**Morning Lesson April 1, 2021**

[**Transcription**](https://docs.google.com/document/d/1rl6V6le678Sek7HxU6QNs-BKNiDpO0Bt36PRJ_-f1AQ/edit) **[is made from simultaneous translation which leaves possibility for differences from audio](https://docs.google.com/document/d/1rl6V6le678Sek7HxU6QNs-BKNiDpO0Bt36PRJ_-f1AQ/edit)**

**1. Rav’s Introduction**: We understand already that the Torah is spiritual guidance for a person, it explains for us in what form one desire, one nature, develops and also his environment, all of humanity in general, all of nature. The matter called will to receive can be changed and the person naturally, he doesn't even know how he has developed. It's like children who are born, they don't know what's happening and the forces of nature through the grown-ups, influence them and this is how they grow. It's the same with us and later on comes new forms of development where we begin to feel that just like in our corporeal life not everything comes by way of acting, playing but rather we have to invest forces. We have to overcome our own laziness, our ego, we have to make concessions to each other not the way it was at the time of childhood when we didn't understand what it was to make a concession to give to someone else. This is how we then go forward and sustain ourselves, this is the ordinary form and in addition to it there is another form in which unique individuals advance who has a high root of the soul as we call it. In general the whole of humanity, also during our time, already have to get to know their own nature which is the desire to enjoy, that way to learn what to do with this nature. This is what we are studying.

Therefore on one hand, from the side of the will to receive which is the foundation of our nature, we always check where we are. Either in the direction of fulfilling the will to receive or the opposite direction where it comes down and it loses and accordingly we feel that this is life and so we have in our natural inclination we are always inclined to feel our will to receive as full as possible and accordingly we feel pleasure. It is difficult for us to accept a new form of development just like in our world when we grow up we have to study we have to work, we have to bestow or invest forces, we can no longer allow ourselves to be like little children the way we were earlier once, but rather we already need to be serious grownups, operating against our desire with responsibility. This is how it is in our real world but in the spiritual life we begin to see ourselves in a much more serious way.

We begin to see ourselves that we exist in states that demand from us something that we are not capable of executing and still exist in our own nature, in our will to receive and we are told by our teachers that this is not enough for us to just flow along in life like the still, vegetative and animate but rather we need to start being similar to the Creator, the degree of Adam similar to the upper one. To be similar to the upper one we have no examples for us, but rather we just have advice to reach out in order for us to make an effort and become human beings Adam. Therefore the Creator is arranging it in a very special way that in each one of us there is a small world, this is how we feel that we exist in this world. Each one of us includes several forces, Pharaoh, the Creator, Moses the people of Israel, Egypt, the Egyptians and others. We have to arrange the right relations between them in order to use each one of them, none of them is redundant in order for us to correctly establish ourselves and reach a state where it says. “You shall be as gods knowing the good and the bad.” We will certainly discover how much we actually understand and get to know better each and every day how reality is built.

How we can change within us all kinds of qualities and elements so we can understand and feel and establish this reality correctly. First of all everything begins with our point that exists inside of us that is called Moses. It begins to develop and we begin to feel through it that there is a quality that is called bestowal through bestowal. Not be bestowing in order to receive. It is like children when they grow up a little, they realize, if I will give to him, he will give to me and this is what we want to teach them and we tell them to do so, even though in the beginning they don't get it but later on they do. They see that later on there is no choice, if I will give, he will give back to me and then we will begin to develop onwards. What is happening here is a beginning to realize that it is worthwhile for me to give to the other since by this I will develop myself and later on I come to a state where this force within begins to feel that I am already not just incorporated with actions of giving and receiving, but just with the desire to receive. Meaning either to receive in order to receive or to bestow in order to receive, but rather I also need to understand there is a matter of bestowing.

Bestowing means that I am not expecting anything in return. I am only expecting one thing, for me to have the possibility to give and this possibility to give so much with respect to people or the ten but an opportunity to do some exercises and say some things just like when we were playing in a game. Indeed in truth, the intention to give thoughts of giving can only be with respect to the force of nature, the force of the Creator because I feel that I receive everything from him and I am managed by Him. I begin to be happy I have such a feeling, such an opportunity to think about Him in order to give to him and then I check myself. How much in every state I see that through it I can bestow to Him delight Him, and give Him contentment and not for me, but rather for Him. This state is called *Lishma* for her sake, and when the upper force becomes revealed in me and explains within me that I can relate to the Creator in such a way that it will simply be pleasant for me that I give Him, that I am doing something so that out of my deeds it will make Him happy. If I try to do so then we say that the force of Moses becomes revealed in a person and it starts to explain to a person, at first it's just an explanation, the person can come out of his own nature which is to receive for himself, to think about himself to be inside of himself and to understand, to think to feel that he has an inclination towards the Creator and this is how one advances.

It is called that Moses is addressing the nation, the people Moses is explaining to the people, to the nation. What does it mean, Shechina, Divinity in exile, that is the Creator being in Exile, why is He hidden, how can we aim ourselves towards Him and discover him through our efforts? This is the beginning of the path, the force of Moses within us awakens and explains to every person from within, what does it mean to relate to the Creator. Later on the person starts to feel that this is not good, it is not working because he already has two forms within him, the force of reception and the force of bestowal. Pharaoh’s controls the force of reception and the Creator's control is the force of bestowal and the person is truly torn between the two and he doesn't know what to do. One time he's in that and the other time he's not. The general will to receive which is called the people of that person, it doesn't quite let the person be calm but rather each time the question awakens in the person, what about us, what about me, what about our desires, how can I see that they are all becoming empty? How will I fill them up with their demand, it is nevertheless to enjoy and to know, meaning in mind and emotion, so what is going to be with us? Here we need to understand what exactly are these arguments and complaints of our general will to receive. Earlier we were enjoying the corporeal life and later on this corporeal life became empty, we are not given such fulfillment and we can see this in all of humanity as it's also shifting to a mode where they have nothing with which to feel themselves.

We begin to see truly before our eyes it is happening, that what humanity was enjoying over the last few hundreds of years, even though we have these mass media and each time they're trying to pull us to all kinds of different sources of pleasure, we see that humanity nevertheless each and every moment is discovering more and more how much it has no sources and this is how we are advancing towards the truth. What we will study today, together with you today is what were the people's complaints against Moses. The people's, are the desires filled through sex, family, honor, knowledge, all of the possibilities and all of egoistic fulfillments, and as much as we want to fulfill ourselves we are not capable of it. Nevertheless as much as we established each and every moment new forms of pleasure, cars movies, telephones, of all kinds, whatever you want, traveling, even if we will be able to travel to Mars and all kinds of other things, it doesn't matter whatever will happen, we will not feel fulfillment in anything.

