**-\*Morning Lesson Transcription is made from simultaneous translation which leaves possibility for errors.**

**Morning Lesson November 03, 2020**

**Preparation passage before TES - Nov. 03, 2020**

**Reader (  ) Baal HaSulam, "Introduction to The Study of the Ten *Sefirot*", No. 155**

Therefore, we must ask, Why then did the Kabbalists obligate every person to study the wisdom of Kabbalah? Indeed, there is a great thing about it, which should be publicized: There is a wonderful, invaluable remedy to those who engage in the wisdom of Kabbalah. Although they do not understand what they are learning, through the yearning and the great desire to understand what they are learning, they awaken upon themselves the lights that surround their souls.

This means that every person from Israel is guaranteed to finally attain all the wonderful attainments with which the Creator contemplated in the thought of creation to delight every creature. And one who has not been awarded in this life will be granted in the next life, etc., until one is awarded completing His thought, which He had planned for him, as it is written in *The Zohar*.

And while one has not attained perfection, the lights that are destined to reach Him are considered surrounding lights. This means that they stand ready for Him but are waiting for Him to purify his vessels of reception, and then these lights will clothe the able vessels.

Hence, even when he does not have the vessels, when he engages in this wisdom, mentioning the names of the lights and the vessels related to his soul, they immediately illuminate upon him to a certain extent. However, they illuminate for him without clothing the interior of his soul, for lack of vessels able to receive them. Yet, the illumination one receives time after time during the engagement draws upon him grace from above, and imparts him with abundance of sanctity and purity, which bring him much closer to achieving his wholeness

41. R. (3:00) We are constantly thinking as much as what we are reading about, we are not studying a wisdom, we don't want to know what is written, remember how I yelled at our veteran friend from Moscow that he says let's study TES,  we are learning this like any other part in the wisdom of Kabbalah only in order to extract the light that reforms from it, the force that will connect us and bring us closer to the Creator but not for it to make me wiser, I don't need any wisdom. I need the force of bestowal to be close to the Creator and wisdom won't bring me closer to Him; it will drive me further away from Him. So, let us learn. If you specifically have a question about how to study the wisdom of Kabbalah and why we need to yearn for faith above reason and not for reason or knowledge that you can ask about, that is very important. That is why it is written that 1000 go into the room and one goes out to the light, because they enter with their ego and they don't want to overcome their ego and they think that by knowledge they can reveal a spiritual world, that is a complete lie. The biggest one that could be.

42. S. (4:53) Baal HaSulam writes in the excerpts that we read that a person has to mention the names and then he draws the light. How do you mention the name to draw the light?

R. By doing it it starts to illuminating upon you if you aim in all of your studies that what you are studying will work on you on behalf of the light that reforms it works.

43. S. (5:22) Regarding the form of the learning you told us not to learn intellectually but to feel, but there are many excerpts to work above reason, we have to be on top of the reason if I understand correctly?

R. You have to be in your brain and your reason in order to go above that, that's why your mind was given for you to go above it, that is the way that you work with it.

S. To be in the intellect I have to scrutinize something and on top of it rise to faith?

R. If you are concerned of faith so your mind will grow if you are not concerned about faith and you want only your mind, so your mind will remain on the corporeal level only and even go less than that. “And they died and not in wisdom” as it is written

S. If questions awaken should I ask them or not?

R. Yes but under the condition that you are awakening them to increase your faith above reason otherwise don't waste your time, otherwise you are entering a *Klipa*, complete. because you don't want to ascend into the degree of the Creator you want to go deeper into knowledge and that's where the *Klipa* is.

