic Sources

The History of Kabbalah

The history of Kabbalah corresponds to the history of mankind. It begins at the same time man appeared on the face of the earth, who (as tradition has it) was the first man. Kabbalists take an interest in him because the history of Kabbalah starts with him, not only that of the human species. He was also the author of the first Kabbalah book: "The Angel Raziel" (*Hamalaach Raziel*).

A person who lives in this world feels the nature of the world around him, as well as (if he's able) the nature of the world around him. Indeed there are people who feel both worlds simultaneously. They are called Kabbalists.

The first man sensed those two worlds, and described them in his book. That book is now available in stores, it contains interesting drawings with explanations and diagrams that the first man wrote by himself.

When one opens the book, it is evident that the author is not an uncivilized, uneducated mammoth hunter. He was an individual who was a Kabbalist of a very high degree. He discovered the fundamental secrets of creation. He studied the upper world, everything above our world, where our soul roams prior to its descent to ours, before we are born, and where it returns after one ends one's life on earth.

The first man, who was also the first soul that came down to our world, tells us about the evolution and descent of the rest of the souls. He does not tell us about the bodies that would be born in our world, but about those souls that come out of his own, the souls of his children, grand and great grand children. He tells us about the entire humanity that would stem from him, what will happen to it, and when it will rise once more to the root from which it came. He tells us how these souls will regroup into one soul, in a much higher degree than our own, and build what we call "Man," of which we are but fragments. That is what he tells us in his first book of Kabbalah "The Angel Raziel."

The word *Raziel* comes from the Hebrew word *Raz* – the angel of secrets who reveals the secrets of creation.

Writing a Book of Kabbalah

Living in our world, we absorb various pictures and impressions. Because of that we can all describe what we feel. But Kabbalistic books describe what a person who feels this world and the upper-spiritual world at the same time feels, he describes his feelings of a world that others do not feel.

That is the uniqueness of the books of Kabbalah. They describe things an ordinary person cannot feel, though they are attainable. A Kabbalist is not just a person who feels the upper world; it is someone who can describe his emotions in a clear language so that we too can understand them. Thus, by studying these books, we will be able to nurture the missing senses inside us, the ones with which we will be able to feel the upper world, to the point where we can see our past and future situations. After all, “there is no time in spirituality.” This way we can all attain the sensation of the eternal upper world, and live willingly in both at once.

There is a special force in books of Kabbalah: any person, who studies those books under the right guidance, can attain the spiritual degree of the author. That is why it is crucial that we know which books to study.

There are many books of Kabbalah, written in various styles and forms, and written by Kabbalists in various degrees of attainment. We now know which of the books are the ones that help enter the spiritual world, which of them direct one like a guide book, intended for a person lost in an alien country.

There are several ways to describe the spiritual worlds. The spiritual world and our own world are parallel. Every thing in the spiritual world comes down to ours. All the events originate in the upper world. They descend from it

to ours, and cloth the suitable objects of this world very accurately.

There is not an object, phenomenon or force in this world that is not a consequence of the upper world. Therefore, Kabbalists use names taken from our world in order to describe spiritual objects, for they are all the roots of our world.

An ordinary person, as yet without a ‘spiritual screen’, relates to books of Kabbalah as a kind of fairytale stories that happen in our world. But one who is already a Kabbalist will not be confused by the words, for he knows precisely which ‘branch’ they stem from, and which consequence in our world correlates to the ‘root’ in the spiritual world.

That is how the Torah was written. The books of the prophets, however, were written in a different language, the Language of Legends, whereas the Talmud describes the laws of the spiritual world as acts, laws and commandments that exist in our world. Thus, even behind the words of the Talmud we should see the objects and actions of the upper world.

It has been many years since the time of the first man. The earth is filled with his descendants and the generations that followed him. Among them were some great Kabbalists, but their books never came into our hands. There are scrolls that were found, but it is impossible to detect an orderly method in them.

Abraham the Patriarch (1812-1637 B.C.)

The primary book that came into our possession, after the book of the first man, was the book of Abraham the Patriarch, “[The Book of Creation](#)” (*Sefer Yetzira*). It is a special book and a difficult one to understand, because it is a very synoptic book, containing only several dozen pages. We’ve known about its existence for thousands of years now, but it is impossible to study Kabbalah with it because Abraham did not mean to write a study book for

those in our world and explain how to develop the sensation of the upper-spiritual world. His purpose was not to teach the attainment of the upper world, but only to mark out a few principal laws that he discovered about the spiritual world.

However, Abraham the Patriarch used drawings, explanations and charts to describe the various interconnections between our world and the spiritual world, and demonstrate how the spiritual world operates, where the spiritual forces come from and how they clothe the bodies of this world. It explains how each body receives a special force from above, which determines what will happen to it in our world, and what will finally become of it, i.e. where humanity will come to under the influence of the upper forces.

The Book of Creation was written in a different way than the book *The Angel Raziel*. It is comprised of chapters (called *Mishnivot*), and its language is better organized. Abraham writes in it about the structure of the spiritual world, about the ten *Sefirot*, *Partzufim*, and management systems, how the upper force (the light) descends, how it is balanced and collected, and how the collective soul is divided to individual souls and the order of their descent.

He writes about relationships between the bodies in this world, under the influence of the souls that clothed them. The book is interesting but very far from us. For today's souls, the book can only serve as a learning aid because of its great power, I would even say – heat.

The property that characterizes Abraham is called *Hesed* (benevolence). Abraham was known for his hospitality to anyone. His book gives humanity his power of *Hesed*, which allowed the following generation to develop and aspire for spiritual attainment. But the generation that followed Abraham demanded a new revelation, which resulted in the emergence of new Kabbalists.

The next significant composition after the Book of Creation and *The Angel Raziel*, is the book of Zohar.

There were many Kabbalists between Abraham the Patriarch and the Zohar. The greatest of them was Moses. Moses was known for being different than other Kabbalists in that alongside the revelation that he obtained, he was ordered to publicize it to the whole of mankind, write about it and establish learning centers. That did not happen with previous Kabbalists. Since then and until today, all the Kabbalists form study groups around them.

Moses had 70 disciples, and Yehoshua Ben Nun (Joshua, the son of Nun) was the one who inherited him. Moses did more than research the upper world. He dealt with the practical realization of his spiritual attainment in our world, such as the exodus from Egypt. With the wisdom he acquired, and the upper forces he received from above, he was able to bring the people of Israel out of exile.

He brought his people to the border between Jordan and Israel, and from there he could not go on with them because his soul was not the one that had to conquer the land of Israel in action.

His task was to deliver the people of Israel out of Egypt and write a book, with which any man could 'conquer' the upper world, and exit Egypt in the spirit, i.e. stop worshiping idols, objects, the sun and other false gods. He wanted to enable them to obtain the situation of entrance to the spiritual land of Israel – called the world of *Atzilut* – a world of eternity and wholeness. It is a situation that one attains inwardly, beyond the boundaries of time and space. The method Moses brought in his book is called Torah, from the word *Ohr* (light). It contains instructions on how to use the light in order to enter the spiritual world, how to live for an eternal goal instead of the transient life we live in this world. With this book, a person can uncover the entire picture of creation, though he may experience just a tiny fraction of it. He can calculate correctly and attain the desired outcome, build his life toward the final goal, the one Moses wanted to attain. That is what a person who

studies by the method that Moses develops gradually comes to.

Moses' method, resulting from the Torah, allows anyone living on earth to attain Moses' degree, meaning exit this world with his feelings and enter the upper world, the entire creation. The Hebrew root of the name Moses is the word *Moshe*, which means pulling out, out of this world.

Moses, the Torah and the Language of the Branches

The Torah is a historic tale about the exodus of the people of Israel from Egypt. But in fact, it unfolds man's exit from a state of corporeal lowness, called Egypt, to his ascent to the state called The Land of Israel.

Moses, the author of the Torah, used a language named – The Language of the Branches. He used names of objects, feelings and actions of our world, but intended to point to objects in the spiritual world: supreme powers, secret forces, exits and entries of power, information and effects, including harmful ones. All that is portrayed as a historic tale about human development. In fact, human evolution corresponds to the Torah. The Torah describes a certain era in human development, but it actually refers to spiritual roots.

