**Ibur/Conception**

**1. Rabash. Article 13, Concerning Yenika [Nursing] and Ibur [Impregnation] 1986**

Therefore, the beginning of the entrance into the work of the Creator is regarded as Ibur[impregnation], when he cancels his self and becomes impregnated in the mother’s womb, as it is written, “Hear, my son, your father's instruction, and do not forsake your mother's teaching.” This comes from the verse, “For if you call the mother, ‘understanding [Bina],’” meaning that he cancels self-love, called Malchut, whose original essence is called “will to receive in order to receive,” and enters the vessels of bestowal, called Bina. One should believe that before he was born, meaning before the soul descended into the body, the soul was adhered to Him, and now he longs to adhere to Him as prior to her descent. This is called Ibur, when he completely annuls his self.

**2. Rabash. Article 38. What Is, “A Cup of Blessing Must Be Full,” in the Work (1990)**Before the *Yenika* there is *Ibur*, meaning that the upper one corrects him. This can be when a person is like an embryo in its mother’s womb, where the embryo annuls before the mother and has no view of its own, but as our sages said, “An embryo is its mother’s thigh, eats what its mother eats,” and has no authority of its own to ask any questions. Rather, it does not merit a name. This is called “mute,” when he has no mouth to ask questions. This is so when a person can go with his eyes shut, above reason, and believe in the sages and go all the way. This is called *Ibur*, when he has no mouth.

**3. Rabash. Article 38. What Is, “A Cup of Blessing Must Be Full,” in the Work (1990)**“The level of *Malchut*, which is the most restricted *Katnut [smallness/infancy] possible*, is called *Ibur*. It comes from the words *Evra* [anger] and *Dinin* [Aramaic: judgments], as it is written, ‘And the Lord was impregnated in me for your sake.’” We should interpret the meaning of “anger and judgments.” When a person must go with this eyes shut, above reason, the body resists this work. Hence, the fact that a person always has to overcome, this is called “anger, wrath, and trouble,” since it is hard work to always overcome and annul before the upper one, for the upper one to do with him what the upper one wants. This is called *Ibur*, which is the most restricted *Katnut* possible.

**4. Rabash. Records 799. The Birth of the Moon***Ibur* comes from the words “anger and rage.” That is, a person must overcome while the kingdom of heaven is as a dot in him, meaning that the kingdom of heaven does not illuminate for him so he will be in gladness, as it is written, “Serve the Lord with gladness,” but it is rather in sadness in him. This is the meaning of *Ibur*. This is similar to an impregnation in corporeality, that the impregnation begins, and then, if the proper conditions are given, an offspring will emerge. It follows that when one begins the work and sees how far he is from the Creator, and it hurts him, this is regarded as being rewarded with *Katnut*[smallness/infancy], meaning that he feels his own *Katnut*. This is called “a lack of a *Kli* [vessel],” and to that extent he can later obtain the light, called *Gadlut*[greatness/adulthood], according to the measure of the *Kli*.

**5. Rabash. Article 3. Concerning Truth and Faith (1985)**In spirituality, there are two discernments in the *Ibur*:  
1. The shape of the *Ibur*, which is the degree of *Katnut* [smallness/infancy], which is its real shape. However, since it only has *Katnut*, it is regarded as a deficiency, and wherever there is a deficiency in holiness, there is a grip to the *Klipot* [shells/peels]. At that time the *Klipot* can cause a miscarriage—for the spiritual fetus to fall out before its stage of *Ibur* has been completed. For this reason, there should be a detaining element, which is that it is given wholeness, meaning *Gadlut*[adulthood/greatness].  
2. However, we should understand how the newborn can be given *Gadlut* while it is still unfit to receive even *Katnut* sufficiently, since it still does not have the *Kelim*[vessels] in which to receive them in order to bestow. To that there is an answer there: Our sages said, “An embryo in its mother’s abdomen eats what its mother eats.” He also said, “A fetus is its mother’s thigh.” This means that since a fetus is its mother’s thigh, the *Ibur* does not merit its own name. For this reason, the fetus eats what its mother eats. That is, the fetus receives everything that it receives in the mother’s *Kelim*. For this reason, although the fetus has no *Kelim* that are fit to receive *Gadlut*, but in the *Kelim* of the upper one, which is its mother, it can receive because it is completely annulled before the mother and has no authority of its own. This is called *Ibur*, when it is completely annulled before the Upper One. Then, when it receives *Gadlut*, it is in wholeness. This is why there is no grip to the *Klipot* there, and this is why it is called the “detaining force.”