**Baal HaSulam. "Study of the Ten Sefirot" (TES). Part 1. Histaklut Pnimit  #34**

**Reader Item 34 “Spiritual time means a certain number...” (7:06 - 8:20)**

44. R. What happens to us in our feeling step after step that gives us a sensation of time.

**Reader continues “thus if one had been in a state of complete rest...”(8:33 - 8:42)**

45. R. He wouldn't feel any changes that is going through on the outside from any causes

**Reader “he wouldn't even be aware of the concept of time...”(8:48 -  10:46) reads twice**

46. R. It is worth repeating this excerpt every so often, every few months because still the concept of time is very important to us.  Spirituality is above time, above space so in which way or to what form should we come to in order to get rid of that feeling if I am adhered to the environment and there are no changes between me and the environment of what is happening in me or in them it is not the same thing, but that we are together then time stops, there is no time there are no changes that is how we reach *Olam Ein Sof.*

47. S. (11:51) It turns out that all of the movements are in the intellect, all of our scrutinies, when we establish our situations they happen in the intellect?

R. We are in a feeling of time, we feel a certain reality that entirely works according to chronological time, according to certain changes that are revealed in nature as if there is time in nature. It is all incorrect and all according to our perception of reality that all the perception is in us, because in us there are changes from moment to moment, meaning inner changes in our inner states from one desire to the next.  That we have a general corrupted desire that is constantly going and going for us to correct it, this is why these changes and our desire are felt from inside. That time and place change and then we are in some kind of motion according to the axis of time and space and that is because our *Reshimot* from the shattering keep awakening, coming to us so we realize them correctly and to the extent that we start correcting them, we start feeling the concept of time correctly, the true time that there is no time. Also, the true concept of motion that it goes from corporeal movements into spiritual movements. That is as much as I have to take my desire from in order to receive to an order to bestow, from *Malchut* to *Binah* from *Daat* reason to above reason, by this I can feel myself that I am in a motion and the number of times for *Malchut* to *Binah* and back I measure time through that, the number of actions that took place I say more time or less time. We will reach the concept of time and see what day, night, year and month, universe, the way it was created, what does it mean that there was no time when the time started, when the distance started, what happens outside of our universe, all of these things we will touch them. We will get there and it will all be clarified we just need to have the right and correct perception of all of these things. For now don't even think of it, it is not the main part it is something that is revealed on the path as much as you get closer to the Creator these things are clarified and they fall into place.

48. S. (15:10) You said not to think about it too much but it's so interesting and exciting this part of the study. It seems like there is some kind of opposite thing, on one hand we reach spirituality through exits and on the other hand in spirituality there is no time so it seems like two opposite things existing together.

R. It will all work out to get into all this explanation, it is against the whole flow of the lesson, sorry. But I promise that we will discover just that small excerpt to start opening it all.

49. S. (16:09) What is the situation in which we feel that we are united in the ten and we don't want to come out of that state, that the friends don't want to disconnect from that state?

R. That is fine if you want to be together all the time in the ten and ... want to disconnect from it, but do you still want to reach more exalted states that the Creator will be revealed in you and that you will start feeling in the connection between you what you discover, what you get, because to be in connection between you there are a lot of organizations, criminals, terrorists that are in a great connection between them they are willing to do anything for one another.Do you discover the connection between you your mutual goal? Do you uplift each one and everybody together to faith above reason do you want to locate that desire of the Creator in order to implement it?

50. S. (17:32) When we rise from below upward the reason is it compared to today's degree as compared to tomorrow's degree?

R. The next degree is the reason why we're letting go of the current degree, that's how it is.

51. S. (18:02) It seems like you're telling us that time that we see is an illusion, that the real time is the time we invest from the uncorrected state to the corrected state, is this correct thinking?

R. Yes.

52. S. (18:32) You said out of the states of ascent from *Malchut* to *Binah* we come to time stopping, that it doesn't change?

R. Wait, that's not what I said I didn't say that.  We by starting to realize ourselves between *Malchut* and *Binah* we start discovering what the true concept of time is and the true concept of time, our actions that we fall from *Malchut* and rise to *Binah*, fall from *Malchut* and rise to *Binah*. That frequency determines times for us.