If we avoid looking at the Torah as historic events, we will notice the spiritual forces and everything that comes from the upper world to ours. Instead of flesh and blood figures such as Moses and Pharaoh, or animals and nations, we will see spiritual forces.

If we remove the outer shell from the Torah, we will see an entirely different picture, detached from this world. It will be a picture on a spiritual level. We will see the souls in it. Then, gradually we will come in contact with these forces, and use them for spiritual elevation

With the help of his seventy disciples, Moses composed a guide to spiritual ascent. He made several copies of it and taught it in groups that were called a "people." Jews have

no nationality, because a Jew is a definition of a human soul, whose goal in life is to attain spirituality, a reciprocal contact with the upper world.

The Jews are that group of people that back at the time of Abraham, adopted the concept of monotheism. After Abraham's demise, a group of people that believed in a single force of leadership was established, a force one could turn to. It could and must help man, because it created man, and waits for man to ask it for help.

The successors of Abraham called themselves Jews, because they were unique in the sense that they wanted unity with the Creator, adhesion with him. They were also called Hebrews; from the Hebrew word *Ivri*, i.e. one who crossed over from this world to the spiritual.

In the book of Torah, Moses develops a science for the attainment of contact with the upper world, but if we start reading in it, we will find it difficult, if not impossible to see anything deeper than 'family sagas' and history. We will not even be able to feel what is concealed in it, as Kabbalists tell us.

People search for all kinds of codes in the Torah, and find all the possible interconnections among its parts. Indeed the parts of the Torah are connected in an infinite number of connections, because each part is connected to all other parts. The number of the letters, the words, the verses and the phrases were calculated, and lately there was a fantastic work of calculation, studying the inner structure of all types of letters and parts of letters. However, that still gives man nothing. It doesn't teach us what stands behind each symbol, each dot, the shape of the letters and their combinations.

The Torah was written as one word without any spaces. Only afterwards, that word was divided into words and the words to letters and the letters to parts of letters. In the end they arrived at the point and the line that extends from it. A black point on white background symbolizes the source of the light, meaning the light that emanates from the point. If it descends from the upper force, from the Creator

to the creature, it is a vertical line; if the force is ascribed to the entire creation, it is a horizontal line.

As a rule, this is all the information that we get from the Creator. All the possible combinations between dots and lines depend on those two signs, sent to us from the Creator:

- A. The vertical line – a personal sign sent to man by the Creator.
- B. The horizontal line – a general sign sent to mankind by the Creator.
- C. All the situations in between.

All the signs combined created the code for the relationship between God and mankind – and any moment things can appear different because at any moment the soul is in a different state.

A person who looks at the letters of the Torah, provided he has learned to read it correctly, can see his own past, present and future through the combinations and situations of the dots and lines. But in order to see these things, one needs a key. With it, he can read the Torah like a tour guide to the spiritual world, not like a historic episode. This key is found in the Zohar. This book interprets the Pentateuch and explains exactly what Moses meant by writing the Torah.

When one studies the five books of the Pentateuch through the eyes of the Zohar, he sees an entirely different thing than our world. He sees the upper world, the spiritual leadership of our world and the entire creation. That is why Kabbalists read those two books together.

Prior to the printing of the book of Zohar, Moses' students and followers, wrote basic interpretations to certain incidents in the Torah, over several hundred years, so that we understand what in fact Moses had written about. The first interpretation of the Torah is the Mishnah (from the word *Sheni*, *Shanah*, something that repeats itself). The Mishnah portrays all the spiritual laws as laws of this

world. It explains what one must do and what one must not. We know these explanations as *Mitzvot* (commandments, precepts), of Do (in English they're called Positive Precepts) or *Mitzvot* of Do Not Do (Negative Precepts).

Only Kabbalah can explain these actions. It explains that the most important thing is not the worldly act, but the aim in the spiritual world. What matters is what a person does with his internal intentions. That is precisely what the sages and the disciples of Moses tell us about.

The generation that followed in their footsteps is the generation of the Talmud. The sages of the Talmud explained what is the right way to keep the *Mitzvot* in each and every situation. But they understood that it was not about the mechanical observation of *Mitzvot* in our world, but that through these *Mitzvot*, in their correct spiritual meaning, man studies the nature of our world and the spiritual world in the best way for him.

Though the Mishnah and the Talmud explain each spiritual law in detail, they are written in everyday language. Hence, he who has not the code for correct reading – the code for the book of Zohar – sees the Mishnah and the Talmud as recommendations for the right way to lead a religious orthodox way of life.

All great Kabbalists, meaning all those sages of the Mishnah (the Tanna'im) and the Talmud (the Amora'im) explained in their texts the system of creation, i.e. how we can best utilize its laws. They explained the reason that these forces come down to us, and how we can use them to always get a positive response, and ultimately become the vital and active part of creation.

When these forces come to us from above, and we react to them correctly, our responses climb up again and bring down to our world good results for everyone. This is the task of Kabbalah, also called the Wisdom of Kabbalah. The word Kabbalah comes from the word *Lekabel* (to receive), meaning to learn how to receive the abundance that comes to us from the upper forces correctly.

A person who begins to study Kabbalah can clearly see that the reason for all the pains and catastrophes we experience both on the personal level and the global one is that we do not interpret what happens around us correctly. Because of our benighted behaviour and wrong reaction, our situation and the consequences that return to us increasingly worsen.

Kabbalah is the most practical science. It renders man with the key to the leadership of the world. But in order for him to lead it, he must first study it. For that we need to know the general structure of the universe and its system of management, so that we know how to take an active part in it.

Rabbi Shimon Bar-Yochay (middle of the 2nd century A.C.)

Rabbi Shimon Bar-Yochay (Rashbi) as the author of the book of Zohar in the second century A.C. It is the most important book in Kabbalah and considered the primary and most fundamental textbook. Rashbi lived between the Talmudic period and that of the Zohar, and is regarded as a great researcher of our own nature and that of the upper world. He is also among the most important sages of the Talmud (his name is mentioned there some 4000 times). He was proficient in both the language of the Talmud and the language of Kabbalah. He used them to describe the upper system of management, how the events of the present and the future are made to happen there, all the innovations and transformations, and how they come down from there to our world, how they manifest themselves in clothing of this world.

The book of Zohar explains which are the actions with which we influence the rest of the world from here below. Rashbi was the first Kabbalist to describe the reactions that we get from above for our thoughts. He described how they operate in the upper world and thus affect the unfolding of future events that are to descend to us. The

Zohar is so important to us because it encircles all the possible circumstances throughout human history.

Before Rashby began to write the Zohar, he established around him a group of disciples, in a way that the soul of each disciple corresponded to a certain spiritual degree in the upper world. There were nine of them and he was the tenth. Their conjunction to one soul fully corresponded to the complete structure that exists in the spiritual world, called "*Esser Sefirot*" (Ten Sefirot).

Thus, although Rashby is the author of the book, it actually speaks of each and every one of the students, because each of them represents one of the attributes of the spiritual world. He built a sort of prism, through which the simple-upper light descends to our world, and divides to ten parts, which are then divided to ten inner *Sefirot*.

Thus, their story is in fact, a description of the way those spiritual properties come upon our world, how those ten forces lead the world, and how each person can utilize these forces for his own benefit and for others.

However, you will not be able to use them for your own benefit, if that implies harming others, and vice-versa, you cannot use it for others if by that you harm yourself. Everything in nature abides by the law of reciprocity and absolute harmony. If we think that we can take egoistic steps, it is only because we cannot see that entire picture that comes to us from above.

The forces that operate in favour of the collective as well as that of every individual are linked together and come from one source. Therefore, there can never be a situation where one will benefit at the expense of another. The book of Zohar teaches us how to use the spiritual powers correctly.

Rashby said he could not have written the book by himself. He was supposed to write the book for the last generations, and conceal it in the meantime, so that it would only be revealed in the 16th century. Therefore, in order to write this book in hiding, in such a way that the intermediary generations would pass by it, he used his

disciple Rabbi Abba. Rabbi Abba started writing the book while hearing-studying it from his teacher. But he wrote it in such a way that when one reads it, one perceives only the outermost layer of the book.