More and more we will feel ourselves as empty, becoming emptied gradually. We are now ready for anything so long as we won't lose our fulfillment, the feeling of life. It turns out that this is what humanity is feeling and these are actually the stages that it is in, through the pandemic or through all kinds of other exercises which the upper force is arranging for us, playing with us. We will feel that we need to think not about what filling we can have in us rather what kind of form of filling we will have, everything depends on the form so that it's not within reason but only above reason, only in the form of the bestowal will we be able to fulfil ourselves. This is actually very difficult to understand and also to attain and also to agree with it and to accept it in practice and with such masses people but as we study in nature there is no choice, it is how the corporeal evolution works in this is how we will have to go through the spiritual evolution.

When new states come and whether we want to or not, nature is bending us and we are forced to invert ourselves. We have two possibilities, one is coercively, what we call the way of suffering or we can understand and feel that this is actually good it's to our benefit even though our body does not want it, however we rise above it we want not to feel escape it this is called the exodus from Egypt and when we rise above our will to receive once you take it into account we want to rise above it and learn how to exist in faith above reason and not within reason on the degree of bestowal, the degree of *Bina*, the degree of connection and not on the degree of our will to receive only. Here we are studying what the Torah is teaching us, how can we come out of Egypt, escape it and cross the Red Sea and get the upper force the connection with the upper force called the Torah and advance more and more in correcting stage by stage our will to receive so that everything that we received from Pharaoh we are now capable of correcting and when it is corrected is the force of ego, the force of Pharaoh that comes to us.

It becomes revealed more and more and we correct it more and more until we reach the end of corrections and this is actually the process that we have to go through. If we will delve into what it says in the Torah, later on we will be able to read the whole book of the Torah and see what it says there and understand what it says and it is truly all in all a message for man's development. It's a book of guidance on how we should educate ourselves, to develop ourselves so as to become similar to the Creator and truly live in the real world, only it exists the world of bestowal, the world of the upper one and that way we will advance. This is what we are studying and when later on we will reach this together and then we will see that all in all it's a diet for a person this is how it becomes revealed bit by bit to everyone's eyes. But in the meantime well yesterday we learned together the part called Moses addresses the people. When He is revealed to the will to receive, call the people the nation, He becomes revealed what needs to be done and how our will to receive response to everything that is happening to it when the Creator comes when Moses comes and He is revealed already in a way that it starts to be more clear to the will to receive well now we are coming to a part a section called the people's complaints against Moses.

We already said a few words about it that this is the response of the will to receive called the nation the people to Moses who is the appearance of the Creator of the Creator's influence on the will to receive and how the will to receive naturally responses that earlier it was drawn to all kinds of actions that are in order to receive couple real actions and also religious actions so that it was worthwhile for it to freeform all kinds of actions that have to do with religion faith or something but in order to receive since it feels pleasure in that and we see this throughout the humanities, all kinds of forms that are called religious in every nation every part of humanity they have their own methods for how can we use bestowal to each other in order to gain from each other and not just to gain but to gain the next world seemingly. So we need to see that these complaints are actually the complaints desires to receive against Moses that the will receive is now standing opposite Moses when Moses is talking about in order to be so what we call faith above reason the force of bestowal and it's not how we were thinking earlier with religions, corporeal religions and methods of faith but when we as it's called exchange the donkey for the cow, when we perform certain actions, that Rabash used to call customs and instead of these customs we think that we will get something spiritual, we don't quite know what it is but we think that this is some extension of this life. This is not how it is and we will have to scrutinize along the way.

2. S. (26:50) Is the world of corrections a world of bestowal?

R. Yes.

3. S. (27:18) Does the force of Moses come before or after our call to the Creator to help us?

R. Of course first comes Moses, then he tells them about the form of work that they need to have truly in order to bestow in faith above reason that we have to rise above our ego, above our will to receive and bestow to others without anything in return. Then they understand it is not what they have in their nature to work in a way where they replace one thing with the other, meaning I give to you and you give to me and it's good for both of us. Rather, here it needs to be bestowal without receiving any reward. When they hear it, feel it, our qualities, our desires, then they realize they cannot do that. I cannot get up and make the slightest movement because I need calories for my movement. I need fuel in order to think to benefit someone or something. If I am entirely a will to receive this is the way the Creator created me then I cannot think about something, someone in a way that I am not getting anything from him but rather giving him. I don't have such possibilities.

So then when Moses says that the true, spiritual work in the upper world to be in the Creator's part of creation is specifically when I bestow when I don't get anything for myself. When Moses explains to them then they understand that they are not capable of it. Gradually, this understanding comes. First a person might run away back to his corporeal life meaning in order to receive, in the earthly form, also in the religious form, all kinds of other methods. But eventually if one understands that this is what he has before him and he has no choice and he has to rise to the degree of bestowal above the degree of reception, which is called faith above reason and not expect anything for himself. And also if before I was capable of bestowing and giving because I had before me some kind of reward so that I would receive more than I am bestowing. And maybe I am giving things that are not so important for me; however, I am getting something that is more important for me so that my will to receive sees some profit in this. Even though it is bestowing and exerting forces but nevertheless it sees profit from this.

Now I see from the beginning that with, in my intention, I am not allowed to think that I will get something out of it besides the action of bestowal, itself, besides the fact that I am doing good to the Creator and I will never have anything in return for this. This revelation, it's called the spiritual revelation that occurs in a person and a person cannot agree to that. Then it is considered that ‘the children of Israel sighed from the work.’ They are not getting any fuel, any egoistic fuel so it's worthwhile for them to do it -- so that they cannot see anything ahead of them that is worthwhile reaching, approaching -- and then in such a way they can't even move their little finger they can't. So what to do? So simply, we will see that this world is starting to discover these things. How much this world starts to diminish in competition, in their movements and everything that they are doing? Seemingly there is no reason for us to start running around and doing things. For the time being, we don't yet see that but soon, bit by bit, it will become apparent. Then I won't be able to enjoy every day in my bank account with another dollar, and another dollar. It's not important for me anymore because I cannot see any pleasure coming out of it in the future. I cannot fill myself with all kinds of things. So then it turns out that the world becomes dark. And it stops working. Matter stops moving so much so, we're going to see it. For us, it might be that we will see it through inflation or evaluation, devaluation. Everything comes to a stop but it comes to a stop not because of that but because there is no egoistic fuel and out of lack of choice, we will have to replace it by something new.