S. When we rise to *Binah*, do I understand correctly that time stops there?

R. Corporeal time is completely something different but also in that I don't, we're still lacking discernments, We will speak about it and don't worry, this whole world will be clear to you like all of the galaxies and universe, all of creation will be completely clear because it is something tiny, it is a still degree, it is the lowest degree in spirituality, in reality. A bit of patience.

S. So what we should do in the end is maintain the state of connection?

R. Exactly, the more that you hold onto the ten like a baby grabbing onto his mother that is the main part, then for certain you are advancing.

**Chapter 10 Item 35 and Item 36 “The entire substance that is ascribed to the emanated being..”(20:40 - 24:28)**

53. R. He wants in all forms to organize it for us in a way that we won't reach spirituality with our imaginary corporeal forms that we supposedly have in this world, that have no connection to spirituality, that we have to enter in order to bestow faith above reason that is disconnected from our nature, that we won't imagine that we already have the force of bestowal. In such a way we will be prepared for the true actions of bestowing and feeling in these actions phenomena of bestowal which is called spirituality.

54. S. (25:21) What should be the result of the influence of the light, what happens with a person's desire during the learning?

R. What do you mean place?

S. What is the result of the influence of the light?

R. The result of the light is whatever will be will be, whatever the light bestows more or less.

55. S. (26:03) Baal HaSulam spoke about the problem of the scientist, that there is a spiritual element there, that everything is waves, they see it has particles that collapse and we see particles instead of waves because of our will to receive. Did I understand correctly what Baal HaSulam means?

R. I don't think you meant particles or waves, not about that, he was speaking about a perception which is completely different that is disconnected from any matter, also a wave is matter. Perception that is above all forms of matter which is spiritual perception that only in the force of bestowal that is above reception is where spirituality exists.

56. S. (27:12) The will to receive that he describes here in Item 36 is this the will to receive, the Creator?

R. The Creator does not have a will to receive.

57. S. (27:33) If the only choice that we have with the substance is how we receive it or perceive it?

R. Spiritual matter is the will to bestow to the extent that we reach that desire to bestow, we reveal phenomena in that will to bestow which is the Creator and the Creator starts to reveal himself. That is it, that is called the light revealing itself in the vessel.

58. S. (28:25) He writes that the will to receive can be received meaning he explains that we can't even rely on our perception of reality, we need a completely new mind and heart.

R. Yes, you need to reach a new mind and heart a spiritual mind and heart from the degree of understanding the degree of bestowal completely disconnected from what we have now.

S. So, what is left for us to do?

R. To perform actions that can cause our ascent to a different degree of perception of reality, that the reality will be different, the perception will be different and we will be different, nothing remains.

S. These actions are connected in the ten?

R. Yes also that.

59. (29:34) Question 55. What terms are absent in the wisdom of Kabbalah?

Answer. From the beginning to the end of the wisdom there's not even a single word in which there is a tangible or imaginary concept such as place or time or movement. Also the absence does not apply to the spiritual any disparity of form does not mean that the first form is absent but that the first form remains in its place unchanged at all and the disparity of form that is now been acquired is added to the first form.

R. Meaning nothing disappeared or was lost in spirituality but everything is accumulated from estate that came before to what is happening now and in this way it is an accumulation of more forms that when we reach the end of the general action, all forms upon all desires and all states, they all organize correctly together to reveal the action the Creator did in creation.

60. S. (32:49) He writes that there is not a word in which there is a tangible or imaginary term what does that mean?

R. From the beginning to the end of the wisdom there's not even a single word that relates to any tangible or imaginary turn such a space-time motion. Also there's no absence in spirituality and any change of form does not mean that the first form is absent instead the first form remains in its place unchanged at all and the disparity of form has now been acquired and is added to the first form so what are you asking about?

S. What does it mean that the words don't have a tangible or imaginary meaning? What do they mean?

R. The fact that you are doing something without knowing what it is, when you start to feel these things in practice you will see how one form is clothed on the next and they build your spiritual perception, for now for you it doesn't exist, it is imaginary, tangible, you don't know you can't discern between the two, he writes because it is the truth.