The more a person works on himself, the further he refines himself and rises spiritually. As he rises, he becomes better qualified to delve into the depth of the Zohar and actually feel what is written in it. He receives spiritual forces and becomes increasingly able to take an active part in the overall evolution.

Rabbi Abba did not write the book in Hebrew, as did Abraham and Moses. He wrote it in Aramaic, which was a language used in Mesopotamia (today's Iraq). The book also contains words in Greek and Latin that were prevalent at the time. However, that does not diminish the value of the book in any way. In writing this way, the author wanted to hide the inner part of the book, wrapping it in an unappealing package.

In order to write the Zohar, Rabbi Shimon Bar-Yochay hid in a cave in the northern part of Israel (the Idra Raba) with his son Rabbi Eleazar. They sat in a cave for thirteen years, feeding – as the Midrash has it – on carobs and water from a nearby spring. Their clothes were torn, and in order to stay covered during the study, they buried themselves in sand. During the day, while inside the sand, they studied and examined everything that was written afterwards in the book of Zohar.

When the thirteen years had passed, Rabbi Shimon went out of the cave with his son, and gathered ten disciples around him. He raised them spiritually, each according to his soul, thus building a collective spiritual vessel, in which they felt the structure of the upper world, the highest root of our existence.

When the book was finally written, Rabbi Shimon passed away and was buried in Miron, not far from where the book was written. His son is buried next to him, and his other disciples are also buried nearby.

The book was concealed while Rabbi Shimon was still alive; right after the writing was completed. The reason for that is that humanity as a whole, and especially the Jewish people, were not at the spiritual degree that would allow them proper use of the book of Zohar, for a spiritual purpose and for the best of all mankind.

The Torah, Moses' book, speaks only of spiritual worlds as well. It is so well spread throughout the world precisely because it is written in such a way that the entire nation can read it, and every one can understand it even in his corporeal level, and adhere to what it says.

But Moses referred to adhering to spiritual laws. He did it so that one, who kept them, would direct the entire illumination of the universe on himself in the best possible way. Because of the coded and 'simple' way the Torah was written ('simple' because when one reads it, one thinks that it is simple and clear), the Torah didn't have to be concealed like the Zohar, and could remain out in the open, not having to be handed over secretly from one Kabbalist to another.

Rabbi Shimon ordered the Zohar buried in his lifetime. In fact, he both wrote it and concealed it. Today, many parts of the Zohar are still missing. Five or six hundred years later, the book was found by chance: A Kabbalist asked one of his students to go get some food from the market. The student brought him something wrapped in paper. The Kabbalist opened it and was astonished to see that the wrapping was an ancient manuscript.

The Kabbalist began to study it and saw that it lead to the secrets of creation. He immediately sent his students back to the market. They began to burrow in every pile of litter and take all the pages they could find. They ended up with a very large amount. They had collected more than 2700 pieces of paper that an Arab merchant brought there. The Arab merchant, who had come to the land of Israel after a camel ride in the area of the rivers of Euphrates and Tigris found these pieces and thought to use them in order to

wrap his spices with. Thus the pieces of the ancient book of Zohar were put together again.

The Kabbalist Moshe De Leon was the first to publish the Zohar in the thirteenth century in Spain. It contained not only commentaries on the Torah, but commentaries on other books as well, such as the books of the prophets, and Kabbalistic explanations to the Mishnah and the Talmud. Therefore, what we now refer to as the Zohar, is only a part of the original book. It is not a large book today, containing approximately three hundred pages of text, and about twenty times smaller than the original size. That means that there is a huge amount of information still missing. However, it is not so great a loss, because since then new Kabbalists came. They told us about everything that happens in the two worlds, and how the upper world affects our own, building today and tomorrow.

Except for the interpretation to Moses' five books of the Pentateuch, almost nothing remained of these interpretations. The Zohar we now have contains only a handful of the commentaries on the other books. However, that does not diminish its value in any way, because even in its present form, it remains a key by which we can open the gates to the spiritual world.

After Rabbi Moshe De Leon, the Zohar was concealed again, for hundreds of years, until the late middle ages, the time of the holy Ari. There were other Kabbalah books written during that time besides the Zohar.

The Ari (1534-1572)

In the 16th century, the time of Middle Ages and barbarianism, a child was born in Jerusalem. Later in his life he received the name the Holy Ari. He absorbed the entire Kabbalistic knowledge since the First Man, processed it and phrased in such a way that all the generations following him, could receive their spiritual nourishment from his books.

The Ari was born in Jerusalem and later on moved to Egypt. His father passed away at an early age and he moved to live with his uncle. At 35 he came to Zephath (name of an ancient city that was home to many Kabbalists). He taught in a school he had arranged for his disciples for 18 months before his death. His first disciple was Chaim Vital, who was 28 at the time. Chaim Vital wrote everything he'd heard during that time, and what he'd written comprised the twenty volumes of the writings of the Ari. The Ari passed away at the age of thirty-six. He left his work to Chaim Vital and to no one else. He was the only one permitted to practice Kabbalah after the demise of the Ari, and publish the writings of his teacher.

What distinguishes the Ari is not only that his soul was a descendant of the souls of giant Kabbalists, but also that it came precisely at the time when the general level of the souls was such that demanded spiritual evolution.

The Ari received the book of Zohar in the 16th century. He taught with all the Kabbalistic sources that preceded him. Later on, these sources were published in one book, called The Tree of Life. It is a textbook that teaches about the way to the spiritual world, explaining how we can rise and attain perfection and eternity.

In each generation, the same souls that existed in previous generations come down to ours. They are clothed in new bodies, evolve, become more sensitive and more receptive to sublime and complex spiritual knowledge. Thus, people who lived thousands of years ago had the same souls as our own, but are more developed today, bringing technological and spiritual progress to our world.

Any progress in mankind comes as a result of the rising of the souls to a higher degree, after having gained experience in previous lives. Each soul that comes to our world begins its life with the experiences it had accumulated in the previous life. Hence, the soul goes through a process of accumulating knowledge, spiritual attainments and worldly sensations, leaving it with

memories we call *Reshimot* (reminiscence). This way, it gathers and stores experiences in its memory.

Of all the souls that came down to our world in previous generations, only a few wished to attain the spiritual worlds. However, in our time, many of them already do. Today, a five – year - old child is much smarter than we were in the previous generation. It is much easier for him to absorb new information and live it, because he is born with the preparation for absorbing this information. Hence, each new piece of data is completely natural for him.

Kabbalah books tend to be revealed and concealed intermittently. They can be hidden for several generations, reappear, and then be lost again. It happens because this way humanity goes through certain corrections. Generally speaking, these books exist throughout the history of mankind, in order to correct humanity and assure its development. All these books will be known to everyone in the future. The Zohar and the books of the prophets state that in the end of days, the entire mankind will use these books as manuals, manuals for the attainment of the upper worlds. Using them, it will attain a happy, eternal and complete life.

Souls of great Kabbalists go through special cycles. They do not appear in our world in every generation, but like the books, only on special ones. The soul of the first man incarnated later on in Abraham the Patriarch, in Moses, and in Rabbi Shimon Bar-Yochay, in the Ari and in our days, it came in the body of rabbi Yehuda Ashlag. Such a soul comes only on special times, when it is meant to influence and correct the entire human race.

The first phase of the evolution of the souls ended with the Ari. That was a phase of unconscious evolution by a simple beastly existence. Europe was then still in the middle ages, a time of barbarianism and savagery.

The appearance of the Ari brought with it a new era of human development. Souls that awaken a desire for spirituality and knowledge of the upper world began to

descend and clothe bodies of our world. Hence, the time of the Middle Ages was over and the Renaissance began. It was a time of evolution, leading to the industrial revolution.

The Ari was given permission from above to renew the system that existed back in the days of the First Man, and change it from a system for unique, individual souls, to one that is suitable for the masses, to a large number of souls that evolved previously in this world, and were now ready for spiritual ascent.

The Ari wrote some twenty other books in addition to the Tree of Life. They are very difficult to understand, but today these books are the basis for the entire method of Kabbalah. In those books, he describes the laws of creation as a clear scientific system. That is the difference between his books and the Zohar. His books can serve as textbooks for study. The primary part of his books is divided in eight parts, called "Eight Gates." Each gate describes a certain topic in Kabbalah in a clear scientific manner. He explains the laws of the upper world, how man influences these laws and the reincarnations.