**6. Rabash. Article 31. Concerning Yenika [Nursing] and Ibur [Impregnation] (1986)***Ibur* means that a person temporarily *Maavir* [shifts/removes] his selfness and says, “Now I do not want to think of my own benefit whatsoever, and I also do not want to use my intellect, although to me it is the most important thing. That is, since I cannot do something that I do not understand—meaning I can do anything but I must understand the benefit of it—he still says, “Now I can temporarily say that I am taking upon myself at this time that I determine not to use my intellect. Rather, I believe above reason, believe in faith in the sages, believing that there is an overseer who is watching each and every one in the world in Private Providence.” But why should I believe it and I cannot feel that this is so? It makes sense that if I could feel the existence of the Creator I could certainly work for Him and would desire to serve Him. Why then is this concealment? What does the Creator gain by hiding Himself from the creatures? Also, he does not provide any answer to this, but rather answers that with this question, too, he goes above reason and says that if the Creator knew that not making the concealment would be better for the creatures, He would not create concealment. It turns out that to all the questions that come up in his mind he says that he is going above reason, and that now he is going with eyes shut and only with faith.

**7. Rabash. Article 3. Concerning Truth and Faith (1985)**We were given the path of faith, which is above reason, namely not to take our sensations and reason into account, but say, as it is written, “They have eyes and see not. They have ears and hear not.” Rather, we should believe that the Creator is certainly the Overseer and He knows what is good for me and what is not good for me. Therefore, He wants me to feel my state as I do, and for myself, I do not care how I feel myself because I want to work in order to bestow. Therefore, the main thing is that I need to work for the Creator. And although I feel that there is no wholeness in my work, still, in the *Kelim* of the upper one, meaning from the perspective of the upper one, I am utterly complete, as it is written, “The cast out will not be cast out from Him.” Hence, I am satisfied with my work—that I have the privilege of serving the King even at the lowest degree. That, too, I regard as a great privilege that the Creator has allowed me to come closer to Him at least to some degree.

**8. Rabash. Article 31. Concerning Yenika [Nursing] and Ibur [Impregnation] (1986)**When a person can annul himself a little bit and at that time says, “Now I want to annul myself before the *Kedusha*,” meaning not to think about self-love. Rather, now he wants to bring contentment to the Creator, and believes above reason that although he still does not feel anything, he believes above reason, that the Creator hears the prayer of every mouth, and before Him, small and great are equal, and as He can deliver the greatest of the greatest, He can also help the smallest of the small. This is called *Ibur*, meaning that he passes from his own domain into the domain of the Creator. However, it is temporary. That is, he truly wants to annul himself forever, but cannot believe that there will be annulling forever now since he has already thought many times that it would be so but then descended from his degree and fell to the place of garbage. However, he does not need to worry about what to eat tomorrow, as was said above, that later he will probably fall from his degree, as this is for lack of faith. Rather, he must believe that the salvation of the Lord is as the blink of an eye. It follows that since he annuls himself for the time being and wants to remain this way forever, it follows that he has the value of *Ibur*.

**9. Baal Hasulam. Shamati 19. What Is the Creator Hates the Bodies, in the Work**The farther the thing is from clothing, the higher it is. One can feel in the most abstract thing, called “the absolute zero,” since there man’s hand does not reach. This means that the will to receive can grip only in a place where there is some expansion of light. Before one purifies one’s *Kelim* [vessels] so as to not blemish the light, he is unable for the light to come to him in a form of expansion in the *Kelim*. Only when one marches on the path of bestowal, in a place where the will to receive is not present, whether in mind or in heart, there the light can come in utter completeness. Then the light comes to him in a sensation that he can feel the exaltedness of the upper light. However, when one has not corrected the *Kelim* to work in order to bestow, when the light expands, it must be restricted and shine only according to the purity of the *Kelim*. Hence, at that time, the light appears to be in utter smallness. Therefore, when the light is abstracted from clothing in the *Kelim*, the light can shine in utter completeness and clarity without any restrictions for the sake of the lower one. It follows that the importance of the work is precisely when one comes to a state of zero, when one sees that he annuls his whole existence and being, for then the will to receive has no power. Only then does one enter the *Kedusha*.

**10. Baal Hasulam. Shamati 53. The Matter of Limitation**The matter of limitation is to limit the state one is in and not want *Gadlut* [greatness/adulthood]. Instead, one wants to remain in one’s present state forever, and this is called eternal *Dvekut* [adhesion]. Regardless of the measure of *Gadlut* that one has, even if he has the smallest *Katnut* [smallness/infancy], if it shines forever, it is considered having been imparted eternal *Dvekut*.

