**Morning Lesson January 12, 2021 Transcription is made from simultaneous translation which leaves possibility for error**

***Ibur* [conception] and birth  - Selected Excerpts from the Sources, #7**

**1. Rav’s Introduction**:

Yes, that's our topic. First of all, *Ibur* (conception) for birth, we have time to get to there. We learned that all of the creation is made from the evil inclination being created where the Creator created something that is opposite Him and against the good side of bestowal and love, the qualities of the Creator, He created the opposite forms to Him of reception and hatred, rejection and all those things which are opposite to love. By this He gives the creature the first nature, which the created being is born with. He feels himself existing by that in his will to receive, his egoistic will to receive. Wanting only for himself to the extent where he only understands himself just like a baby that is born, he doesn't feel the others. He just truly is directed into himself and feels only what's inside of him. Later, he starts to identify physically somewhat his environment and expands his circle in feeling it more and more and that's how he enters this world and develops by his ego more and more. Of course, he wants to conquer the whole world, to feel everything and acquire everything as much as he's capable.

Eventually, a person dies and still half his lust remains in his hands, still wanting. People go usually to a bigger circle as the whole will to receive that's in them will develop in them until they feel that there is something outside of their will to receive. That's how a person feels it that I have a will to receive, which I feel as the world that I want to grasp, that I want to feel I own, it's my world, and other than I also start to feel that there's something outside of this world, some kind of control. I don't yet feel this control but something that attracts me, that I want to attain, that I want to feel that, I want to grasp, to perceive. That's already considered the beginning of the inclination towards the Creator and this is how we advance toward the attainment of the Creator by not knowing and knowing what we want but we want to attain, to feel, perceive and against that as the Creator appears, we feel in our lives how we are missing information details, how we can't get along with the states that are before us meaning, there are such results of the appearance of the Creator outside of our circle from afar but it's nevertheless, already bothering us with our lives.

We need to progress with this in such a way in us, it's called evolution or development, but it's actually all in order to bring us to the boundaries of our inner egoistic circle and to understand that we are incorporated in it, that we are dependent on it, and that we need to emerge out of it if we want to understand all together what the secret of life is, who manages our lives, what we live for, and that's how we come to the wisdom of Kabbalah, which helps us emerge out of this egoistic circle, which we were born and developed in, and to begin to feel the second force, the force of the Creator, the upper force. To help us with this, those who have attained this already, who have attained the Creator, they write for us and help us in all kinds of ways whether it's through their books or they come as our teachers and in this way through them we can advance.

How to exit above our circle can be done only under the condition that we restrict our circle. Meaning, that we can diminish our will to receive, yes, meaning, I have a certain circle and I make it smaller and then in that void, that place that I freed up, that I don't want to control with my ego any longer, the will to bestow can enter from the Creator, which is around me. Then it turns out that the more I restrict my control of my reality thus, I can give the upper force room to enter and rule me in my circle all the way to the point where the Creator controls all my thoughts and desires within my entire circle, and by that I come to His complete revelation. Therefore, all our work is the extent in which we can diminish, restrict ourselves and give the Creator the ability to enter into my range, my space. That's the whole wisdom of Kabbalah, how to receive the Creator, how to restrict oneself and how to receive Him, until the Creator fills all my desires all my thoughts and I will completely be all the quality of the Creator and I will be adhered to Him in everything.

Hence, each time I feel that the ego bothers me, it's a sign that this ego is awakening and telling me that it is willing or ready for me to take care of it, for me to stop controlling it, this desire, and want the Creator to control it instead. This way, I constantly sort my moments in life, who dwells in my life, me or the Creator? The I, the will to receive or the Creator, the desire to bestow, the desire to receive or the desire to bestow towards whom am I checking this? Towards myself and towards my group, my society, because there I can really see in action how much less I'm controlling and giving up of myself and then the Creator enters in place of that, and I can see that He dwells in my attitude towards the friends and thus, I advance in a practical manner.