61. (34:21) Question 56. What is the ordinary language in the wisdom of Kabbalah? Answer. This language is the language of branches that points to the upper roots, that is because you haven't even a single blade of grass below that doesn't have a root above, there for the stages of Kabbalah have put together a language that is equipped to apply through the branches and teach of the upper roots.

R. Also in the spiritual world and in the corporeal world we have the same objects.  Let's say you have a thousand reasons from above that gave a thousand results below, so you can use the names of the results of this world but to aim toward their spiritual roots in the upper world, that is why Kabbalistic a language called the language of the branches. We are speaking in a precise way in the connection between root and branch, branch and root and we must not get confused between those names because every corporeal branch is exactly connected to its spiritual roots. one for one.

62.(36:10) Question 57. What separates and discriminates in the wisdom of Kabbalah? Answer. The disparity of form distinguishes and departs their spirituals from one another.

R. The will to receive when it is in something different from one another there is a splitting into two and also the magnitude the difference between the will to receive in each one it separates between them whether more or less.

63. (36:52) Question 58. What is the origin of the will to receive? Answer. The will to bestow in the upper light necessitates the existence of the will to receive in the emanated being.

R. Meaning the upper light is a root for everything and its will to bestow determines the results that will be in the world to receive to the many parts that the will to receive will separate into, what will happen with it, how can Implement its role that it will want to reach back and resemble the light. It is all in the light itself, all of the program, all of the desire, all of the forces it is all done by the light, the will to receive all in all is activated. The light is the force working in the operated and we can organize our connection between the will to receive and the light so that the will to receive itself will want to ask from the light to organize it and bring it to resemble the will to receive, to be in adhesion to be in adhesion. So there is a will to receive, there is the light which is the will to bestow and the point in man that can be the connection between the will to receive in a man and the will to bestow which is the Creator in order for man to ask from the Creator, from the light the force of bestowal, the forced to change, the force of correction.

64. (38:44) Question 59. What makes the light exit the emanator and become emanated? Answer. The renewed light left the *Ma’atzil,* Emanator and became an emanated being because of the form of the will to receive that was renewed in the upper light since it wants to bestow.

R. As much as the will to receive is ready to absorb the light inside of it according to equivalence of form between the will to receive and the light, that the will to receive performs a correction upon itself to be opposite of itself, to bestow like the light, then can fill to that extent the will to receive and that light that is outside of the will to receive which is the Creator actually, that light enters the will to receive because the will to receive got that same form like the light, bestowal, according to equivalence of form, then the light fills the will to receive and the light that fills the will to receive it is called that there is a part of divinity from above, a part of the Creator inside the created being. This part is called the soul *Neshama,*  in this way the created being can start integrating with the Creator.

65. S. (40:44) This place you brought us to right now is a place where we knock on the screen, a place where we demand the prayer?

R. We did not talk about a screen but we said that if the will to receive comes, that will resemble the Creator that obviously it is through the *Tzimtzum* restriction, *Masach* screen, *Ohr Chozer* reflected light, *Zivug dHakaa* the coupling of striking, so that the light fills the will to receive to the that got an intention to bestow.

S. If I'm receiving this coming from the ten it makes me feel very small and I have annul and then I get this something is born for me to say something or do something towards a friend that I normally wouldn't do and I'm trying to aim toward the good and bestowal is this the right approach?

R. Yes, fine and good.

66. (42:09) Question 60. What is the first substance of every emanated being? Answer. New form that emerged existence from absence, meaning the will to receive that is in every essence is the first substance of every emanated being and every essence. More over everything that exists in the animated being or in the essence that is more than that substance is regarded as light and abundance that extends from the upper light. Existence from existence and not at all as an emanated being or a creature. It is not surprising that the form becomes a substance because it is so in corporeality as well our conduct is to regard the first form of the essence as the first substance. That is because there is no attainment whatsoever in any matter in the entire reality because our senses perceive only incidents in the matter which are forms that incarnate and manifest in the first substance.