**11. Baal Hasulam. Shamati 53. The Matter of Limitation**Israel came to receive the Torah, Moses led them to the bottom of the mountain, as it is written, “And they stood at the bottom of the mountain.” (A mountain [Hebrew: *Har*] means thoughts [Hebrew: *Hirhurim*]). Moses led them to the end of the thought and the understanding and the reason, the lowest degree there is. Only then, when they agreed to such a state, to walk in it without any wavering or motion, and remain in that state as if they had the greatest *Gadlut*, and to be happy about it, this is the meaning of “Serve the Lord with gladness,” since during the *Gadlut*, it cannot be said that He gives them work to be in gladness because during the *Gadlut*, gladness comes by itself. Instead, the work of gladness is given to them for the time of *Katnut*, so they will have joy although they feel *Katnut*. And this is a lot of work. This is called “the main part of the degree,” which is discerned as *Katnut*. This discernment must be permanent, and the *Gadlut* is only an addition. Also, one should yearn for the main part, not for the additions.

**12. Records 21. Sanctification of the Month**A person must take upon himself the burden of the kingdom of heaven on the lowest quality, and say about it that to him, even that state, the lowest that can be, meaning one that is entirely above reason, when he has no support from the mind or the feeling, so he can build its foundations on it, and at that time, he is seemingly standing between heaven and earth and has no support, for then everything is above reason, then a person says that the Creator sent him this state, where he is in utter lowliness, since the Creator wants him to take upon himself the burden of the kingdom of heaven in this manner of lowliness. At that time, because he believes above reason, he takes upon himself that the situation he is in now comes to him from the Creator, meaning that the Creator wants him to see the lowest possible state that can be in the world. And yet, he must say that he believes in the Creator in all manners. This is considered that he has made an unconditional surrender.

**13. Rabash. Article 4. What Is a Flood of Water in the Work (1989)**We must know that it is a lot of work before we attain the quality of *Bina*. That is, to be content with little with his feeling and his mind, and be happy with his share, with what he has. That person can always be in wholeness because he is happy with his share. But what can one do if he has not yet obtained this quality, and he sees that he cannot overcome his will to receive. At that time, he must pray to the Creator to help him so he can go in the work with his eyes shut, and will not need anything, and will be able to do everything for the sake of the Creator despite the resistance of the body to this. That is, he does not tell the Creator how He should help him. Rather, he must subjugate himself and annul before the Creator unconditionally. But since he cannot overcome his body, he asks the Creator to help him win the war against the inclination, since he understands his lowliness.

**14. Rabash. Letter 65**A person must decide that he wants the Creator to give him a desire to completely annul before Him, meaning not leave any desire under his own authority, but that all the desires in him will be only to give glory to the Creator. Once he decides on complete annulment, he asks the Creator to help him execute it. This means that although in the mind and the desire he sees that the body disagrees with him annulling all his desires before the Creator instead of for his own sake, he should pray to the Creator to help him want to annul before Him with all the desires, leaving no desire for himself. This is called a “complete prayer,” meaning that he wishes that the Creator will give him a complete desire without any compromises to himself, and he asks of the Creator to help him always be with his righteousness.

**15. Rabash. Article 24. The Difference between Charity and Gift**When he does not see results over a long period of time of making efforts, and he does not see a satisfaction of his deficiency, torments and pain begin to form in him because he has made efforts but sees no progress in his work. At that time the thoughts begin to come one-by-one. Sometimes it is with sparks of despair, and sometimes he grows stronger, but then he sees once more that he has fallen from his state, and so on repeatedly. Finally, a real deficiency forms in him, which he has obtained through exertion in ascents and descents. These ascents and descents leave him with pain each time at not having been granted *Dvekut* with the Creator. Finally, when the cup has been filled sufficiently, it is called a *Kli*. Then the filling of it comes from the Creator, since now he has a real *Kli*. It follows that his seeing that now—after several years of work—he has retreated, this happens deliberately so he will ache at not having *Dvekut* with the Creator. It turns out that each time he must see that he is approaching the making of the *Kli*, called “real deficiency.” That is, his gauge of *Katnut* [infancy/smallness] and *Gadlut*[adulthood/greatness] of the deficiency is to the extent of the suffering he feels at not having the filling, which is called here “*Dvekut* with the Creator,” where all he wants is only to bring contentment to the Creator.