All the books of the Ari are written in a new and completely different approach. He was guided by the evolution of the souls of his time. Many Kabbalists all over the world relied on his work, especially in Eastern Europe, The Ukraine, White Russia and Poland.

Many were drawn to Kabbalah. A mass movement that is not Kabbalistic, called Hasidut was established on the basis of it. Those are people who were drawn to connection with the upper spiritual world. They began to see that there is a sublime goal to their lives while living still in this world.

Studying the books of the Ari raises man beyond the level of our world. In the introductions to his books, the Ari stated that anyone who feels a desire for the spiritual world could study his books. Before the Ari, the ability to study Kabbalah was different than after him: a special soul of a Kabbalist would descend and as if by grace from

above, the right book for the generation would appear. But since the time of the Ari, anyone with any kind of desire for spirituality can study his books of Kabbalah. It is enough for us to study the books of the Ari in order to exit to the upper worlds.

We have already stated that in every generation the same souls return, clothed in new bodies and retain their previous experiences. Therefore, each generation is wiser than its former, and aspires for something higher.

During the time of the Ari, the general evolution of the souls was such, that the souls had a desire for spiritual elevation, and not for a mere ordinary life on the level of this world. That was the reason for the beginning of the Renaissance and the industrial revolution.

In spirituality, this process is expressed by the appearance of the desire to find the origin of life, in search for the answer to the question: "What is the meaning of my life?" From the time of the Ari onward, that question begins to ripen in the souls that descend. It begins to concern people and make them search for the origin of life. The research ends in the study of the upper world, from which we come, though we cannot actually feel and understand it. The Ari took the entire wisdom of Kabbalah from the time of the First Man and created an entirely new system, suited for souls that wanted to rise by themselves.

Before the Ari, the souls that came to this world were divided into two kinds: the first - the beastly kind. Those consisted of exist, multiply, and preserve the human race in this world. The second kind consisted of souls of Kabbalists. Those were independently occupied with studying the spiritual world.

Since the time of the Ari, the souls that descend to our world can no longer settle for the beastly sustenance of this world. They have come to such an evolution, that a great many of them want to rise to the spiritual world.

Before the Ari, there was never a situation where a soul that was still immersed in beastly desires, suddenly began to want to rise and evolve spiritually, because only a few

had such special souls that evolved to become Kabbalists. The evolution of the souls of people began in the time of the Ari.

Now the souls are acquiring desires for independent spiritual ascent. That is why they need a method to help them come out to the spiritual world. The Ari was the first to establish a method that allows anyone to come out to the spiritual world. Because of that, we regard him as the most important Kabbalist. In the introduction to his book, he writes that since the establishment of his method, any person wishing to study Kabbalah can do so. Thus, through this science, any willing person can attain the purpose of his creation regardless of his age, sex or nationality.

After the Ari many began to open up to Kabbalah. Hundreds of people-souls began to rise independently to spirituality in order to break through to the spiritual world. Indeed, the last phase of human development begins with the Ari. Starting from the 16th century, souls embark on a new spiritual birth, attaining complete exit to the spiritual world while still clothed in their corporeal bodies.

This prosperous time continued until approximately the 1920s'. Without the method of the Ari, the spiritual world would have been unreachable to such a large number of souls. The prosperity was especially noticeable in Eastern Europe, where many Kabbalists emerged, establishing many movements in Judaism.

The Ari had his own group of disciples, but before his death, he permitted the study to only one of them – Chaim Vital. Chaim Vital began his studies with the Ari at a very early age, and studied with him for only 18 months, until the death of the Ari. But the words of the Ari that Chaim Vital had written were enough to fill up entire cabinets.

Some of the texts were buried with the Ari, some were hidden in a box with relatives of the Ari, and Chaim Vital himself began to work on another part. Thus, gradually, the books began the printing process.

Shmuel Vital, Chaim Vital's son, carried on the work of his father. His son, Chaim Vital's grandson, continued after him, publishing the books of the Ari. The Ari's grave was opened some three generations after his demise and the rest of his scriptures were dug out. They were composed into the Eight Gates, the primary texts of the Ari.

Thus we see, that even the followers of the Ari were not in possession of all his compositions. Even Chaim Vital did not have the sufficient knowledge to comprise a comprehensive and concise method, suitable for every soul that descends to this world, despite the tremendous efforts he made to preserve those texts for us.

Rabbi Yehuda Ashlag, Baal Hasulam (1885-1954)

In the end, neither the Zohar, nor the writings of the Ari were intended for a systematic study of the Kabbalah. Although the Kabbalah is indeed a science, before the 20th century there never was a real textbook. In order to fill in the gaps, Rabbi Yehuda Ashlag, the great Kabbalist who lived in Jerusalem since 1922 until his death in 1954, wrote a commentary on the Zohar and the texts of the Ari. He evolved while writing the commentaries, and published his primary work, *The Study of the Ten Sefirot (Talmud Eser Sefirot)*, considered the predominant study book of our time.

It is only in our days that the great Kabbalist, Rabbi Yehuda Ashlag established the comprehensive and concise method suitable for all souls that descend to this world. Rabbi Yehuda Ashlag was born in Warsaw in 1885 and came to Jerusalem in 1922. He was appointed the rabbi of one of the neighbourhoods in Jerusalem, and began to write his composition, *The Study of the Ten Sefirot*. He gave his composition this name, because the spiritual world and this world, the souls in the upper worlds and indeed the entire universe, are all comprised of ten *Sefirot*.

This textbook consists of six volumes, containing more than two thousand pages. It includes everything that Kabbalists have written since the dawn of time, i.e. the writings of the First Man, Abraham the Patriarch, Moses, Rabbi Shimon Bar-Yochay and the holy Ari. This book displays Kabbalah in a concise manner, fit for study. Thus, we have with us today everything needed to learn how creation was made, how it comes down to us and how we can influence it from below all the way to the highest world, to have the future we'd like to have. This is why today Kabbalists study only the books of Rabbi Yehuda Ashlag.

When we learn from The Study of the Ten *Sefirot* under the right conditions, meaning in the right way and under the right guidance, the upper world opens. There is a special approach to the material in the book, and a special key that explains how to read the text, to make it open correctly. When a person studies like that, he begins to feel the universe, to see and feel in every sense what exists beyond the range of that sense, because his senses are corporeal and limited, and can perceive nothing beyond their scope.

Rabbi Yehuda Ashlag, called Baal Hasulam, writes in the introduction to the Study of the Ten *Sefirot*, that thanks to the permission to write the book that he received from above, anyone can attain the highest point of evolution of his soul in our world, anyone can attain equivalence of form with the upper force, i.e. the Creator. We can attain the highest spiritual situations while living in this world, because the body no longer stands as a barrier between one and one's soul. It doesn't matter if one's soul is clothed in a body or not, because one can freely move from world to world, exist in all the worlds simultaneously, in a state of eternity and perfection. Then, one becomes timeless, motionless, and spaceless.

Baal Hasulam writes that using his method all these situations are attainable; he writes that his method is suitable for everyone without exception. Besides the Study

of the Ten *Sefirot*, he also wrote a commentary on the Zohar, and the writings of the Ari. Baal Hasulam writes about himself, that he is a reincarnation of a soul that starts with the First Man, continues through Abraham the Patriarch, Moses, Rabbi Shimon Bar-Yochay, the Ari and finally him. Because of that he could take the compositions of these Kabbalists, process and present them to us in way that suits our generation.

Although Baal Hasulam lived in our generation, what happened to his writings is much the same as what happened with the Zohar and the writings of the Ari: some of his writings were concealed and are only now being published. I too have many manuscripts of Baal Hasulam that my students and I prepare for publication. They are manuscripts that I received as spiritual inheritance from my rabbi, Baruch Ahslag.