67.S. (43:51) The attainment does not receive any matter in all of reality because our senses perceive only the essence, so it seems like it is impossible to attain what we are learning here, to attain spirituality?

R. Can you explain to me what it desires called?

S. A desire?

R. You can say I want it, let's say I want a glass of water so I have a desire for a glass of water but what is a desire, the desire itself?

S. That is the problem.

R. Yes, it's a problem, you can say deficiency, but what is it? We have a big difficulty to actually speak about these first initial forms.

S. How can you attain that he says attainment is not perceived in matter, how can you come to it?

R. You don't need to get there, we don't grab the light, we can't understand the light, we can't understand the vessel, we are in the middle between the two and from that all of our sensations and all of our feelings come from we are in the middle. Whoever is in the matter is in the still vegetative and animate, also the still vegetative and animate in us, the one that is using the light that is not us either it is a completely different Essence it is the Creator, we are in the middle to the extent that we can resemble the matter to the light, from this we attain reality.

S. So the question that he writes...

R. Of course, there is a new sense.

S. What sense is it?

R. Bestowal.

S. So another sense is added to the five senses?

R. You don’t have the *Malchut* or *Binah* you have *Malchut* and *Binah* that is joined together, by this you resemble the Creator and you can start adhering that by the connection of *Malchut* to Binah you can create a new reality.

S. This is new special work I have to do?

R. Yes.

68.S. (46:30) We just said we work between matter and light, does matter not disappear at some point?

R. How can that be so the light will disappear also, everything will disappear because we understand and only exist because the Creator created the will to receive and by the way our existing as created beings and outside of the will to receive. If the will to receive will disappear we can't say whether the Creator exists or not, or what exists, because our whole perception exists between the will to receive disappear, he himself doesn’t disappear, he connects an intention to bestow and to that extent when we absorb, we perceive the Creator when he perceives it in himself that is called a creation.

S. That is a disparity of form that we're talking about?

R. Yes.

69.S. (47:44) Should we relate to the essence of the matter, substance, as the Creator's purpose to do good to his creation?

R. No, that's not the purpose the purpose of the Creator is to do good to the created being is to raise the created beings, not just the material but it's that which will sanctify the material Binah is called sanctity, *Kodesh*, when the will to receive receives the intention to bestow in such a way it can be filled with the light, with the Creator and by that he can attain creation.

70. S. (48:30) .....

R. I am holding a glass in my hand, tell me what am I holding? I don't know, I know it is not soft, I know it’s hard, it's glass I know there's liquid inside and I know there are some leaves in there, a vegetive in there, what do I perceive in there, I don't know what the essences, I know in my senses that I am inspired from something. Meaning the form of bestowal of this matter on me, I am calling this a glass.  Meaning according to my vision according to my senses I am calling it glass, but what is it in essence I never attain that, I can't come out of myself and attain this thing on its own as it is, no such thing.  There is someone who attains it. This is Rabash explains, obviously this is not the way it will be seen in the eyes of an Angel that he feels it in the quality of an Angel and I feel it in the qualities of man, I can through these qualities I can change I can ascend or descend, according to that I can feel reality differently. Our purpose is to rise in perception of reality, that is closer to the light but actually I always attain reality in my senses according to equivalence of form and we have no other way to do this. But it is also wondrous, this is the beauty in creation that every day I change and every day I feel a new world, why is that bad? Because every day I attain more and I start comparing these forms of what I have attained before and now and from this specifically I get wisdom.

71.S. (51:39) What happens to the substance from the point of restriction and what changes in it?

R. The matter from the point of restriction, we can't do anything on the will to receive and anything on the light, what we do towards us is actions that we can perceive the will in a certain way and the light in a certain way, but not that we can rise above ourselves and start changing these things in the roots.

72. S. (52:34) You said reason from above and result below, but we learned that everything that will be is aimed at purpose, can you explain more?

