**Kabbalah Convention in Vilnius "From Chaos to Harmony"**

**Lesson 1: From Chaos to Harmony**

1. The world of the modern person is a world of chaos. This is because we perceive reality through our “corrupted” properties. We perceive the world as chaotic, governed by disintegrated laws. We lack the understanding of the causes and results of happenings, and most especially the understanding of human nature.
2. The laws of the spiritual system are the laws of harmony, which is their common trait. The Wisdom of Kabbalah explains the world as it is, without the distortion generated by our egoistic perception of reality. We attain the upper world according to the degree of connection between us, above our corruption; by the measure of our connection into one body, with complete mutual reliance, through observing the law of Arvut. Our freedom of choice and our only way in which to affect the system is the measure of connection between us. We are entering the phase of “the last generation”  -  the complete connection between broken wills.

**מקורות לשיעור 1:**

**1) Baal Hasulam, Introduction to the Book of Zohar, Item 20**The Creator’s desired goal for the Creations He had created is to bestow upon His creatures, so they would know His truthfulness and greatness, and receive all the

**2) Baal Hasulam, The Teaching of Kabbalah and its Essence**All the conducts of Creation, in all of its manifestations, are completely pre-arranged. Only by aligning with its end-goal will humanity be develop and improve its qualities, as if ascending the rungs of a ladder, until each one will be able to sense the Creator just as he senses his friend.

**3) Baal HaSulam, Introduction to TES, Item 42**The divergence of our qualities from those of the Creator is the source of all of our suffering. This distance brings about our lack of understanding in regards to the Creator’s providence over us. And because we cannot understand His providence, we may act against His will and by so doing we invoke all of the suffering. That’s why understanding of His Providence is the key to happiness.

**4) Ramchal, 138 Openings of Chochma, Opening 30**The essence of The Wisdom of Kabbalah is only to know the guidance of the Upper Will’s providence; why the Creator created all the creatures, what He wants from them and how their development will be finalized.

**5) Baal Hasulam, The Essence of the Wisdom of Kabbalah**The science of Kabbalah details the sequence of roots, which hang down by way of cause and consequence, working according to fixed, determined rules, interweaving to a single, exalted goal described as “the revelation of the Creator to His creatures in this world.”

**6) Baal Hasulam, Introduction to the Book of Zohar , Item 14**There are three states to the souls:

The First State is their presence in Ein Sof, in the Thought of Creation, where they already have the future form of the End of Correction.
The Second State is their presence in the six thousand years, where the body and soul are separated into two systems and are given the work through the Surrounding Light (Torah and Mitzvot), in order to invert their intention to receive into the intention to bestow upon the Creator, to bestow in order to bestow, to the attribute of the soul.
The Third State is the end of correction, coinciding with the revival of the dead (the ego) of the bodies (the desires), where the correction of the bodies in bestowal in order to bestow is affected, and the attainment of the form of “pure” bestowal. Then they become worthy of receiving all the delights inherent to the thought of Creation, namely, full adhesion and equivalence of form with the Creator.

**7) Baal Hasulam, Peace in the World**The attribute of “singularity” which we possess was given to us by the Creator, who is the single root of all creation. But when this attribute of singularity unites with our narrow egoism, its actions become destructive, and it becomes the source of all of the world’s disasters. The whole difference between people is the way in which they use their attribute of singularity, but in any case, each one aspires to exploit everyone for his own selfish benefit by any means possible, without taking into any consideration that he is going to build himself on the ruin of his friend.

**8) Baal Hasulam, The Nation**The term “Egoism” in Kabbalah does not refer to the original, natural egoism, but rather to the
“narrow egoism”, since the original egoism is self love, which is a positive force that helps the individual (the beastly inclination) to persist. This egoism is not the enemy of the altruistic force, even though it does not serve its interests. However, as we employ this egoism, it develops into hatred, the exploitation of others for one’s own benefit, deceit, theft and murder. This narrow egoism is at odds with the love of others, and it is the negative force which is destructive to society.

**9) Baal Hasulam, Peace in the World**

Everything that exists in the world, from the most beneficial to the most harmful, has a right to exist. It is forbidden to eradicate any phenomena from the world, but rather to the contrary  -  it is laid upon us to correct it, so that it comes to resemble the Creator.

**10) Baal Hasulam, The Peace**The wrong actions which people are accustomed to performing are the causes for the correct actions of the future, and every good state is a result of the bad state which preceded it. Thus, the values of good and bad should not be set according to the state itself, but according to the measure by which this state advances us towards the goal.

By the standard of the "law of development", the sin is the cause for the birth of the corrected state. And the duration of each state is exactly the duration necessary for recognizing the evil inherent in it, such that it will be impossible to remain in it any longer, but instead to connect, to destroy it and to move on to a better state.

**11) Baal Hasulam, Introduction to the Book of Zohar, Item 19**The desire of each one to receive only for his own benefit is the source of all the suffering and illness. And all the agonies in our world are but to open our eyes, to prompt us to revoke the evil egoism of our body and assume the complete form of the will to bestow.

**12) Rabbi Nachman of Breslov, Likutei Halachot, The Blessings of Rav Kook and Personal Blessings, Halacha 4**The foundation of existence is the unification wherein all differences connect together. And it mainly depends upon the person, who is the foundation of creation. Upon him everything depends. Therefore, “love thy friend as thyself” is the greatest rule in Kabbalah, enabling integration, in unity and peace, and it is the main component in the sustainment and correction of reality. And this is attained when people of different opinions unite together.

**13) Baal Hasulam, Peace in the World**Humanity has already come to such a degree of development that the whole world is becoming a single society and where each one must care for the whole world’s benefit, because by so doing he secures his existence through all of humanity.

**14) Baal Hasulam, The Peace**Nature, like a skillful judge, punishes us for our transgressions according to our development. Hence, to the extent that humankind develops, the torments also multiply.
And besides the blows we suffer today, we must also consider the drawn sword for the future and understand that nature will ultimately compel us all to observe its laws to their full extent.

**15) Baal Hasulam, Peace in the World**There are two forces which develop us:
One is the authority of Heaven, which is sure to turn anything harmful to something useful, but according to nature’s plan, which is to say, by a slow and painful path. This involves the “evolving object” suffering torments under the “press of development,” a press that carves its way ruthlessly.

The second is the “authority of the earth,” control over this development which is attained by people who have appropriated nature’s law of development.  This control frees one from the chains of time, enabling him to hasten his correction and by so doing, to attain the final degree of his development.

**16) Rabash, Vol. 1, Art. 1, part 1 (1984) The Purpose of Society - 1**

We have gathered here to establish a society for all who wish to follow the path and method of Baal HaSulam, the way by which to climb the degrees of man, and not remain as a beast… where each of us follows the spirit of bestowing upon the Creator. And to achieve bestowal upon the Creator, we must begin with bestowal upon man, which is called “love of others.”

Thus, on the one hand, each person should feel lowly, and on the other hand, we should be proud that the Creator has given us the chance to be in a society where each of us has but a single goal: for the Creator to be revealed and dwelling amongst us.