**16. Baal Hasulam. Shamati 219. Devotion**The servitude that should primarily be in devotion is on the discernment of fear. At that time, the whole body disagrees with one’s work, since it does not feel any taste in the servitude. And with each thing that he does, the body calculates that this servitude is not in completeness. Thus, what will you get out of working? Then, because there is no validity or taste in this servitude, overcoming is only through devotion. This means that the servitude feels bitter, and each act causes him horrendous suffering, since the body is not accustomed to work in vain: either the work should benefit oneself, or others. But during the *Katnut* [smallness/infancy], one does not feel any benefit for oneself, since he does not presently feel any pleasure in the servitude. And also, he does not believe that there will be benefit to others since it is not important to him, so what pleasure would others have from it? Then the suffering is harsh. And the more he works, the suffering increases proportionally. Finally, the suffering and the labor accumulate to a certain amount where the Creator has mercy on him and gives him a taste in the servitude of the Creator, as it is written, “Until the spirit be poured upon us from on high.”

**17. Rabash. Article 26. What Is, “There Is None as Holy as the Lord, for There Is None Besides You,” in the Work**The main thing that is hard for us is to enter the *Ubar*, meaning that the will to receive will receive within it a different desire called “desire to bestow.” When a person is rewarded with the state of *Ubar*, meaning that within the desire to receive enters a desire to bestow, this is considered that the Creator forms a form within a form. We should understand this wonder of forming a form within a form. According to what we interpreted, this is a great novelty, a real miracle, since it is against nature, for only the Creator can change nature, and it is out of man’s hands. This is the novelty, that the Creator forms the form of bestowal within the form of the mother, which is the form of reception. This is called the *Kedusha* that the Creator gives. It is said, “There is none as holy as the Lord, for there is none besides You,” as there is no one in the world who can change nature and make within the *Kli* [vessel] that comes to a person by nature, the desire to receive, that it will later have a different nature, called “desire to bestow.”

**18. Rabash. Records 587. The Upper One Scrutinizes for the Purpose of the Lower One**The lower one is powerless to begin the work, but only in the form of *Lo* *Lishma* [not for Her sake], called “will to receive,” for only the *Lo* *Lishma* gives the first moving force of the lower one, for when a person does not find sufficient flavor in corporeal pleasures, he begins to search for spiritual pleasures. It follows that the root of the work of the lower one is the will to receive, and the prayer, called *MAN*, rises up, and then the upper one corrects this *MAN* and places on it the power of the *Masach*, which is a desire to delay the abundance before the lower one knows about himself that his aim is to bestow. That is, the upper one bestows upon the lower one good taste and pleasure in the desire to bestow, by which the lower one feels His exaltedness. At that time, he begins to understand that it is worthwhile to annul before Him and cancel his existence before Him. Then, he feels that all that there is in reality is only because such is His will, that the Creator wants the lower one to exist, but for himself, he wants to annul his existence. It follows that then, all the vitality he feels is regarded as *Lishma* and not for himself.  
When he feels this, it is considered that he already has the correction of the *MAN*, and then he is also fit to receive the *MAD*, as well, for there is no contradiction between them anymore, since the lower one, too, wants the benefit of the upper one and not his own benefit. It is considered that when the upper one gives the lower one *Mochin*, he also gives him the clothing of the *Mochin*, meaning that he gives the lower one the abundance, as well as the power of the *Masach*, which is the desire to bestow. This is the meaning of “from *Lo* *Lishma*, we come to *Lishma*.”

**19. Rabash. Records 223. Entry into the Work**Only after he achieves this degree called *Lo* *Lishma*, he is rewarded with other phenomena, when he comes to a higher state. That is, at that time he has no consideration of himself, and all his calculations and thoughts are the truth. In other words, his aim is only to annul himself before the true reality, where he feels that he must only serve the King because he feels the exaltedness and greatness and importance of the King. At that time, he forgets, meaning he has no need to worry about himself, as his own self is annulled as a candle before a torch before the existence of the Creator that he feels. Then he is in a state of *Lishma* [for Her sake], meaning contentment to the Creator, and his concerns and yearnings are only about how he can delight the Creator, while his own existence, meaning the will to receive, does not merit a name whatsoever. Then he is regarded as “bestowing in order to bestow.”

**20. Baal Hasulam. Shamati 17. What Does It Mean that the Sitra Achra Is Called "Malchut without a Crown”**Our sages said, “Anyone who is proud, the Creator says, ‘He and I cannot dwell in the same abode,’” as he makes two authorities. However, when one is in a state of *Ein*, and annuls himself before the Root, meaning that one’s sole intention is only to bestow, like the Root, you find that there is only one authority here—the authority of the Creator. Then, all that one receives in the world is only in order to bestow upon the Creator. This is the meaning of what he had said, “The whole world was created only for me, and I, to serve my Maker.” For this reason, I must receive all the degrees in the world so that I can give everything to the Creator, which is called “to serve my Maker.”

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