R. I can say but gradually you are going to perceive it, everything comes from above. Also the light and the darkness and the connection between them and also our perception and us, the way that we perceive, the way that we reveal and in what way we respond because there is none else besides that works and there is nothing else that can determine anything, there is no control that can intervene in what the Creator is doing. Everything comes from him and if I thought one way and then I think a different way and what will be with me afterwards, it all comes from above, from One Source. Then you can say also it is sold in advance what can I say if everything comes from the Creator. Everything comes from the Creator in a way that if I use it correctly with what I am going through then I adapt myself more and more to see that there is nothing else besides him, that actually everything comes from above. Then I have no problem with that.

73. S. (54:58) How do you acquire the new sense, by what activities?

R. That is called faith above reason if I want to understand and feel the Creator to see his actions correctly then I have to reach the degree of understanding, *Binah*, bestowal.

74. S. (55:29) What is the first substance, that there is a series of discernments that come afterwards?

R. There is a will to bestow, which is light that belongs to the Creator, then there is material that was created by the desire of the Creator through the light, if you can say such a thing, that is the black point in the light, it started stabilizing and came out by the upper lights. Afterwards started developing through the four phases of direct light and so on, so the first matter is called the initial material, there is still no will to receive, you can't say that there is a will to receive there. It has a bit of a difference from the upper light, on that bit of the difference that is called the initial material. That's it. That includes all of the future states in it, nothing is absent, nothing is lacking but still all of those forms are not revealed yet.

S. So basically this is what comes *Keter*?

R. No, this is before *Keter*, you can say that it is in the *Keter,* but in the beginning of it. That is what causes *Keter*.

75. S. (57:34) When we read about the will to receive I'm immediately connected to desires that I feel in this world, but according to the questions that we just read, it turns out that the will to receive has completely different qualities. What is the will to receive that the wisdom of Kabbalah talks about?

R. The wisdom of Kabbalah is speaking about desires that are above our concealments, above this world. It's desires that themselves want to enjoy the Creator, that they have a lot of desires, it is worlds of *Klipot,* and gradually we reach a state that we correct them.  We don't need to think about them, but the moment that we yearn for bestowal, these desires of receiving they come closer and are included in our actions of bestowal and it is actually help against that build actions of bestowal.

S. Can it be said that the will to receive that we talk about in the books that we learn, is not the corporeal desire it is something else that I still have to discover and understand?

R. Of course your corporeal desires have nothing to do with it; it is a part of the beast state, when you're in it you're also a beast. When you disconnect from these desires that they won't be important for you and you will connect to the desire to bestow then you will be called Adam. It depends on what degree that resembles the Creator, that's how it works.

S. Only then when I am called man, I will discover the will to receive that they talk about in the wisdom of Kabbalah?

R. It is like you can't, when you're a child you don't know what a child is, you have to grow and then learn more, when you're an adult you know what it means to be a kid.

76. S. (1:00:06) According to our vessels do we grasp matter that is in the final state of changes?

R. I don't understand the question, we perceive matter according to our vessels, that I understand, more than that I'm not understanding what you want, according to the last change, maybe, so if yes then it's right.

77. S. (1:00:43) We learned this morning that the form doesn't disappear in spirituality I want to bring an example, say if you take a movie that is in the computer and the actor there fills up a glass of water so the empty glass exists and the full glass also exists, meaning if I take and rewind that movie I see both, is this a correct example?

R. I don't know use whatever you want. I don't want to get confused. I study what is written here and until I don't understand more, I'm not trying to cook all of this together.

78. (1:01:44) Question 61. From which time is it regarded as an emanated being? Answer. It stops being an emanator and becomes an emanated being right at the beginning of the formation of the will to receive in the *Ne’etzal* called the *Bechinah Aleph* in the desire.

R. That is why we have the root discernment and then *Aleph Bet Gimel Dalet* that the *Bechinah Aleph,* first discernment is already the *Ne’etzal,* emanated being, the *Chochmah*.