Therefore, each time in my lifetime, I'm actually happy with the disturbances like Baal HaSulam writes, that I'm happy with the wicked that have been revealed. Why? Because if they are revealed that they were there before too, but prior to that they weren't felt so that I could take care of them. Now I see that they are in me, meaning, they're seemingly demanding, they're telling me, all these disturbances, they're telling me you need to take care of us. Take care of what? You need to stop controlling and ruling us and then instead of your rule, the rule of the Creator will enter. That’s what we need to do all together. Here all our work needs to be paid attention to.

When I wake up in the morning, I wake up in the middle of the day from all kinds of things that I'm doing, I am reminded of something, I'm constantly reminded that I want to locate an egoistic desire awakening in me, what do I think of myself, the world, the friends? Where can I diminish it in order to give the Creator a place to enter even more and even more and even more until I will discover that the Creator is truly in me, not in ways that I still can't identify because they're so light and seemingly dissipated, but that those forms should be more clear. I will already be able to feel them in my senses and notice them in my intellect.

Therefore, each time these disturbances come to me especially in the group as I am not connected enough to them that I'm happy that I caught those disturbances, that they exist, and then I make all my efforts and all my prayers towards the Creator, to help me be connected to the friends above all the disturbances, as it's written, love will cover all crimes. The crimes are there, also in me, also the friends completely are filled with crimes, but that's not important to us. What's important to us is to cover them with love. To the extent in which these negative influences will be between us, I'm more disclosed, more powerful, more meaningful, thus, I can without destroying them, without touching them but rather only covering them with love. That's it.

That's why the main thing is to be silent. I don't do anything. I don't fix anyone, I just cover. I cover all the disturbances, all the crimes, all the problems that are revealed, I cover them with a blanket of love. That’s it. This is how we advance. That's why I don't wait for my ego to be done with it, rather, let it grow and be more revealed and I will cover it more and more with love and then love will cover all crimes. That is what I can do and specifically by that, I bring contentment through the friends to the Creator. I have no possibility of showing bestowal or love to the Creator unless I cover with an attitude of love towards Him, all the crimes, all the thoughts and desires that awaken in order to disconnect me from Him, from the Creator. I wake up in the morning and in the middle of the day, I catch myself, that I didn't think, I don't want, know what? I always have this work in which I can cover all these disturbances with love, and advance this way.

2. S. (14:29) When I come to this state where the Creator is controlling my will to receive, is this the same as being partners with Him?

R. Certainly, by that the Creator is inviting me to be a partner with Him.

S. Where do I feel like I have any control? Don’t at some point I feel like I have to have control also with the Creator, we're partners?

R. Your control is in the fact that upon all the disturbances you invite the force of correction to cover these disturbances with joy and love connection against that disturbance and then you neutralize the disturbance and then we will learn how to use the disturbance in the opposite where you increase through the disturbance, the giving. Just like we talked about in the *Partzuf* in the coarseness of the *Partzuf* depends on this work with reflected light that the more coarse the Partzuf is in a greater desire it can perform and project more reflected light and do greater spiritual work.

3. S. (16:15) It's not clear to me, first of all I wanted to thank you for these great and incredible words and it's not clear to me what do we need to restrict control over? What do we need to keep under control?

R. You need to depict yourself in a state in which you exist in the world and in this entire world that you can depict to yourself only one force exists, an upper force. There's none else besides Him. If it seems to you like there are other forces other than none else besides Him, other than the upper force then you need to correct yourself so that you will identify and see only this force. That is the main thing.

What's bothering you? What's bothering you is your perception as it seems to you that there are many other forces that are operating in reality other than the Creator. That, you need to correct in your perception because the entire world is your perception, that's how you feel it so it's not that you are imagining an imaginary world but rather it seems to you like there are other forces operating in the world other than the one force. You need to locate in each and every state. This is what we're talking about all together. To the extent in which you - every single moment - correct the reality that operates in every part of reality as only one force: the Creator, the good that does good, by that you're correcting your perception and coming to identification with him. To help you do this the upper force, the Creator created the evil inclination, the opposite force to himself and you are completely in this evil inclination. It is called evil because it depicts to you that in the world something other than the force of good that does good exists, other than the Creator. So all our work is in restricting this foreign force, this evil force and in its place bring the good force: the good that does good, the upper force.