The greatness of our ego, the greatness of Pharaoh within us for whom we are working. And it is him that we are filling up all of the time to the force of Moses that is becoming revealed in us. He's telling us about the Creator and that we have to work in His honor, out of Him being great in our eyes. And here we have to see how we can make this transition. It's a very difficult transition. This is the exodus exiting the rule of Pharaoh. It was good for us back there. Only later on this whole thing became spoiled when we started having some demand for in order to bestow for the upper world. When we started to discover that we need to do work in order to bestow above reason then this work became difficult for us.

Work in order to receive, we saw that this is not the end of the way, this is not the truth and this is how we gradually discover these things and this whole war within the person is between Pharaoh and the Creator and in the middle we are the people of Israel meaning the created being who has within him all kinds of desires and the elements. Moses is explaining to us how we need to get closer to the work of the Creator and we have no choice. We will have to get closer to this. It is impossible to run away from it, not for us and not for the whole of humanity. But rather to the contrary, it is worthwhile for us to jump into it just like *Nachshon* jumped in this is the Red Sea and to cross this Red Sea that is separating between the two worlds -- the world of reception and the world of bestowal. That way we will keep advancing. We will have many questions but we will study them from the excerpt.

4. S. (36:13) Yesterday we went through the day thinking about what we learned that the desire to give doesn't take any efforts from us. So I'm asking, all the efforts we’re making with our egoistic quality, how can it give us something so that the efforts we make will give us the chain that connects these two sides, these two extremes?

R. This is what we need to scrutinize, yes, it's not so clear to us because we do not understand our own matter, our will to receive. And also we do not feel and understand the upper matter which is the will to bestow, and what links the two of them. And how can we perform this exodus from Egypt and the entrance to what we call ’the land of Israel,’ from the degree of *Malchut* to the degree of *Bina*. How do we build the degrees between them? They exist however we have to build them inside of us, in our will to receive, etc. So, it is true. This is what we still have to carry out. This is work that we still have ahead of us. We have to reach a state where you take the book of Torah and you read it and understand what it is about. This is truly about the development of the will to receive in a form that is felt in us as matter until we feel it as spirit and until we feel it as the force of the Creator. The whole story of the Torah, we need to read it and understand it -- later on not now -- but over time more and more, we will be able to elaborate it and interpret it, understand, feel and discover it within us. This is called ‘we need to write the book of Torah on our heart.’

5. S. (39:16) You said that in response to the resistance during their request, the upper force is revealed and shows us what *Lishma*, *for her sake*, is. If I understood you correctly, what does it mean that this force is revealed and what is *for her sake*?

R. We begin to feel that the force of bestowal is something that is above us. That we need to perform actions that are beyond us. That I have to cut off my action, cut it into two: there is a part which I carry out, and there is a part that comes as a result of my execution. So the part that I execute, I do it. I demand forces from above because I want to perform an action of bestowal in a way that does not exist in me. Bestow in a pure manner so that it is truly done in order to bestow. And the result of what I do, I only want one thing. I want by this to give contentment to the Creator. This is what we talked about many times however, here we are coming closer to the implementation. To do is upon us and to be concerned that the good, nice results, the fulfillment from our action will be in the Creator not in us. Meaning in order to bestow. The Creator has no vessels that we can fulfill. All of His vessels are the entire human vessel. The will to receive that is outside of me which I feel that I hate, I repel it and I don't care about it. I even enjoy when there is nothing in them but rather as much as there is in me. That way we, therefore, have to invert our attitude to everyone to the extent that I reach love for people from that I also discovered that this itself is called ‘the love of the Creator.’

6. S. (42:19) The quality of Moses didn't reach the entire will to receive. It didn’t come to the desire to rest in Egypt and watch video clips. Those were the desires to receive that were certain they were working for the sake of the Creator and responded to Moses in different ways. Some were Egyptians and some, as we said gave up on the work. So what are the desires and to what extent should the will to receive develop in order to respond to Moses's demand with this despair?

R. You will not succeed in working on these things with your intellect. You sort them out, arrange them and relate them into this way and that way and to continue in such a way, it doesn’t work according to your mind, your intellect because you don't have a mind that relates to actions of bestowal. It's not that you're not smart -- you are smart -- but not with the mind that you have to have here. Here it has to be an act of bestowal according to what Kabbalist recommend and then as a result of the fact that we do what they tell us then each time we will get the understanding and feeling that are called ‘the revelation of the Creator to the created being in this world.’ Only by this revelation do we advance. And you want that your mind will go forward and following your mind you will come. It's not going to work this way ever in spirituality. Rather you should go forward with faith. You will bestow without any intellect that it's worthwhile for me to do things this way or that way. Then when you carry out the recommendations of Kabbalists in bestowal then you will get the spiritual mind and emotion. It works in the opposite way. Therefore all of the matters that you are trying to pull in here from philosophy, science, from each and everything, you're right I understand you.

You're right but it is all according to the corporeal mine. In spirituality it is not going to work. Spirituality only one thing works. I hear what they're telling me and as much as I’m capable, I try to do it and accordingly I begin to understand and feel it simply opens up before me. And it's not that my mind and the emotion can go ahead of my actions and before my knowledge my attainment. Think about it, we will talk more about it. You are right. You are asking and it is giving me an opportunity to explain. However, it does not work in the corporeal way. Look, we learned a lot from our history and our development. If not for our parents, for our teachers, how would we develop? So humanity is accumulating and accumulating, out of its experience. Not out of their mind but out of their experience, that's why it says in the Torah ‘there is none as wise as the experienced one.’ It's only out of experience, you can bring wise people but it doesn't matter if they did not gain experience.

If they did not go through from whatever they are teaching me, I cannot listen to them. How many wise people do we have who are talking about the spiritual world. If they're not in it -- if they didn't go through the stages -- then I have nothing to hear from them. Because, what are they talking about philosophical methods, about their theories? So we can see with our own eyes in this world how much each and every day that all of these methods are falling in our eyes. Rather only what we discover, as it says, ‘the judge has only what his eyes see, they truly see. Meaning with the vessels of reception which are either receiving in order to receive or receiving in order to bestow but in our vessels. Then we can relate to it. So in spirituality, when we go forward before we take a step we have nowhere to go but only with faith above reason. That is the principal.