Rabbi Baruch Ashlag – Rabash – (1907-1991)

Rabbi Baruch Ahslag was the next phase in the evolution of Kabbalah after his father, Rabbi Yehuda Ashlag. Baruch Ashlag was the eldest son of Yehuda Ashlag. Born in Poland in 1907, he came with his father to Israel at the age of 15. He always worked simple jobs: construction worker, road works, a shoemaker, or a clerk. He was never ashamed to do any work. He treated it as necessity for survival in this world, and nothing more. He was offered quite a few high offices, but never accepted any of them. He was very knowledgeable in Torah and Talmud, but he never served as a rabbi. His spent his entire life following in the footsteps of his father and advancing in the study of Kabbalah. When his father passed away, Baruch Ashlag took his place and his disciples and continued his work. He published the Zohar with his father's commentaries as well as several other books.

I came to him in 1979. I had already been in search of a teacher for four years when I came to Rabbi Baruch Ashlag. I was studying by myself and with all kinds of

'Kabbalists'. I went a long way knowing I needed to study Kabbalah, but not knowing who could teach me. I knew this was the place for me from the first lesson with Rabbi Ashlag. I remained with him for twelve years, until his death. When he died I was there at his bedside.

Rabbi Baruch Ashlag followed in the footsteps of his father. He wrote five books of articles, called *Shlavey Hasulam* (The Rungs of the Ladder), where he successfully expressed all the inner situations of a person who is on the way for the attainment of the upper world. He studied all the possible situations, every step and movement that a person makes on the way, explained how to exit to the spiritual world, and how to feel and live in it. He constructed a system for the attainment of the upper world for the individual, something that previous Kabbalists did not do. The uniqueness of his articles is especially significant for those who want to attain the spiritual world. Without them, it is impossible to even imagine an exit to the spiritual world.

He also left us a manuscript of sermons he had heard from his father, which he called *Shamati* (I Heard). Using these articles, one can define one's situation, its characteristics and how to continue the spiritual ascent in that situation. The book is the basis for all the situations in the spiritual worlds and their many combinations, which affect the soul of one who aspires to attain them.

The works of Rabbi Baruch Ashlag are essential to us, and to anyone who wishes to open himself to the spiritual world. After the death of Rabbi Ashlag, a group was established, carrying his name – Bnei Baruch (The Sons of Baruch) – that continues to study in the way he paved.

Kabbalists About Kabbalah – The Vessel to Save Humanity

“It’s been thoroughly clarified, that the Torah too has its internality and its externality, as does the whole world. Therefore, he who delves in the Torah also has those two degrees. And upon increasing his toil in the internality of the Torah and its secrets, to that extent he makes the virtue of the internality of the world, which is Israel; rise ever higher over the externality of it, meaning the Nations of the World. And all the nations will recognize and admit to the ascendancy of Israel over them” (Rabbi Yehuda Ashlag: Introduction to the book of Zohar, item 69).

“Indeed, if we aim our hearts to answer but one very famous question, I am sure that all the doubts will vanish from the horizon, and you will look unto their place, and they will not be: it is the angry question, asked by all, being: What is the meaning of our lives? Meaning, these years of our lives, which cost us so heavily, and the plenitude of torments that we suffer in order to complete it to its fullest, who is it that enjoys them? Or to be precise, whom do I delight? In earnest, historians have already grown tired of contemplating it, and all the more so in our generation, not one person wishes to even consider it. However, the question still stands, as bitter and assertive as ever, for it sometimes meets us uninvited, pecks at our mind and humiliates us to the ground, before we find the famous scheme, and carry on with the currents of life as always” (Rabbi Yehuda Ashlag (Baal Hasualm) “Introduction to the Study of the Ten Sefirot, item 2.

“While the orthodoxy continues to insist solely on Gmarah and Mishnah, rejecting the Agada, the Kabbalah and the research... it impoverishes itself, and all the means that it applies to defend itself, without adopting the real potion of life, i.e. the internal light of the Torah, will not help. It will be filled with anger... for the obvious and tangible that is

apparent in Torah and Mitzvot alone, can never, under any circumstances bring one to one's goal, in any generation, and all the more so in ours. It is possible only alongside the expansion of the many spiritual roots" (Rabbi Abraham Yitzhak HaCohen Cook, Igrot 2).

"Upon studying this composition, one awakens the power of the souls and those righteous people, along with the force of Moses... for when they practice it, they renew the renewed light that was renewed upon writing this composition, and divinity shines and illuminates from that light as it did when it was innovated, and all who study it, reawaken the benefit and that former light that Rabbi Shimon Bar-Yochay and his associates had uncovered upon making the composition" (Ohr Yakar, Gate 1, item 5).

"The study of the corrections of the holy Zohar... purifies the body and the soul, and has the virtue of bringing redemption soon in our days" (Matte Efraim).

"...When one delves in this wisdom, mentioning the names of the lights and the vessels, related to his soul, they right away illuminate him to a certain degree. However, they illuminate him without dressing in the internality of his soul, since he doesn't have the vessels needed to receive them. Indeed, the illumination one receives time and again, when studying, draws to him grace from above, imparting him with a bounty of sanctity and purity, which greatly furthers one toward one's perfection" (Rabbi Yehuda Ashlag (Baal Hasualm) "Introduction to the Study of the Ten Sefirot, item 155).

"When one as much as reads the words... what is it like? It is like a sick person who drinks a therapeutic potion that helps although one is not proficient in the wisdom of medicine" (Remez, part 3, page 2).

“Thus you see that in spiritual matters the authority of the collective is overturned, and the law of “Taking after the (developed) Individual” is applied. For it is plain to see, that the developed and the educated in every society, are always a small minority. It therefore turns out that the success and spiritual well-being of society is bottled and sealed in the hands of a few.

Therefore the collective is obliged to watch meticulously the opinion of the few that they will not perish from the world. For they must know for sure, with absolute certainty, that the more developed and true opinions, are never in the hands of the collective in authority, but rather in the hands of the weakest, that is to say, in the hands of an indistinguishable minority. For every wisdom and everything that is precious, comes into the world in small quantities. Therefore we are cautioned to preserve the opinions of each individual, because of the collective’s inability to tell wrong from right amongst them” (Rabbi Yehuda Ashlag, The Freedom).

“All the great Kabbalists cry out unanimously, that as long as they remove the secrets from the Torah and do not practice its secrets, they destroy the world...” (Rabbi Abraham Yitzhak HaCohen Cook, Igrot 2).

“Do have strength my soul-mate to shine the light of the wisdom of the hidden in the world. The time has come now, for every one to know that the salvation of Israel and the entire world depends but on the appearance of the wisdom of the hidden light of the Torah in a clear tone. And the hidden will also raise the revealed to its feet” (Rabbi Abraham Yitzhak HaCohen Cook, Igrot 2).

“I have seen it written that the prohibition from above to refrain from open study in the wisdom of truth, was only for a limited period, until the end of 1490, but from then on the prohibition has been lifted and permission was granted to study the Zohar. Since 1540 it has been a great

Mitzva (very good deed) for the masses to study in public, old and young... and that is because the Messiah will come because of that and not because of any other reason. Therefore, we must not be negligent” (Introduction to *Ohr HaChama*).

“This revelation will not be, but through the study of the Torah. But the redemption depends primarily on the study of the Kabbalah” (the Ga’on from Vilna).

“Alas, these people, who make the spirit of Messiah vanish from the world, so as never to return, make the Torah dry, without the moist of mind and knowledge, for they confine themselves to the practical part of the Torah, and do not wish to try and understand the wisdom of the Kabbalah, to know and educate themselves in the secrets and the reason behind the Torah and the precepts. Alas, they cause by their deeds the poverty, the ruin and the robbery, the looting, the killings and destruction in the world” (Rabbi Yehuda Ashlag: Introduction to the book of Zohar, item 70).

Appendix B – From the Writings of Baal Hasualm

Internality and Externality

An excerpt from the Introduction to the Zohar (Baal Hasulam, items 66-71).

“66) Bear in mind, that everything has internality and externality. Israel, the descendants of Abraham, Isaac and Jacob, is generally considered the internality of the world, and the seventy nations are considered its externality. Within Israel also, there is internality, which are the wholehearted worshipers of the Lord, and externality, who do not devote themselves entirely to the work of God. And among the nations of the world as well there are internal parts, which are the Righteous of the Nations, and an external part, which are the rude and the destructive among them.