**Excerpt #7 (19:45 - 22:16) reads twice**

4. S. If you can give an example for how to cover the desire with love?

R. Very simple sometimes it happens to you that you fight with your friends or if you're married with your wife, we have such things that happened to us in life and you see that each can be somewhat correct, right? And you can't come to a decision but rather we cover it with love meaning it could be that you're right it could be that he's right, the main thing is let's keep the connection between us. If we start to enter a little more into the quarrel, we will separate from each other and that's it. This is considered that love will cover all crimes. There's nothing you can do with the evil information, you can do anything with the good inclination, they both exist. For what do I need to be involved in the middle in order to cover the bad with the good as I want to bring the control of the Creator upon all of reality, word doesn't seem to me that he is in control. It's like I am completing the lack of control of the Creator in all of reality. This is something that we know how to cover in our life covering one thing with the other. It's a special correction. It's not that you're coming and you're deciding this over that but rather you keep the one and you cover it with the other.

5. S. (24:35) In your book on the Rabash you write that he appreciated himself in relation to the Creator, therefore his sensation was on nothing, on dust and ashes. How do you reach that level of annulment and hold on to it?

R. This will only happen if you ask for the Creator to help you and not in any other way and with the help of the friends. Only under the condition that you pray to the Creator and ask the friends.

6. S. (25;38) In the excerpt where he writes there's a detaining force that doesn't allow a person to fall off from the work and keeps him in Ibur, conception. What does that mean?

R. Just like a fetus that's developing in his mother's womb he cannot develop outside the boundaries of the womb. This is the place that's meant for his development. It's just like in a woman, there's a special place where the embryo, the fetus develops and from there he's born so we too - as we are still prior to spiritual birth - then we are in such a framework, which is called this world. In this world we depict to ourselves all that we have here, the still, vegetative, animal and the speaking, life, death, all that we have here. This is all still existing under this closed framework which is even before we enter Ibur, conception. We enter Ibur, conception, gestation, when we can give up my “I” and nullify myself somewhat. If I can give up and concede then already in that place that I nullify myself there with the force of bestowal the force of Creator can enter and that's considered the initial, the first spiritual cell. Then another cell, the second one, a third one, there's three days of conception of the seed and other things that we will learn. What am I trying to say? To the extent that you can, from your will to receive, make a place that is empty from your control beyond your control of your will to receive, there you let the Creator enter and control, rule. In such a way slowly, slowly you're arranging in you an area in which the Creator controls and that's called a spiritual embryo.

S. How do I create this place?

R. By wanting to restrict your egoistic desire and not wanting to have control of it.

S. I need, for example, to prefer the friends’ desires?

R. Yes, of course correct.

S. And this womb that holds me, it's in the boundaries of this world?

R. No, no, no that's not important. The main thing is to stop sustaining our control over what you have there and bring the Creator’s control instead to the extent that you will be devoted to Him in another way belong to Him coming to that extent you are annulling your ego and then instead of in order to receive, there this desire, these qualities become in order to bestow to the Creator. You feel that you belong to Him and by that you want to join Him that you're adhered to Him.

S. If I prefer my friends’ desires over my desires, that means the Creator starts to take control over us?

R. That's not yet but that's already on the way. Yes, you continue with that and then you will start to feel that the Creator enters inside those desires and then you will feel that you are inclined towards Him. You will start to feel what He is and where He is and where you are and how you come closer and further from Him. This is not so far from us. We can all now come to this feeling in which there is no Creator in my midst and there is and there isn't and there is.

S. That needs to be done all day, the scrutiny?

R. All day and all night.

7. S. (31:09) In relation to this excerpt, it said that there are two forces, there is the detaining force and the designing force and it gives the definitions for the attaining force. This feeling that no one else was privileged.

R. That I didn't say, I didn't say such things as you just said right now.

S. But it's written in the passage about the detaining force. But my question is when do we use the detaining force, in what moments? In this process of *Ibur*.