**Excerpt 162 (47:45 - 49:31)**

7. R. These two questions we normally feel in us during a descent or a fall -- when we're not in spiritual excitement. But the main thing is what weakened them in their work? It was because Moses came and told them, explain to them what is faith above reason, what is real spiritual operation. How we can advance in spirituality. Only through the upper force. When we ask, pray, demand, pray to be able to work above our ego. Then we see how we are immersed only in our ego, and we also feel the boundary that thus far this is our ego and what is outside of it, we have no grip of it. We don't feel it, understand it, it’s a beast. It is a void, dark place. And then there we can, this is where spirituality begins in the upper world. But we have no way to grip it, to grab it, somehow. ‘And then the children of Israel sighed from the work.’

8. S. (51:21) How is it possible to link *Lishma* and *Lo Lishma* with the *Arvut*, mutual responsibility?

R. No, that is still difficult. I can only tell you that *Lishma*, for her sake, means only for the sake of others which we cannot do unless the upper light operates on us --the quality of the Creator, the force from above -- and then I can perform either in thought or in practice or in both, an act of giving which is called *for her sake*. Only to the extent that the power of bestowal operates on me from above. *Lo Lishma*, *not for her sake* is the opposite. It’s from the perspective of my ego like a baby that wants to grab everything and pull it to itself. Or like a child that is a little older. He sees that if he gives to someone then he gets from someone. By this negotiating, this is what it’s called, this give and take. They get more because they also have the other ones gain. So we also work in this way. Therefore, we shouldn't think that it's a form of bestowal when we're so courteous with each other. It's rather a form of reception in a more concealed way. We are seemingly courteous, kind and we enjoy one another, we want to help one another. It's called ‘every grace that they do they do for themselves.’ Every act of bestowal that they do they actually do for their own sake. This is basically our nature for now. Everything else we will talk about it.

9. S. (53:56) Moses inside of us is guiding us to work for the Creator. This becomes clear through the work in the 10. But how can we aim those same basic desires like food, sex, family, etc., in the same direction?

R. All the spiritual actions we have to do in the connection between us in the 10. The spiritual actions are those that are outside of us, and therefore they are inside the 10. This is all I can say. Ask more if you like.

S. He's actually asking about the connection between us: it is clear what the direction is in the work but what about all the earthly desires? Is there a way we can direct, aim them to bestow or is it not related?

R. All of our desires, besides the connection in the group, let's say besides our social desires, if you can put it this way, everything else belongs to the animate degree. And there we only need to carry them out in such a way that they do not interrupt our connection, interfere with it. But the direction should be only toward connection between us. This is what the Torah speaks about.

10. S. (56:14) How can we turn this ingratitude within us into bestowal?

R. Only through our work in the group, this is called, ‘the help each other,’ When we remind each other what we have to do and when we relate seriously to what each one says. I know that there are many instances when if I don't prepare myself correctly and I don't push myself, then I relate to what it said in the group something superficial. And if I relate correctly with preparation to what the friends say and I relate to what they say as if it is Moses speaking on behalf of the Creator telling me what I have to do, it all depends on how seriously I prepare myself to relate to what is happening in my 10. This is how it should be. And it's not a matter of speaking more or less in the 10. What is important is only how much I prepare myself in advance for our meeting in the 10. To hear, to listen to the words of the friends.

11. S. (58:30) We always say that there is none else besides me in this situation, who is the receiver or who is the giver?

R. There is none else besides him is when means everything comes from the Creator he manages everything that is in me with our qualities and desires. Everything that happens in us all of the preparations in my corporeal body and out of my spiritual body he arranges it and then he influences it in all kinds of ways, additional ways it could be in the group, through the world, further study and I have to see these things as coming only from, There is none else besides Him. Now the question is how do I accept these things? It turns out that first of all, I have to accept it as there is none else besides Him, he is the only one who influences me and I attribute all the actions, thoughts, desires and everything that happens to me, I attribute them all to him. It is as if I am an instrument and that instrument he designed and put it together, and he operates this instrument and this instrument begins to sense what its maker who designed it, and how He designed it and gives it a feeling and understanding. This is how I have to see myself first of all to calibrate myself correctly towards my Creator.

12. S. (01:00:47) In the Torah it says, one Pharaoh replaces another Pharaoh and a new king arose over Egypt. What is the difference between these two Pharaohs?

R. It all depends on a person's desire, if previously a person saw Pharaoh, as a good Pharaoh giving him everything, what happens now? The desire in a person changed so now he sees that what he is receiving from Pharaoh is not good. So everything changes, now the question is did the person change or did Pharaoh change? It seems to us like Pharaoh changed but in truth Pharaoh is the same Pharaoh it is the same upper force but the person changed and now he discovers in Pharaohs behavior a different degree like our parents towards us. I remember how I felt from my parents, love and a good relation. All of a sudden it began to change. They started demanding more and more things from me. I didn't know what I wanted and to stay little, to keep being little and spoiled, but no they demanded do this and to do that, you have to go to school and you have to study, I didn't want it, I wanted to stay little, no you are not little anymore, you have to behave differently

This is called a new king arose over the people over those who feel they want to emerge from its control. I disagree with the new king's demands have made to be in bestowal and I don't want it and what do I do? Then what happens? Then this new Pharaoh is closer to the Creator, and he shows me more what I have to be like. This is called a new king arose in Egypt and for lack of choice, with his behavior with me expel me from Egypt from the intention to receive he does the Creator’s work. Pharaoh as it says brought the children of Israel closer to our Father in heaven and this is how we advance. Bit by bit we will understand these situations and this is how we will advance. What happens is when this new nature appears, even when we previously could do the connection between us, the bestowal between us, this too is difficult for us too because in acts of connection, of our body subconsciously felt satisfaction that it was worthwhile for us and it was advancing and building for us a new environment, a new atmosphere and for now we don't feel that it is good. It becomes hard work for us even things that we previously could do easily now we can't do them. This is what he writes, meaning, even *Lo Lishma* has become difficult for them to do in the middle of the excerpt 162, what can we do? But we’ll go through it and we will learn it by ourselves.

13. S. (01:05:51) How do we not become confused, how do we not fall into illusions of bestowal, how do we practically in the ten in the connection to discern where is the Creator, where's Pharaoh, where's is bestowal, where is reception?

R. You're asking correctly but it all comes through experience, through experience. You will begin to discover where all of these discernments are, how they build or contradict one another, you will get it from experience.