And also within the worshipers of the Lord that are within Israel, there is internality, which are those who are endowed with the comprehension of the soul of the internality of the Torah and its secrets, and externality, which are those who merely observe the actual part of the Torah. And in every man from Israel there is internality, which is the Israel within him, being the point in the heart, and externality, which is the Nations of the World within him, being the body itself. But even the Nations of the World within him are regarded proselytes, because by cleaving to his internality, they become like proselytes from the Nations of the World, who cleave to the whole of Israel

67) When a man from Israel enhances and dignifies his internality, which is the Israel in him, over his externality, being the Nations of the World in him, meaning that he dedicates the majority of his time and efforts to enhance and exalt his internality, for the good of his soul, and a minor effort, the mere necessity, to sustain his Nations of the World, meaning his bodily needs, as it says (Avot 1) - “make your Torah permanent and your labor transient,” by

that he makes - in the internality and externality of the world - the Sons of Israel soar upwards and the Nations of the World, which are the general externality, recognize and acknowledge the value of the Sons of Israel.

And if, God forbid, the contrary occurs, that a man from Israel enhances and regards his externality, which is the Nations of the World in him, higher than the Israel in him - as it says (Deuteronomy 28) "The stranger that is in the midst of thee," the externality in him will soar upwards, and you, that is the internality, the Israel in you, will plunge deep down. That causes the externality of the world in general, which are the Nations of the World, to soar ever higher and overcome Israel, degrading them to the ground, and the Sons of Israel, the internality of the world, to plunge, God forbid, deep down.

68) Do not wonder, that a single person will trigger with his action, a descent or an ascent to the whole world. For it is an unbending law, that the general and the particular are as equal as two drops in a pond. And all that is customary in the general is customary in the particular as well. Moreover, the particulars compose everything that is in the general. For the general cannot come to be, but after the particulars have been revealed, according to the quantity and quality of the particulars. Evidently, the act of a particular, according to its value, raises or declines the whole. That will clarify the words of the Zohar, that through the study of the Zohar and the Wisdom of Truth, they will be redeemed from exile, into complete deliverance. But what is really the connection between the study of the Zohar and the deliverance of Israel from amongst the nations?

69) It's been thoroughly clarified, that the Torah too has its internality and its externality, as does the whole world. Therefore, he who delves in the Torah also has those two degrees. And upon increasing his toil in the internality of the Torah and its secrets, to that extent he

makes the virtue of the internality of the world, which is Israel; rise ever higher over the externality of it, meaning the Nations of the World. And all the nations will recognize and admit to the ascendancy of Israel over them, until the words - “And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord (Isaiah 14, 2)” “Thus says the Lord God, Behold, I will lift up my hand to the nations, and set up my standard to the peoples: and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders (Isaiah 49, 22)” - finally come true.

But if, God forbid, the contrary occurs, that the man from Israel degrades the virtue of the internality of the Torah and its secrets, dealing with the customs of our souls and their degrees, and also in the part of the reasoning of the mitzvot (precepts), with regard to the virtue of the externality of the Torah, that deals solely with the practical part alone, and even if he dedicates some time to the internality of the Torah, but just a little of his time, when it is neither night nor day, as though it were, God forbid, redundant, by that he causes degradation and decline of the internality of the world, which are the Sons of Israel, and enhances the domination of the externality of the world - meaning the Nations of the World - over them, and they shall humiliate and disgrace the Sons of Israel, and regard Israel as redundant, as though the world has not a need for, God forbid.

And furthermore, by that they make even the externality of the world overcome its internality. For the worst of the Nations of the World, which destruct and damage it, mount higher over the internality of them, which are the Nations of the World, and then they cause the ruin and the heinous slaughter our generation witnessed, may God protect us from now on.

Thus you see that the redemption of Israel and indeed its rise depends upon the study of the Zohar and the internality of the Torah. And vice versa, all the ruin and

decline of the Sons of Israel, is a result of their abandoning of the internality of the Torah, degrading it and turning it to something seemingly redundant, God forbid.

70) The correction of the Zohar says (correction 40): “Awaken and rise for the Divine Presence, for your heart is empty, without the wisdom to know and to attain it, although it is within you.” And the secret of it is, as it says: that a voice pounds within the heart of each and every one of Israel, to pray for the rising of the Divine Presence, which is the assembly of the souls of Israel. But the Divine Presence says, I have no strength to pick myself up from the dust, for all the flesh is but hay. They are all like hay eating beasts. Meaning that they perform the precepts mindlessly, just like beasts, and all its grace is as the flower of the field, all the good deeds they do, it is for them they do it.

That means that in the good deeds that they perform, they do not mean to please their maker, but only to please themselves. And even the best of them, who have dedicated all their time to the Torah, did not do it, but for the benefit of their own body, lacking the desired aim, to please their maker.

It is said about the generation of that time: “a spirit leaves so as never to return, that is the spirit of the Messiah, the one who should deliver Israel from exile and from trouble to complete redemption, to fulfill the words: for the earth shall be full of the knowledge of the Lord. That spirit left and alights not in the world.”

Alas, these people, who make the spirit of Messiah vanish from the world, so as never to return, make the Torah dry, without the moist of mind and knowledge, for they confine themselves to the practical part of the Torah, and do not wish to try and understand the wisdom of the Kabbalah, to know and educate themselves in the secrets and the reason behind the Torah and the precepts. Alas, they cause by their deeds the poverty, the ruin and the

robbery, the looting, the killings and destruction in the world.

71) And the reason for that is, as we've said, that since all those who delve in the Torah, depreciate their own internality, and the Torah's internality, leaving it as though it were redundant in the world, and studying it only at a time that is neither day nor night. And they are like blind men searching the wall, causing by that the proliferation of their own externality, meaning the benefit of their own body, and they regard the externality of the Torah as higher than its internality - thus causing the expansion of each external aspect in the world over its internal parts, each according to its own essence.

Because the externality of the whole of Israel, meaning the Nations of the World among them, intensifies and revokes the internality of the whole of Israel, which are the Greats of the Torah. And the externality within the Nations of the World too, which are the destructors among them, intensifies and revokes the internality among them, which are the Righteous of the World. And the externality of the whole world, being the Nations of the World, intensifies and revokes the Sons of Israel, which are the internality of it.

In such a generation, all destructors of the Nations of the World raise their heads and wish primarily to destroy and kill the Sons of Israel, as it says: (Yebamot 63) "No calamity comes to the world but for Israel," as it says in the above corrections, that they cause poverty and ruin and robbery and killings in the whole world.

And since, through our many faults, we've witnessed the aforesaid in the corrections, and not only that, but the calamity struck at the very best of us, as it says: (Baba Kama 60) "And it does not start, but from the righteous." And of all the glory Israel had had in the countries of Poland and Lithuania etc. there remains but the remnants in our holy land. Now it is upon us relics, to correct that dreadful wrong. And each of us remainders, will take upon

himself, heart and soul, to intensify from this day forth, the internality of the Torah, and give it its worthy place, above the externality of the Torah.

Then, each will be awarded with the intensification of his own internality, meaning the Israel in him, which is the needs of the soul over the aspect of his own externality, being the Nations of the World in him, which are the needs of the body. And that force will come to the whole of the people of Israel, until the peoples of the world within us recognize the virtue of the Greats of Israel over them, and listen and obey them. And also the internality of the Nations of the World, which are the Righteous of the World, will overcome their externality and subdue them, which are the destructors. And the internality of the world too, which are Israel, shall rise with all the praise and virtue, over the externality of the world, which are the nations. Then, all the Nations of the World will recognize and admit to the ascendancy of Israel over them.

And they shall carry out the words: “And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord (Isaiah 14, 2).” And also: “and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders (Isaiah 49, 22).” And that is as the Zohar says: “That through this composition, which is the book of Zohar, they will be freed from exile with mercy (Nasah 124).” Amen, may it be so.”

Question: How can one identify in one’s own people, or in the world around, which parts are internal and which are external?

Answer: The nations of the world in man are attributes, desires (vessels) that are forbidden for use until the end of correction. But work is permitted with desires called “Israel.” Israel are vessels or attributes characterized by their desire to give, to bestow. The Gentiles are the vessels with the egoistic desires that want only to receive. After

the correction of all of man's attributes, all his vessels, both 'Israel' and the 'Gentiles' will come together and unite, and man will feel the Creator completely. But until the attainment of that situation, the correction lies on the shoulders of the corporeal people of Israel, the representative of the spiritual Israel in this world. Israel should correct themselves before anyone else. Thus, to the extent that we correct ourselves, we will also promote the nations of the world toward their own correction.