R. I don't understand exactly what you're saying, and I don't think we should enter it anymore because it will just bring forth confusion. Let's be the way we started for the time being. Other than you, I have many other students that I have to think about also and I would recommend for you not to make one step forward. Be in the state that were talking about where I feel myself, my “I”, my ego, I feel how I can restrict it like some circle that I'm in the center of the circle, I can diminish my control of it and I want in place, in that restricted place that I have constructed, that is where I want the Creator to enter the control of the Creator. Let's depict it that way for the time being.

8. S. (33:04) What will force me to ultimately want to cover with love when desires come to me, what will necessitate me to avoid them?

R. That's the desire to want to come closer to the Creator - that point in the heart - in me. That's the part of the next world, the Godly part, that it's called and I do want to come to a state of being adhered to Him, to reveal Him. In other words, to give Him control of me, to restrict myself another desire, another part, to restrict in me so that the Creator will enter and control, rule. That's what I want. Those are my actions.

9. S. (34:11) Which vessel we are filling when we establish this conception? Where will this feeling move us in our spiritual path?

R. The vessel is my egoistic will to receive and I through the friends try somewhat to move it to restrict it, to feel that I can desire, give up some desire that I use, but for the Creator to reign there. To simply pass to Him the reigns to control there or in other words for Him to enter into me with that same desire. That is what here I'm trying to do.

10. S. (35:14) In the excerpt Rabash writes the person needs to be happy with his share in regards to people who are not chosen by the Creator to walk this path and it is called the detaining force. The question is how to be happy?

R. I thank the Creator for bringing me closer to this work. I appreciate this work and even though it's difficult and takes all my attention and my life, my nerves and everything but I feel that there's nothing more important than that which a person can emotionally rise from the feeling of this world, to the feeling of the spiritual world. That's why I'm in this. That’s how is

11. S. (36:24) With all sorts of negative thoughts and desires and feelings towards the friends awakened in me I need to transfer the control to the Creator right?

R. Yes.

S. Then what's supposed to happen with them, what does it mean that the control has moved to Him?

R. Then you'll start to feel the Creator, the desires of the Creator, the thoughts of the Creator in place of your egoistic desires, that’s where they are. That's how you'll constantly replace this with that, this with that, meaning you'll give Him control of those desires of yours.

12. S. (37:14) How to allow the contrasts, on the one hand you need to restrict the will to receive to make room for the friends and the Creator but in the beginning of the lesson we talked about not restricting the will to receive but covering it with love.

R. We're not restricting the desire itself, we're just restricting our ego which is controlling the desire. Let's say I had from all of my desires, I had a kilo of desire that my ego is controlling someone in there. I've restricted the control of the ego over the desire. The desire remains and upon it I bring the control of the Creator. That is all that happens. I replace one control over the other. Where the will to receive controls, I want the Creator to control the desire to bestow and love.

13. S. (38:33) During the day there are states where you suddenly feel removed from the friends and first you are thankful to the Creator but then you ask Him to bring him closer. Is there some restriction here, building that space you talked about?

R. Try and see this will all happen from experience. I can't explain anything to you in words if you don't have against that, some inner depiction of that. Try to locate it and then we will talk and we will have an understanding of what we're talking about okay?

14. S. (39:23) Sometimes the disturbances come to a person and start pushing him away from the friends, all kinds of disregard or distractions. Sometimes he notices that it pushes him away but it doesn't hurt him, he's aware that he's being pushed away but it's not painful for him. What can a person do in that state?

R. He needs to incorporate more with the friends and then through envy, lust and honor he will feel these disturbances in his will to receive standing out with more sharper.

S. But if it doesn't bother him then how will he even approach integration?

R. Will it bother him? No, he has to enter forcefully into that connection with his friends and then through the envy, lust than honor that will enter in that connection between them, he will see that everything that the will to receive has bothers from envy, from honor, from lust, from hatred from all those qualities in the egoistic desire will start locating these things depicting them and realizing that he has to get rid of them because they are bringing him unpleasant feelings. Start working that way with the friends and then you will see. Everything is clarified there.

15. S. (41:00) Can you explain how to bring the Creator's control over my desire?

R. Think all the time that He is controlling and operating and also your will to receive and all your egoistic spots, the most egoistic of all, also come from Him and are under His control.