14. S. (01:06:56) The whole world is in reception and actually the whole of the technology and everything that is connecting between us, how can it be that until now, everything is still fighting over dominion, over control?

R. Yes that is true, everything is controlled by the will to receive so what is the question?

S. Why are they in search of so much pleasure and subjugate themselves to everything that is disintegrating in our world? People do not get any pleasure from anything, you give them a smartphone they are filled up, how can it be that they are still searching for so much force and control and ruling over others?

R. I don't know, they need to write, maybe in Spanish or Portuguese, they have to write down this question. We will translate and decipher and understand them. And they will get an answer.

15. S. (01:10:29) According to the text the people of Israel and also within the people there is both Pharaoh and the quality of Israel. Is there a difference between the people of Israel and the quality of Israel?

R. The quality of the people of Israel, who at the same time have to reveal the Creator, a disposition that is called Israel. Besides this disposition there is no difference whatsoever between the people of Israel and the rest of the nation's but according to the point in the heart which pulls them to the revelation of the Creator and that is the difference. Besides the people of Israel, there is the rest of the nations, let's say all of humanity, it doesn't matter how many. Each one who doesn't have an inclination to reveal the Creator are called people of Israel or the nation. Those who do have a desire to reveal the Creator are called the people of Israel, this is how we divide them spiritually divided all the people in the world all of humanity.

16. S. (01:12:09) In the mind we understand this question, in the work, but in the feeling there is no pleasure?

R. In the feeling you'll begin to work on it and then you will attain. I have no way to explain to you in the feeling, a feeling depends entirely on the efforts he will make.

S. It requires strength, pleasure, how can we get pleasure in bestowal a little bit so the person will get to it?

R. In order for you not to chase this pleasure this is called, the thief running ahead of everyone and yells catch the thief. Think about it, you have to read a lot.

17. S. (01:13:28) In this system that you described where all these qualities exist inside of me what do I do? The impression is like a computer screen, I am watching that the pictures keep changing and I'm trying to scrutinize, what are these pictures? I'm explaining to myself this is all the Creator, it's all through the ten I have to relate this to the Creator this is my impression and this is this what is being told to us?

R. Just keep going and you will see what they are trying to explain to you.

18. S. (01:14:20) A person needs pleasure to live, where do we get the pleasure if Moses view takes away from us the reception of pleasure?

R. From nothing, this is why it says and the people of Israel sighed from the work. This is why there is nothing to live from and this is why they cry out from what we will live? It is worse than death, such a life where we have nothing to live for that we cannot satisfy ourselves as we become edgy, annoyed, empty, and hopeless, with nothing. Previously we had this world and hope for the next world and we work for this every day. Now that you have explained to us that the next world is only in order to bestow above reason, then you took out all of this energy, the drive, our yearning to achieve the spiritual world. What is the spiritual world? That we will have to give and give and give? What crazy person would want it and how are we demanded to switch from reception to bestowal, how can that be? This is why I hear we need to understand this internal principle that is very subtle, it is very fine and subtle. We continue to understand what the Creator places as a transition, as a shift over this abyss, the chasm between the two worlds.

**Excerpt 163 (01:16:35 – 01:19:55) twice**

19. R. In other words we understand less, feel less, are more confused, but we are getting closer, this is what he's saying that we are getting closer. When more and more of the revelation of evil happens and by this we get closer and closer to the Creator and therefore the advancement is correct. Not according to our feeling that we are satisfied, but according to our feeling that we are empty and confused. This is correct, but at the same time this is how we advance. It is still progress in being empty and not understanding, not feeling, but it is progress in being far from the Creator, but the feeling of the distance is a good feeling because it gives us a basis for progress, for advancement. It turns out that although an action became worse they felt far away and couldn't be close to the Creator. In truth they advanced. For only now do they have vessels that the Creator can fill with his help? As it is written he who comes to purify is aided.

20. S. (01:21:53) When we begin to read books, we come to lessons then it turns out how far we are from the feeling of the Creator. The Kabbalists write that one who comes to purify is aided but they are not writing who comes is aided, but specifically that one who comes to purify is aided, so what should you change in yourself to come to be purified not just to be there?

R. We have to bring ourselves to a situation where the Creator works on us meaning to put ourselves in a ten, annul before the ten as much as possible according to what the kabbalists advised us. Not how it seems to us with our intellect that we were taught at school, but according to what the kabbalists tell us about how we should be incorporated into the ten. If we do it by this we already do the majority of our work and the rest we put ourselves in a situation where the Creator will influence us.

21. S. (01:23:23) Each one of the friends in the ten has a responsibility of advancing along with the ten, how can we neutralize the obstacles that we go through in corporeality, maybe Pharaoh, going through the desert, the collective state in the ten or is just our perception of how we advanced in spirituality?

R. I can't even tell you exactly because there are all kinds of possibilities that we have to go through, the main thing is we check that they are always strengthening our connection with the friends. There is the test, are we getting closer, becoming more solid in the ten and if we are, then we are advancing correctly.

22. S. (01:24:39) It was said that spirituality is the revelation of the Creator to the created beings in this world, the question is, why do we want to keep and preserve this world once we attain spirituality, what is the purpose of this world if we already attained spirituality?

R. All of the worlds we feel, are in us and therefore we have to keep this whole form, the whole general vessel that is divided into all of the worlds including this corporeal world. In all of those worlds I want only the upper force to be, that there is none else besides Him. Therefore we have to be incorporated in all of the worlds not to belittled, not disrespect anything. Of course our gradations and division toward more important or less important, nevertheless we must exist in all of the worlds. This world is also important because specifically from within it we attain the zenith of our development. You will see as the Kabbalists don't want to get rid of this world and come out of it as they think, they want to live in this world also as much as possible. There is an ability to correct the bottom world and specifically through this to correct things in the upper world.

23. S. (01:26:59) Before Moses came to the people and told them that they weren't working correctly in the work of bestowal and they were working i*n Lo Lishma* did they think they were bringing contentment to the Creator?

R. Of course they did, a person thinks about it from the first moment that he hears that it needs to be done and thinks by this that he is doing it and in truth he is doing it like a little boy.

S. This was the same goal that Moses was giving them just a change in perception?

R. Yes.

24. S. (01:28:27) What is your right way that you recommend we work with these excerpts, that one friend that will say there is nothing to talk about just read them.