Question: How do you define 'internal' and 'external'?

Answer: It depends on what a person does and what he studies. If he is occupied with improving his desires in order to satisfy them with all sorts of pleasures, then he is called a Gentile. If a person wants to improve his attributes in order to be like the Creator, then he is called a Jew, or Israel, from the Hebrew words *Yashar El* (straight to God).

A person is born with only a desire to please himself. But he should obtain the opposite, i.e. the desire to resemble the attributes of the Creator. We do not build this desire, which is the complete opposite to the natural desire, from a neutral point, but from the complete opposite desire. It grows on top of that initial egoistic desire we are born with.

Man's natural need to satisfy himself is a necessary foundation and probably the most beneficial for the attainment of the goal. To be precise, it is the desire to attain it yourself, to take an active part and continue to receive, but in a different sense, in the sense that you want to do it, only if by that you delight the giver. At the end of the equalizing process, called the End of Correction, the vessel-soul, named Malchut of the Infinite, wants only to attain adhesion with the Creator and thus equalize with the power of the Creator to give.

Because of that a person must go through these situations that created in him the real desire to give, the actual vessel

for the upper light, and the need to resemble the attributes of the Creator. That law controls everyone in the level of still, vegetative, animate and speaking – man's degree.

The more developed a creature is, the more intensely he feels the force that compels him to resemble the Creator. That is why man suffers more than all creations. And among the various degrees of man, the people of Israel suffer most. And within Israel, the ones in the innermost degree, because the power that pulls us toward it, begins its extension from the innermost point in creation, from the closest desires to the attributes of bestowal, of giving. As the light grows farther from the center, also called the End of Correction, its affect weakens as it reaches the outer layers.

The light of correction shines from the center of creation. The response of the vessel to the light depends on the state of the vessel. If the corrections are performed willingly, it is a sign that a person is on the 'Path of Torah.' If they are performed coercively, against the will of the Creator and the will of the creature, the pains do not diminish, but increase and intensify in order to make man hate the source of the pain, i.e. his own evil inclination.

Because man is only the desire to enjoy, the only way to influence him is to make him feel a need, a deficit, the sensation of the absence of something desired for the egoism, which we call pain.

Question: Why does the inner vessel, which more corrected, feel greater pain, isn't it less egoistic than the outer vessel?

Answer: The reason is that the inner vessel is closer to correction and the outer vessel is farther from it. In any case, both vessels are still not corrected. But the desire of the inner vessel, i.e. Israel is less egoistic, which is why Israel is a small nation.

The vessels of the gentiles are far greater than those of Israel. Despite that, the rest of the nations feel less desire

than Israel, because their vessels are still not fully apparent. The vessel only becomes apparent to the point that it can be corrected. But when the desire does appear in them, they immediately begin to hate Israel. Even nations that never had any contact with Israel begin to hate us, because the gentiles must make Israel be concerned with corrections. Only when the degree of Israel is corrected in the world will it be possible to add the 'nations of the world' to the correction, and thus produce the collective and complete correction.

This is the special connection between Israel and the nations of the world. Israel must be careful from the nations of the world, because when Israel does not perform the necessary corrections, the nations become eager to destroy it. In fact, Israel's task in the world is to fill up the vessels of the nations of the world, and there is no need for such vessels if they do not carry out their task. That is why Rabbi Yehuda Ashlag, Baal Hasulam, warns that we, the people of Israel, must hurry and start doing what we've been assigned to do. That assignment can only be done through the wisdom of Kabbalah, for Kabbalah is the method for bringing every thing to its correction. There is no other method and this method is therefore unavoidable.

The correction begins with the finest souls, the least egoistic ones, which can be corrected faster, which are Israel. The correction is man's alone. It relates to his individual soul, and no other person is of consequence here. A person comes to this world for this one purpose, i.e. to correct his soul. That is the only thing he should concern himself with, for that he is born, and all other concerns are of secondary importance.

Question: If the nation of Israel is concerned with corrections, will the hatred increase toward it, or decrease?

Answer: If every one from Israel is concerned with facing his inner enemies, the external enemies will disappear. It is the inside that creates the outside.

The outside depends entirely on the inside, just as the lower one (lower degree) depends on its upper one (upper degree). The lower degree is created by the upper one and receives its sustenance from it. By the same token, the behavior of the nations of the world is a consequence of our own behavior.

Change the spirit within you and you will see how things outside you change. This is how you determine your future events. Doesn't this ability obligate us?

Question: What power or influence should Kabbalists activate in order to bring the world to the good path of correction, or at least make the people of Israel change its attitude to its mission?

Answer: The degree of still should follow the majority. We must take into consideration what the public can handle. That should set the standard for the demands of the public and the limits of the possible influence on it. The collective has its own natural limits; it keeps its precepts and conducts.

But in spirituality you must follow the individual. In spiritual evolution it is the individual who decides, through his soul, what to do and how. He determines the connection between himself and the Creator, and his approach to the other parts of life. We must awaken ourselves, not only to change the physical state of the world, to bring peace and happiness, but act toward the spiritual goal in order to bring every thing to the end of its correction.

Question: Should every one advance to the end of correction by himself, according the root of his soul, or should the entire nation be involved in that?

Answer: According to what we learn from the writings of Baal Hasulam, masses of people should partake in that. He speaks of a process of mass-correction, of many souls that should participate in the correction. It is not a coincidence that two hundred years ago, the Creator divided the Israeli nation to religious and secular, where one part continues to observe Torah and *Mitzvot* because it is brought up this way, and another becomes liberated from it. Each part has its own task. Every thing comes down from above, from the upper guidance. Those two parts must coexist. There would be nothing left of the secular section if the religious hadn't kept tradition.

Question: Will the obstructions increase as Israel advances in the correction, as these are not obstructions, but help that comes in the form of obstructions?

Answer: The ups and downs happen only to individuals, only inside those souls that experience their individual process of correction. The connection with the Creator is a private one. One's only freedom of choice is in choosing his group, the environment from which he absorbs his way in life, but it is still each person's individual choice.

Generally speaking, corrected souls tend to add souls - desires that haven't been corrected - to them, but only to the extent that it can promote the general end of correction. It is called "An illumination for the gentiles." Israel adds the 'gentiles' to themselves and together they rise with a collective bonding called *Hitkalelut* (inclusion, mixture).

In any case, one's private spiritual progress is different than that of the collective. For the individual, the correction is performed through personal ascents and descents, whereas for the collective, it is done by connecting with the individual. The nations of the world feel the deficit in their progress, they feel dependent on

Israel, but they only need Israel for the first corrections. Afterwards, they will rely on themselves for correction.

The most important thing about the study is what it is done for. One can study Kabbalah for luck, to soothe oneself, and attain confidence and peace of mind. But one can study because one feels that one simply must correct one's 'vessels', correct the situation. It is a tremendous difference in approach. In this approach, one cannot go alone; one must have the right spiritual guidance.

In his book *Pri Hacham* (Fruit of Wisdom) page 63, Baal Hasulam writes that everyone must attain the degree of Moses; every one must return to the root of his soul. This is demanded of every person. Today, we are in a situation that we must perform active corrections in our society. In the past, only special souls attained correction. They were hidden Kabbalists, but the correction was not necessary for all the nations of the world.

Baal Hasulam writes that while the people of Israel did not return to its land, it had no commitment to match itself to this land. The nations of Israel was brought back to the land of Israel precisely so that it would correct itself, to attain the spiritual degree called the Land of Israel.

Once the Creator has brought us back to this land, willingly or unwillingly, we, the entire nation, must match ourselves to the spiritual attributes of this land. While we are physically on the soil of the Land of Israel, we must also obtain the inner degree, the spiritual Land of Israel. Otherwise, we have no right to live in the Land of Israel; the inner and outer degrees will mismatch and the balance broken.

We were in that situation once before, but every time the people of Israel was no longer equal to the spiritual people of Israel, meaning a people that thrives solely on the Land of Israel (i.e. the pure desire for the Creator) we were expelled from our land. Now we have returned, the land of Israel was given to us from above, but we still haven't received it, we are not yet worthy of it.