**Excerpt #8 Rabash (41:43 - 44:14) reads twice**

16. R. Meaning the main part of our work is how we start to use the vessels of bestowal acquiring the vessels of bestowal to think in the way of bestowal. In the way of bestowal is considered that the Creator in me becomes more important, more close, greater than me. Then I think about Him. How to do something for Him, how to bring Him contentment and so on. The extent in which state holds thoughts and desires in me and I'm in that. That's the main thing. Therefore, all my work and as much as I pass my desire from myself, from attention to myself to attention to the Creator, wanting to depict Him, identify Him where He is and so on and that's how we advance. What does He say? After the Ibur, there is the birth, after conception there's the birth until the newborn grows and through corrections becomes big or grown up. Regarded as having been rewarded with the *Mochin* of *Ibur,* conception. We should interpret embryo from the word passing which is the first state when he passes from using the vessels of reception until the degrees of sanctity *Kedusha*. Where he uses his vessels of bestowal, where he can use his vessels of reception in order to bestow, meaning not to think of himself but of the Creator. I

t follows that the main most important part of conception, like in corporeality where a woman conceives she's certainly is to deliver so we are also all in this, we just yet don't identify that we are in degrees of  Ibur, conception and the development of the embryo in this constant transfer of our desire from receiving to bestowing, paying attention more to the extent in which we can bestow to the group as much as we want to bestow it through it to the Creator. If we do this action and are in this tendency, we advance through nine months of gestation and by this we grow the embryo. And only this way we can be aimed through the ten to the Creator more and more and what's more? That it would be more important to me today than it was yesterday, the group and the Creator, like this every single moment. That's considered that I am growing as an embryo, a fetus.

17. S. (47:57) How can we use the notations we took during the morning in the lesson in the most beneficial way in order to connect the teacher, group and friends? What should we do with the books that we read, afterwards, to bestow upon the friends?

R. I, throughout all of these days, I'm repeating a single sentence. That each and every moment when I grab hold of myself that I want to advance, I want to pass my emotion through the ten to the Creator with attention, with love as much as possible. Even if I have no emotion to it and nothing at all and no urge to do it, I still artificially relate to it this way. It's like saying a family embraces, adopts a child. It's like a family adopts a baby and it's doing whatever actions they can to give him attention even though they don't have the heart for it yet. They're still not used to the child. It is coming from outside and they still invest in the child increasingly more until they start feeling that the child belongs to them to the extent that they put into that adopted baby their heart, their desire, their efforts so they put it into him, it lives in him, their efforts. Days and nights and thoughts and labor, all that they put into the baby becomes their own, that part that they put into the baby is the part that they love, it's because it's theirs.

The same with the Creator. The more I transfer to the Creator, my efforts from the will to receive, to the will to bestow, to Him then I build the Creator, I make the Creator. That's why it said “you have made Me” and then He becomes precious and important to me because I made Him precious to me and He becomes good that does good because I want to relate this to Him. I made all of these things and that's how we advance. That's how we are building the Creator.That's why the Creator is called *BoReh,* come and see meaning that you have to come to see it. You have to make efforts in it then you will come to see what you've made. You then, the benefit of what you've made, you enjoy what you've made and otherwise you won't discover this form. Just like we talk about how we have to do actions on ourselves to establish ourselves, to design and shape ourselves, similarly we have to do that with the Creator. I build the shape and the Creator fulfills that shape with the force of love and bestowal. But I do it from my will to receive. You understand as much as I invest like in that adopted child, the more I invest, the more I build my image in Him. That's what I want to happen meaning my corrected shape that I mold it, is then filled with the spirit of love and bestowal and this is called the Creator, come and see. These things are very profound. They can’t be communicated in words, you are going to have to try to exert in that, to establish that and then you will understand it from working on it.

18. S. (53:45) Is the prayer in the state of conception gives us the correct intention to correct our intention whether by this we are giving control to the Creator?

R. Yes, that too, sure.

19. S. (54:22) How do we build or birth an internal spiritual feeling?

R. From the attitude to the friends, that's the most safe and fast and confident thing to do. If you make the effort you can surely reach that fast.