R. Maybe they're smart or I don't know, if they want only to read them then just read them. I also need to go over them before you, we need to read over them this way we will understand each other better and fill up our time as much as possible. Sometimes there are situations where we don't need to speak amongst each other where we should just let each one feel who he is and what he is but really our work is to connect among us specifically through the words of Torah.

25. S. (01:29:40) It seems that according to human nature he wants to always leave an opening to run away through and as long as the opening is there you can't attain the quality of Moses, is that readiness to get rid of that escape route ok or it will always be there?

R. A person has to be ready for everything, this is what we learned.

26. S. (01:30:18) You say that people won't feel any more pleasures in this world and for young people the smart phone, this is their whole world so why are still countries running after control?

R. Their will to receive obligates them, this is why all of the problems of the government is how will they supply their will to receive of the people, each in their country somewhat so that some people will engage according to their will to receive only, investing themselves inside there and that is it.

S. Constantly in our work we reach emptiness and lack of powers, we relate to it as a revelation of a new degree of coarseness and the growth of the will to receive but now we learned that the lack of forces is about Moses coming. Are those states different from one another or the same?

R. I can't explain we will go over it and then I will understand what you're saying.

S. It is written in 163 but also in their deeds they became worse but in truth they were advancing. What does this mean that in the deeds they got worse?

R. They feel they're all operating from their egoistic will to receive but according to them understanding this and wanting to rise above this then the quality of their action is higher up.

27. S. (01:32:36) What changes in the will to receive that relates to the deficiency of the recognition of evil?

R. The fact that he starts to feel how his will to receive is opposite the desire of the Creator so he starts to care for the quality of the desire in him not the extent or the size of his desire but the quality of his desire. Because all together what we need to do in order to bestow can be just a little but by that we change all of the worlds.

**Excerpt 164 (01:33:50 - 01:35:13)**

28. R. This is some recognition of evil where they now understand the extent to which they can't tolerate this work because it belongs to the Creator specifically in order to bestow on the path of the Creator.

**Excerpt 164 twice**

29. R. (01:48:58) We need to do something with this because if we are truly coming close to this decision what is spiritual work truly and as much as it is in order to bestow then accordingly, we will feel how we don't want to be in this and then what will we have? We will either run away from this work to all kinds of other paths where everything is more or less in order to receive so we will be able to supply ourselves some kind of feelings and then our work won't be real but it will be not so difficult and to that extent it won't be difficult. Or that we will have to do something where even that if we are fed up of being in the Creator's work but through the connection between us that we can invite the reforming light and to be in resistance to connection and in connection to above that demanding of the Creator to strengthen us and for Him to observe this connection between us so that we will build the spiritual *Kli* in a level that is higher than the level of this world. To reach the revelation of the Creator in the time that we are still here in this life and in this world.

30. S. (01:43:38) Rabash writes each step we must go through so there are no surprises so is our whole work only to feel each step emotionally?

R. Yes, that is how we need to advance, we need to understand what Rabash writes in the previous times prior to him, the Kabbalists didn't need to receive such great explanations because the will to receive wasn't so deep and detailed. Whereas now it is different we are very weak and egotistical, we are very limited. Then it turns out that what can you do as we need many supporters, a lot of talking, whereas prior to that it was enough to tell a person of few words and he would already grasp where the entry door to the spiritual world is with what conditions I have to open it with, how I go through. Today you have to chew and to take a person by the hand and lead him through the whole path and this is how the work is. There is nothing we can do about this, those generations are very materialistic, corporeal on one hand and on the other hand we are doing great work through this and all of the generations previous to us are ascending ahead of us.

31. S. (01:46:09) How to connect correctly between a corporeal and a spiritual desire?

R. For them both to work in order to bestow, the connection is only through the intention where it doesn't matter which desire you are using as long as it is in the intention in order to bestow.

32. S. (01:46:41) What action should we do in order to strengthen the quality of bestowal when the body resists it?

R. Those are actions of connection between us and prayer to the Creator from our connection because it needs to be clear to us and if it is not clear to us in advance we will see this by our experience that we are not capable of anything. That our entire success depends only upon the Creator and all of our success depends only upon us addressing and appealing to the Creator to demand from Him. That is the only action that brings us to success.

33. S. (01:48:45) There is this term that you have become odious in Pharaoh’s eyes meaning our body loathes the work for the Creator once we begin the path of bestowal and then this term of working in mind and heart can you explain what this means?

R. With all the forces that you have is called heart and mind there are no more than those two forces, the force of the mind and the force of the heart.

S. Why does the body loathe the work of the Creator? What are we doing here if we don't want it?

R. We don't want it because that's our nature, our nature is to fill ourselves, to receive, and you're telling me that I need to feel the others, that for us this is considered to bestow, what am I crazy as I'm not capable of doing that? Even if I'm capable of listening to you, I'm not capable. Have you ever seen where a child was told to give his toy to another child, does he give it or not? Never, in any way. You can see, what is the form of the will to receive in a person.

S. So there are two forces that are fighting each other, one says go to the morning lesson and the other pushes us away?

R. It is certainly done that way so that you will get strengthened, getting stronger that if you won't pray to the Creator you won't wake up.

S. He brings us to despair from this story?

R. Yes and the people of Israel sighed from the work on their cry rose to the Creator.

S. What is our work?

R. Our work is to ask the Creator and be dependent on Him.

S. What about the friends?

R. Through the friends but dependent on him.

S. Is annulment part of this?

R. Of course to that extent that you relate to the group you relate to the Creator.

S. I annul myself to the Creator?

R. It is the same thing even though for the time being it seems to you as different. But you are good and advancing I actually see that time after time.

34. S. (01:51:43) How will the body receive the work in order to bestow in an easier way without losing the path?

R. Only in the group, if you want to do the work fast and correct and easy then it is only in the group. As much as the group can work together with you in this, there is no choice as Rabash wrote his articles about connection with the group. We need to subdue our heads and go straight. Usually people who have a heavy and big high soul, a big high will to receive, they don't quite understand or feel this and it is hard for them. That's how it is.

35. S. (01:53:02) All of these descriptions are describing a given state not giving us advice on how to work with it, so how do we work with the excerpts that depict the state without giving us advice?

R. I don't understand.

S. It's like telling us about a certain state, that Moses came and what the will to receive feels the response but it doesn’t tell us if one thing happens do this...