If we do not receive it willingly, we will not be expelled as we have been in the past, but this land will force us to correct and match its spiritual degree through horrible torments.

Today, the task of Kabbalists is to try and circulate the necessity for correction to the entire Israeli nation, in any way possible; to create a method that fits everyone, publish books and qualify teachers. There is a lot of work to be done, but even a single thought about correction, even a shred of a thought creates immense positive changes in the country and prevents terrible pains.

Israel – *Yashar El*

By the Sulam commentary on the Zohar (Lech Lecha, Pg 68, items 183-185)

183) Come and see: when Israel was in the holy land, every thing was properly erected. The *Kisse* (throne), which is the *Nukva*, was complete over them, meaning that there was a full *Kisse* for the upper Israel and they were working the work of God, meaning they raised MAN and split the *Avirim* of the world, and the work ascended to its place above in ZON, and caused them to mate. For the land is corrected for work but for Israel alone. Therefore, the other nations stayed away from the land, and did not govern it, as they do now, for they were feeding but on the extract, meaning the bounty that Israel extracted through their work, that completed the nations of the world as well. But the majority of the bounty went to Israel, and the nations received only an extract of the bounty. Therefore, the government was for Israel.

Explanation: When a person yearns for the Creator he is then called “Israel,” from the words *Yashar El* (Straight to God). At that time, his desires and attributes are in the *Eretz Kdosha* (Holy Land). The word *Eretz* (land) comes from the word *Ratzon* (desire, yearning) and the word *Kdusha* (holiness) comes from the word *Mukdash* (dedicated). Thus, *Eretz Kdosha* is a desire that is dedicated for the Creator alone.

And what is *Eretz Israel* (the Land of Israel)? When a person yearns for connection with the Creator, and for that alone, he is in the Land of Israel in his emotions, and then everything is corrected in its right place. Light is extended from above, and unlimited bounty that fills every desire, every soul and every creature. The entire creation is then in a state of wholeness and complete rest, because Israel have risen all their desires to the Creator, i.e. their desires

to work for him, and the Creator responded by granting their wishes.

The land of Israel can be corrected and bear fruit only when the people of Israel dwell in it and no other nation. In this situation, the rest of the nations stay away from the desire and the ability to govern it. The reason for that is that the rest of the nations cannot live off its fruit, i.e. the abundance that comes from above as a result of Israel's work for the Creator. The light, the bounty, extends to the rest of the nations of the world as well, but it is extended primarily on Israel, and because of that, the people of Israel govern the Land of Israel.

184) And if you say: but we see how the kings of the nations ruled even when the temple was erect in the world. Come and see: in the first temple, before Israel defiled the land, the nations of the world did not govern so, but were fed on the extract, and from this extract was their dominion then. And therefore, their dominion was not so strong, because Israel sinned and defiled the land, then they seemingly rejected divinity from its place, and brought it closer to another place, and then the rest of the nations ruled, because they were given the permission to rule.

Explanation: If another force had governed Israel, the force of the nations of the world, their dominion would have been only partial, and that force would only receive the extract of the spiritual bounty that comes from above. It would govern only according to the amount of light that it received. For this reason, the nations of the world would not have a strong government in the land of Israel. But afterwards, when Israel sinned and defiled the Land of Israel, i.e. the direct desire for the Creator, at that time they drove divinity - the presence of the Creator - away, and other nations came as a result. The removal of the light, meaning the inspiration of the Creator, from the Land of Israel enabled them to govern the Land of Israel.

185) Come and see: The Land of Israel, not another appointee rules it but the Lord alone. And when Israel sinned and was burning incense for other gods inside the land, divinity was seemingly rejected from its place, because they were pulling and burning incense for other gods, to bond with divinity, and then they were given the dominion. The incense makes the connection bond, and thus they sucked from divinity and were given the dominion from it, and then the rest of the nations ruled, and the prophets were canceled. And all these upper degrees did not rule the land.

Explanation: In the Land of Israel, i.e. in the desire for the Creator, the Creator alone can rule. But when Israel sins and burns incense to other gods, meaning raise other desires above the desire for the Creator, when they do not believe in the uniqueness of the Creator and think that there are other forces that rule the world, then the sensation of the Creator – divinity – drifts away from them, and other forces govern in its place, meaning forces that receive their power from the Creator.

The Horn of the Messiah

By Baal Hasulam

Know, that the children of Israel will not be redeemed but only after the wisdom of the hidden shall be revealed in great measures, as it is written in the Zohar: "In that composition Israel is redeemed from exile." For at that time there is hope for redemption, that the writing of the Zohar, which commenced in the days of Rashby was at the time of the appearance of Bar Cochva, about which Rabbi Akiva, the rabbi of Rashby, said "...there shall step forth a star out of Jacob..." and after the ruin of Beitar was the great hope. Because of that Rashby permitted himself and revealed the wisdom of the hidden, meaning his books, the Zohar and the *Tikkunim*. But he did so with great care, for he did not permit the writing of his words but to Rabbi Abba, who was able to reveal with a secret, so that the sages of the children of Israel alone would understand the matters, but the wise among the nations will not understand, for fear lest the wicked will know how to serve their lord. Because of that, as soon as they saw that the time was still too soon for the redemption of Israel they concealed it, which was at the time of Rabbi Saborai, because we find many issues in the Zohar that were written in the time of Rabbi Saborai. It was indeed the will of God that it should be revealed, and hence it found its way unto the widow of Rabbi Moshe DeLeon, who inherited the manuscript from her husband, and he apparently did not confide in her at all about the prohibition to reveal, and by chance she sold it. Indeed, to this day it has caused much ruin amongst the house of Israel, for the above reasons. However, there is no evil without good, and hence, this government that the nations obtained by stealing the secrets of Torah, invoked such a mighty thrust for the development of sanctity, that I believe we are in a generation standing at the very threshold of redemption. If we only know how to circulate

the wisdom of the hidden in the masses, because except for the simple reason of “He hast swallowed down riches, and he shall vomit them up again,” for by that it shall be apparent to all which is holy and which is not, and the difference between the essence of the nucleus and the upper shell that all the wise men of the world have pealed from, for the camps of Israel that have denied the Torah shall certainly return to the Lord and to his work. And there is yet another reason for it: we have proof that redemption must be made early, for all the nations of the world will thank the Torah of Israel, as it is written, “And the earth shall be full of the knowledge” such as in the exodus from Egypt, that there was a prior must that Pharaoh too would thank the Lord of truth and his commandments, and will permit them to leave. Hence it is written that each and every one of the nations would hold a Jewish man and lead him to the holy land. And it is not enough that they will be able to exit themselves, but you must understand whence the nations of the world would come by such a mind and wish. Know that it is the circulation of the true wisdom, for they would vividly see a true God and a true law.

And the circulation of the wisdom in the masses is called a horn, much like the horn whose voice travels a great distance, so the wisdom will spread in the entire world. And even the nations will listen and admit that there is divine wisdom amongst Israel. And that role was said about Elijah the prophet, that the disclosure of the secrets of Torah, is always referred to by the name: The disclosure of Elijah. As our sages said, it will be laid to rest until Elijah comes and the Tishbite would answer questions and problems. Therefore they said that three days (which is a famous hint) before the coming of the Messiah, Elijah shall walk upon the summit of the mountains and blow a great horn etc. and you shall understand that the horn is nothing but the divulcation of the wisdom of the hidden in the masses, which is a

necessary precondition that must be before the complete redemption.

And to that will testify the books that have already been written in this wisdom, that matters that stand at the top of the world, were spread about for all to see like a gown, which is a true testimony, that we are at the dawn of redemption, and the great horn has already blown, if not in the distance, for it is still in feeble sound, for that is the way of the horn, that its voice increases. And who else like me knows that I am not worthy of being but a messenger and a writer for the divulgence of such secrets, much less to comprehend the root of them. And why did the Lord do so to me? It is only because the generation is worthy. It is the last generation, standing at the threshold of complete salvation and it is therefore worthy of the commencement of the hearing of the horn of the Messiah, which is the revelation of the secrets, as explained above.