20. S. (54:58) These intentions we do to nullify, to give room for the Creator, to annul our egos, does this evoke, awaken the vessels of bestowal that awaken from the desire to feel the desires of the friends?

R. Of course. You have to imagine to yourself just like we discussed in the beginning, that there's a circle, there's a sphere and I have to restrict my egoistic sphere and the more I restrict it the smaller it becomes, in that space that has now been restricted, into that space the force of the Creator can enter, the force of bestowal. Then I gradually restrict myself more and more to the point that I restrict myself to zero and then the Creator's force fulfills the circle, the sphere. Then there's more work of how to start actively using that force bestowal that's called receiving in order to bestow but essentially this is the work. The will to receive was created for me to exist on top of it and receive the shape of bestowal, the form of bestowal on top of it.

21. S. (56:39) In Kabbalah, what does this nine months of gestation mean that you were talking about earlier?

R. Are you already ready for it? Do you already know what Sunday, Monday and Tuesday are and so on? What are you running forward without doing the basic action, initial action that you need to do that you're still not doing? So how are you talking about the nine months of birth, of pregnancy? I'm not even going to go there before we realize the first day, before we make the contraction and then the expansion. The contraction over our will to receive and the expansion of our will to bestow. Until we do this action which is called life, until we do that, we do not advance because it's impossible without feeling this action, without performing it, how can we advance?

**Excerpt #9 Baal HaSulam (58:21 - 01:00:40) reads twice**

22. S. From the ten, when we receive the desires of the friends and restrict our desires, this contraction and expansion, is that called an Ubar, fetus or an embryo?

R. A fetus or embryo is called a desire on which this action of contraction and expansion is happening. Okay? That's it. The actions of contraction and expansion, contraction and expansion is that you don't want to use the will to receive as you had before and the expansion is that you now want to do in order to bestow. This is called contraction and expansion, contraction and expansion like the pulse**.**

23. S. (01:01:50) This state that is felt very clearly, this guidance that you're giving us where we are all entering as the ten and all of the sudden you see that the Creator is really working with us, it's like He's pushing us and taking us out and spreading. The friend asked about a prayer, is that the moment to do a strong prayer where a person feels that he has no ability to make that effort?

R. That's exactly right, you're right, you're already what they are just make more efforts but the direction is correct it's the right way, the right-thinking, go ahead, you're right.

24. S. (01:02:49) From this excerpt the feeling rises that one of the forces is the feeling that we cannot remain in the current state. It's like a certain despair. What brings despair? The Creator? Or something on our behalf?

R. The Creator awakens us and then we are basically helpless we want to advance we don't know how until we recognize that the only action we need to do is the contraction and we do the contraction based on what Rabash wrote in the Social Writings, that I diminish myself towards the friends and from diminishing myself, restricting myself. My question is now what do I do instead of diminishing myself? If I now restrict myself, now I have to make an action of bestowal towards the friends and then if we can learn this way through our actions towards the group we can learn about contraction and expansion.

Try to do it this way and everyone should be aware, what am I diminishing, restricting and what am I expanding? What do I contract and what do I expand and what do I contract? Do it and see. Understood? Try it, try. These are things that we have to do practically. It's like a child that learns how to walk and that's how we have to learn. We have to make the first steps in spirituality still without so much understanding, so much knowledge, we're not sure if we're doing things correctly or not but that's how you learn. We are learning how to enter spirituality, how to build a new world. What's the difference between the old world and the new world? It says the only difference between the old world and the new world is the enslavement of the *Malchut*, meaning the *Malchut* that it is order to receive is transferred to an order to bestow. That's all there is, so let us start practically doing that, realizing that everyone can do it. How do I know, I didn't examine each and every one, the Creator is awakening us to do that and we are in the last generation and therefore we have to do it and we must do it and we are able and worthy of doing that.

25. S. (1:05:48) What we learn now is this what we're learning that every day is a new creation? These things are opposite.

R. This is exactly what's called a new creation everyday because you restrict your will to receive further and further and therefore you can replace it with a new will to bestow.

26. S. (01:06:23) This example of contraction and expansion, there's my world that I feel and I contracted to what extent? To the degree of my connection with the ten?