R. If Moses comes this is state number one and if you do something then that is called B, the second state.

S. I don't understand what response we have. I just see the natural response of the will to receive.

R. Are you asking about excerpt 164?

S. All of the excerpts we read today.

R. We chose these excerpts because they are truly guidance, practical that we need to implement in the ten.

S. How do I Implement these excerpts as it seems it happens on its own?

R. No nothing happens on its own, talk to your friends on how you realized and implement these excerpts, do you speak about this later?

S. Yes we do.

R. You talk about how to implement these excerpts?

S. Also we speak about what it means and how to implement it.

R. So what is the question if you're talking about this and how to implement it? In short, scrutinize well what you are doing as you are probably not working at all correctly with these excerpts, all of our work is to work with the excerpts. Let's say excerpt 164, the complaint that they had to Moses which is the will to receive that are rose and said they were with Moses because Moses told them to believe in the Creator, and that the force of bestowal controls, dwelling there and we need to join it with all of our might then they came out of the control of the body if they were able to do so. As Pharaoh controls the body who afflicts the *Kedusha*, holiness, he is against in order to bestow, love of others and they began to work in the mind and the hard work and saw that the body which is the aspect of Pharaoh began to govern them.

Meaning that Pharaoh increased himself, grew himself, heightened, this is where the Creator says to Moses, come to Pharaoh because I have hardened his heart. Meaning in advance it is known that each time our will to receive will be worse and worse, why? Because the Creator does this. Why? So that we will come closer to the exit from Egypt without tolerating the control of our ego upon ourselves and only to run away remains for us to do. That all the day, they want to do in the work of the Creator the body resists it vigorously. As much as they want more, to be closer to bestowal to love of others, to the Creator the ego grows even more not letting them do that. Before they begin to walk in Moses way they had strength in the work, you saw this yourselves as you go you're advancing and everything is fine and now it becomes harder, worse and now everything they do the body can't stand, meaning it doesn't want to be in bestowal it doesn't want to give up for the sake of others.

It wants to feel a reward, some kind of summary for the work, that he receives for this work otherwise he doesn't see where it is. I am told that the whole world is yours, it is all your vessel bestow to them and it is yours but I don't see that it is mine and the fact that I put everything out to the air willing to give everything but I need to see that it is mine and I don't see that. That is why this work becomes harder and harder. As prior to them going in the way of Moses they had strengthened the work because they understood that everything is the next world.

I am being rewarded two worlds not like all of the people but that I will be revealing to myself the spiritual world and no, everything they do, the body can't stand, the body can't stand the work of the Creator like they did in the beginning of in order to bestow. How can it be that this is the right way if we don't feel it, we don't understand we don't know how to work, that we don't receive a response to any of our actions but that we need to start with that. If we do this it is all in the activation in the group, not that you have to go out and give out to all of humanity all of these things like the green movements and all kinds of people who love different things no. Everything starts and ends in the ten let us in our tens start relating to our ten as the vessel of the spiritual world where I give everything to it, to the vessel both in thought and intention, in action, and everything that I am capable of and let us see how by this I advance. It will be hard for me. I will have to go through some kind of barriers and then it will be easier. It is a change in the perception of the world.

36. S. (02:00:59) What does it mean he reflects the *Kedusha*, holiness?

R. That he puts a lot of burden and heaviness on working in order to bestow, constantly showing me how impossible it is to perform such actions. I wanted to bestow so much, to relinquish everything and suddenly my ego overcomes me and I see that I can't, not willing, not prepared, nothing. Until when? Until I decide that I can only run away from there to disconnect from him finally, that is it and this is the only salvation. Otherwise no, meaning that decision doesn't come from the studying, it is an emotional decision that has to happen, I have to tear my connection with in order to receive and I have to run from there. To go out of Egypt is not that I remain in that same body but that I exchange my whole lifestyle, my whole future, everything that I have no future in my vessels of reception and I completely go out into the air of the world. What is going to be there doesn't matter to me but that I have to live only in the force of giving and then I perform the action of Nachshon and I do it all?

37. S. (02:03:09) How important is a sign that we lose all of our strength when we are following the advice of Moses and how can we work in this bestowal that Moses is giving us this advice so we don't lose our strength, is this possible?

R. We don't have to be concerned if we lose anything or don't acquire anything or do acquire, the main thing is we keep a few principles in the ten and the Creator will give you forces, take away forces and do all of the changes necessary in you. We can't from one moment to the next know what is going on and actually, better to not even think about it but to just think towards connection and mutual strengthening in society and that will be enough to reach the truth.

38. S. (02:04:44) In the virtual environment how to measure our corporeal vessels?

R. I don't understand, corporeal vessels? In our spiritual work we have spiritual vessels as much as we can bestow to one another to be concerned about our connection in the ten, to the extent I give up for myself to the ten, this is what happens any more than that I don't know what you're asking. Corporeal vessels? What instrument, electrical can you come and measure anything with? There's no such thing.

39. S. (02:06:15) What is the innovation that Moses brings if Israel is already the inclination towards bestowal?

R. I don't understand.

S. If Israel is the quality of bestowal Moses brings the announcement that they're working with reception, but they were called Israel before that?

R. Okay first they were called Israel according to the point in the heart that they had, that they themselves don't feel where it is pulling them towards, now they do reveal more that Moses came and explained in what way they should go which is in order to bestow above their egoistic nature. That is called Israel, which is straight to the Creator, this we have to think about, is this worth thinking about it yes or no. This is called and the sons of Israel sighed from the work, this is why when Moses comes to the people to inform them of what the correct true work is, the people are not happy about that, as no one of the nation or the desires in the body is happy about bestowing as you can't even understand how that can happen. How can I do anything without getting a reward, that reward that I am calculating for, is my fuel that I can bestow with, it is like buying and selling as the merchants do. Here I am told to just give everything, don't think about reception, what am I going to get out of this? Nothing, so how can I give? How can I give if I don't receive anything? There's nothing to do.

Therefore that's why they cry out to the sky we don't know what to do with your demands towards us this is what they are telling the Creator, you must bring us the method of advancement, something else different force to advance with but without the reward that we are feeling ourselves in something so we can't, what should we do? You have a reward by feeling the greatness of the Creator and the connection with Him, this is a different kind of profit. Not profit in a corporeal way but in a spiritual way that already happens only by the light shining on us and reforming that it gives us a feeling that bestowing is the reward. That is the payment and not reception. There's a lot to speak about here. We will talk about it later. We have a few more exits to go through, the complaint of Moses against the Creator and how the nation starts working with it until you reach, there are stages and stages, then we will take these stages and one after the other write how a person gets the mind and a feeling to be prepared for the Creator to perform the exodus from Egypt upon them. This is still before us.