R. I don't want to discuss these discernments because we don't have them yet. If you want please make the restriction over *Bechina Shoresh* in you, go ahead you understand that this is not realistic because we don't understand these measurements yet that are in us. That's why I don't want to use these things, that's why I'm saying the little bit that I can, I do, I restrict myself, how? Maybe only an action or certainly in intention that each and everything I have and every moment I want to dedicate it to coming closer to the Creator, bringing Him contentment if not bringing Him contentment, I don't want to do it. I first have to work out the intention to bring Him contentment and then I make the action if I can make the action in order to bestow as well and that makes me see where my limit is, where am I not and this is how gradually my actions enter *Kedusha*. But measuring these things for now we cannot do that yet. That's why I'm not talking about discernments of *Aviut* and the power of the *Masach* it'll come later on.

S. You just said right now to try and do this exercise of expansion and contraction throughout the day, I'm trying to understand how to do it correctly.

R. Each and every desire that I have, that I just want to realize, I want to examine whether I'm doing it in order to bestow contentment to the Creator.

S. That's considered that I've contracted myself?

R. No, that's a test and then if you want to make this, to turn this desire to bestow, contentment to the Creator then you as if restricted from its use in order to receive which is the intention. It's the intention you can't do anything with the desire itself, you restrict the intention in order to receive, instead of which you want to make an intention to bestow, to add that to the desire and then if you can do it do it. If you can't, don't do it or do it but just know that you're unable. So you at least sort it out and as you sort it out, you then build the future *Partzuf* from your thought into the practical action when you will be able to make an action to bestow that will be the *Toch* of the *Partzuf* and where you can't make an action to bestow on you don't do it that will be the *Sof* of the *Partzuf* and if you can't even hold onto that meaning, you have desires that you want to realize in order to receive, that's below that, that's the *Klipot* and that's the sorting out that's where you scrutinize how to build the embryo within you.

S. We were clarifying, now about the exercise during the day, an immense amount of different desires go through me. My goal is to hold on to a certain desire to build an intention of bestowal, restriction or if it doesn't succeed, I throw it aside and take the next desire, the next desire, the next desire and soon they'll be twenty or thirty different desires throughout the day. Do I try to hold on to that and do the work all the way to the end or if not wait?

R. I don't know, it's not that important. What's important is that you're occupied with this, you're engaged and that and then you gradually understand what to do. It's like when we grow as babies we do all kinds of actions we don't exactly know yes, no. We rise and fall and rise and fall. Most importantly is just to go through various actions as quickly as possible where you are aware of what's passing through you. Just sort them out. Most importantly is not to let it go and not to disconnect what you're going through and relating that to the goal.

27. S. (01:11:55) I understand that in conception there is life already. Why in the moment he is born he is lifeless, what is that birth in spiritual life in text number 9 where it says even the speaking when he is born he is considered lifeless until he is awakened through pushing.

R. In the *Ibur*, conception we are developed by the upper one we are under the control of the upper one and the main thing for us is just to discover that we are under complete control of the upper one. This is the main thing with regards to the nine months of birth. There are also three sections and other discernments but it is a development under the rule of the upper one, just like we see in corporeality that the embryo is within the mother not controlling or doing anything of its own except it attains that it is under the rule of the upper one. Then the upper one throws him out, extracts him and there are labor pains and it goes through a process that is not simple at all during birth with great pressure and it is born through a narrow canal and goes into the air of the world receiving the first cooling, from then on it now enters the feeling of the upper world, the spiritual world. The spiritual world is that there is a partnership between the rule of the Creator and the rule of the person that was born.

From these to the spiritual reality that he is going to attain, it is being built. Then after the birth he goes through a special process until he grows. We will learn that, I don't want to get into that. Most importantly for us now is still the embryo, let us be the correct and right embryos that are developing in the womb of the upper one and how much we are aware of developing in the Creator's womb and let us discover that we are under his rule and see how much we can assist the process. By what, how to make actions, being under his complete control, we don't feel his complete control over us, we have to discover that. After that in his control over us we have to try to agree with that, to agree with a full complete force on our part to let him rule. I don't want to make any criticism and later on when I do criticize it or inspect it, it is only in order to see that I am completely devoted to him on the level of *Ibur.* When I go through the stages then I am ready for birth, there are many details and that let us exert that as much as possible and go through these things.