40. S. (02:10:51) What does it mean that the control of Pharaoh needs to disappear for the evil to be revealed? If the Creator is in the center of the ten where is the place for the revelation of the evil?

R. Where is the place for the revealing of the evil, also in the center of the ten I don't exactly understand what he is asking, it will be clarified.

S. If the discernment needs to go down and control where is it being revealed if the Creator is in the center of the ten?

R. Okay yes he is correct, obviously without Pharaoh the Creator can't be revealed because He has to be revealed upon the evil but we just have to run away from Egypt and then we receive all of these evil forces that are revealed in us and above them we climb the mountain of the Creator to receive the Torah, that's without the revelation of evil we don't need the Torah. It is not simple to build these systems in us, this is why I am not hurrying, until we feel that in some way we absorb them, control them, live with them. Yes, he is correct.

S. If we reveal the evil Pharaoh grows?

R. Yes that is what the people told Moses, their complaints that the movements you came to tell us about the Creator, we started feeling bad the Pharaoh grew. You started telling us about the Creator but the Pharaoh grew instead. We learned about that already, we will have to go through these excerpts a few times and I trust you to do this throughout the day.

41. S. (02:14:19) Can we diminish the force of Pharaoh and what actions can we do in the ten in order to do this?

R. We don't need to diminish the force of Pharaoh we have to increase the force of the Creator. that is our work only. As much as we grow, Pharaoh will also grow against that, that is called he who is greater than his friend his inclination is greater also. It will all work out, don't worry as the evil will grow compared to the growing good, to the extent that we will want to increase the good the Creator will make certain the evil grows in us as well. It will always be as two lines that balance one another, this is against that, was created by the Creator.

42. S. (02:15:48) We spoke now about the matter of running away that we need to escape Pharaoh but I'm still missing in the picture of the exit of Egypt in the explanation, what does it mean that Moses runs away from Egypt to Midian in the beginning, is this also a form of escape?

R. It is a form of escape that he can't deal with Pharaoh in a direct, frontal way, he can't, and he has to run. But he is also guilty about it because he kills the Egyptian in him; this is why he had to run, we will learn about it.

S. Because the question is exactly how is this felt in a person? this form of escape how is this different to the general escape where we all exit Egypt, the difference between the two escapes?

R. To come out of Egypt first of all we all have to learn as much as all of us, some come out some stay and some are on the way, it is not that according to this story that you take all of that gang and everybody you just pull them out of Egypt mechanically. This whole Exodus is something very serious and a desire in attainment and feeling, in connection between them and through them to the Creator, it is not all at once simply that within a few days that they run away. We will learn about these things as it is not a simple way and in the Torah when we read it we will see as much as each and every step is full of essence and meaning. That is how the Torah is written.

43. S. (02:18:26) We are talking about the fact that in the ten when we want to purify ourselves above the work of Pharaoh which is the will to receive for ourselves in order to serve the Creator which is bestowal, how do they help us because it is written one who comes to purify is aided?

R. Your complaint is correct, supposedly where is your help, where is your aid, that you promised who comes to purify he is aided. If we come to purify ourselves that we want the force of bestowal that is purity, the force of giving, the force of connection the mutual force of connection between us in such a way that we are drawn to the center of the ten we discover in the center of the ten the upper force helps, me for my beloved and my beloved for me that this is how we have to work.

**Excerpt 165 (02:20:37)**

44. R. Moses, a messenger of the Creator comes to man and whatever he does it doesn't matter what but as a result everything becomes worse, how can that be? You came from the upper force as a messenger.

**Reader continues: “He wanted to deliver them from Exile ....” (02:21:07) twice**

45. S. (02:25:29) Each time we enter into the ten it is also a certain form of escape from Pharaoh, you said this escape needs to each time be a final decision, what is that decision?

R. That is me wanting to run from my ego, from my will to receive to devote myself for the ten to the forces, their forces, and their connection in a way that from me nothing will remain except for being included in them. What isn't included in them, that it won't remain. Like in Passover that whatever is not kosher for Passover is called not in order to bestow we just burn it. We are only left with everything that is kosher, that is the form that I have to incorporate in the ten.

S. We try each time to incorporate in such a way it is like you integrate all the way, what does it mean to burn all the rest?

R. That I don't want to have forces of reception that they are in order to receive, that reception could be right but not in order to receive, those who are aimed towards reception you don't want to be in contact with them or work with them only in order to bestow.

S. How can we do this, where later it will be final and we don't go back?

R. Every time you need to demand that it will be final for yourself and from the Creator and obviously it won't be final because every time the will to receive will grow increasingly more revealing itself all the way to the end of correction, it will be revealed in portions but still you want to correct it finally every time. Because, 10, not 9, not 11. It has to be a full portion every time.

46. S. (02:28:08) In the previous excerpt we heard that the people didn't believe Moses and because of that they felt worse, this all happened simultaneously?

R. Let's hear what is written and then we will organize it, the connection in transition between the states is still before us.

S. What does it mean to believe to Moses?

R. To receive his quality of faith, *Emunah.* Moses is called the father of faith.

47. S. (02:28:54) You said the changes happen gradually in a person when he begins to start serving the Creator but yesterday you also said that in spirituality things happen suddenly, so how can it be both this and that and how is that differentiated case by case.?

R. It has nothing to do with one another, it's like in pulses, tick, tick, tick, person lives and lives and suddenly something rises in his heart and mind a new state, doesn't know where it came from but suddenly it showed up. In states that you don't even think that it should be there this is how it happens. Why? It is a matter of *Reshimot*, these impressions don't depend upon a person only but on many people together in all kinds of states happen, this is why it shows up in such a way. It is a good thing and the beauty and spiritual advancement that you don't know what the day will bring, what is going to happen today or nothing. Every time you have to be prepared towards jumping into the good.

48. S. (02:30:53) What is that feeling of wanting to run away from Pharaoh and for Moses?

R. It is a sneaky question that I would say it depends on what state, in the final feeling there's no difference between Pharaoh the Creator and Moses it is all discernments of a certain state and it depends on which state of person is in. What is the difference between Pharaoh and the Creator? It is two discernments that are opposite from one another, what they seem to us, that you are in order to bestow and you don't have a Pharaoh. You use it entirely to reach identification with the Creator, so who could be more important than Pharaoh to us. Only thanks to him do we reach adhesion with the Creator.

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