28. S. (01:16:39) You said about letting him rule and creating the empty space, giving to the friends, sometimes you think you are doing the right thing letting him rule but really you're actually dominating the friends. How do we guard against that? How is that definition created within us? Where it is hidden before and then it becomes defined that we understand?

R. Realize what Rabash is writing, I'm sorry I don't have more to add than that. Just realize what he is writing in the social writings.

29. S. (01:17:45) How do I discover the deficiency to take the first step toward birth?

R. Through connecting with the friends. You will try to achieve connection with the Creator. You will try to identify that the Creator's force is within the friends, he can't be anywhere else and he is not in disconnection from the friends. The more you cling to the friends and the Creator, first you will discover that you are in them, that you cling and adhere to them, melting into them. After that you will start feeling that you are in the upper womb emotionally and then we will continue to develop and I will tell you what to do. But first achieve that, attain that emotionally.

30. S. (01:19:11 What is the best way to follow the teacher. Actually, from the beginning of the lesson we feel that you are trying to give us something that is very close to us as if we're not far from it? That we need to contract something to go with you. How do we do that?

R. Only in the group, everyone in his group has to realize what we are going through here or studying here. You won't believe me, but I am also now repeating and going back to the states together with you. Literally, because it  is an emotional thing. Always being revealed in a new vessel, today we are a new vessel that we weren't  before, do you understand? There are thousands who are in the lesson throughout the day and besides our students there are also other people who are somewhat connected.  Reading, hearing about it and this is how a vessel grows gradually becoming more and more shaped and I’m telling you that with this Kli I am going through the same states. So there is no problem. We are all doing this together. This is a huge vessel and there was never such a thing before in history.

S. What conditions do feel so they are probably optimal for all that we are going through?

R. The Creator sets up these conditions for us and of course they are optimal conditions, in every sense. In what is happening in the world and in each of us, in the tens, we just have to nullify ourselves with respect to what Rabash and Baal HaSulam are writing. To do that with your eyes shut, meaning in the ten with mutual bestowal that we will discover the Creator in that mutual bestowal. Everything is open, everything is there for us.

31. S. (01:22;02) In conception, we go through a process of contraction and expansion and you said in bestowal in the expansion. Is it possible that we would feel the Creator? I understand with my intellect that bestowal of the Creator goes through me, the light of the Creator.  What does it mean to feel this?

R. You can't explain feelings. A feeling is a feeling that is inside our will to receive, I can tell you what actions you will do with the desire to achieve that sensation that it is the only way it is possible. So I'm telling you with your desire to try to do actions, where you as if you bestow to the Creator as much as you can and then out of these efforts that you will do increasingly more. You will feel that there is some emotion to it of giving, connection, love, contact and that is how you begin to feel that he is fulfilling you so that you will be able to see he is fulfilling your inclination to him with a feeling. Try it, as it all depends on your efforts.

32. S. (01:24:01) The contraction in this excerpt does this mean the discernment of the restriction of the circle that we spoke about in the beginning or is there an additional discernment here?

R. This is what you have to attain from your efforts.

**Excerpt 10 Reader (01:24:29 - 01:26:08) reads twice**

**33. R. WSQ:** How can we inside the group, each one in his group, help the friends do the contraction? That is up to us and then the Creator fulfills this contraption with his feeling for his revelation. How do we help each other in the group, one shall help the friend make the contraction as Rabash writes about it in different words and in the group articles in the social writings about the ten. How do we help each other, everyone helps his friend make the contraction?

**34. R. WSQ: (01:29:39)** How do we come to the right connection with the Creator where we make the contraction and the Creator fulfills the contraction which creates the expansion, how do we come to the first partnership with the Creator as we make the contraction in our desire, our egoistic desire and the Creator fulfills that restricted desire and then we expand in order to bestow and we become partners with the Creator. We are making the contraction the Creator makes the expansion. How did we come to that partnership?

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