79. S. (1:02:30) How do we build the right relation to the Creator's actions in the ten during the day?

R. The actions of the Creator in the ten, we need to relate to the friends in the ten that it is a place I need to lose myself. I just need to connect to them like Rabash writes and according to that I advance. The more I do with Rabash writes about the ten the more I advance. It is too bad that you don't ask yourself before you ask me.

80. (1:03:38) Question 62. Has a spiritual that accepted a disparity of form by which a part of it departed and became a different discernment lost anything because of that? Answer. There is no absence or loss and spirituality, the part that departs because of the disparity of form does not diminish or lessen the upper light in any way. Rather it is like lighting one candle from another, the first is not lessened whatsoever. Thus, the disparity of form is in addition to the first.

 81. S. (1:04:47) I want to ask about 61, he says that the will to receive begins in the first discernment and the why not in the second discernment, *Binah*?

R. The will to receive that is revealed in the first time with the light is the first discernment and the second discernment can only be Binah and its response to what happened in the first discernment, without the first discernment there wouldn't be a second discernment.

S. The emanated being is from *Atzilut?*

R. That is your philosophy that I don't want to hear.

S. It does not merit a name we speak from the *Bechinah Bet* where the letters begin that is a question?

R. What does he write here?

S. He writes that it stops being the Emanator and becomes the emanated at the beginning of the will to receive in the emanated.

R. The first discernment is *Ne’etzal* an emanated being the will to receive is already there, that's why it's already called an emanated being it is the root to all emanated beings and the discernment second grows as a result as a result of the *Bechinah Aleph,* first discernment and there can't be Binah that resists, its opposite of the will to receive in the first discernment that's why it is Binah. How can there be a *Bechinah Bet,* second discernment without a first discernment?

82. S. (1:06:52) If our corporeal desire has nothing to do with the desire to receive what we are studying about here then what are we and why does everything feel so real in this reality?

R. We are animals, still, vegetative, animate, we in the world of the still, vegetative, animate and in us in our will to receive there is a beginning for the will to bestow which is called a Divine part from above. We need to take this will to bestow and to grow it, extracted from ourselves and develop it and by this we grow the Adam from us that is called that men and beasts will be salvation by the Creator. A man, Adam that we want to grow out of the beast and what exists on the degree of the beast is called *Daat,* reason, what is called Adam from the words resemble the Creator is called faith above reason.

S. So, the desire to receive that we are speaking about here is the combination of these two elements?

R. I am not certain what you're speaking about here in the wisdom of Kabbalah, we're speaking about the will to receive that gets corrections that it doesn't want to just be a will to receive but it wants to work like the will to bestow in the form of bestowal.

83. S. (1:08:51) In item 62 the spiritual that acquired disparity of form is spiritual before Kabbalah?

R. Spiritual that got a disparity of form, he says that every change in spirituality is a change in form, meaning in the form of bestowal. You have a spiritual world, everyone is in all kinds of forms of bestowal there, different, just like our world also people are separated from one another, distinguished in all kinds of forms of reception, in the spiritual world everyone can be distinguished in forms of bestowal.

84. S. (1:10:02) If we stop changing when we achieve our completeness there won't be any changes in the Creator?

R. I understand this question and it's very actual, what happens when we finish all of our corrections. I promise you there's a lot of changes coming up, but it's not that it's based upon correcting the will to receive. The will to receive will be corrected in the end of correction that's why it's called the end of correction and above it also, there are actions and inspirations and expansion upward but in different forms and in different forces. There are more and more worlds, don't worry, there is where to develop too. And it is worth it.

85. S. (1:11:11) What is the difference between the connection and bestowal?

R. Connection is connection and bestowal is bestowal. There can be all kinds of forms of connection, bestowal is already what resembles the Creator, that the Creator is between the two degrees, the two states, that is why it is called bestowal.  Bestowal can only be in the presence of the Creator. The connection maybe it can also be without the presence of the Creator, we will scrutinize that.  I am asking in the day to be more connected to one another, to see how the world doesn't let us go, meaning that the virus is with us and we are with it advancing towards correction and everything will be good. We will hold on to each other let us think of our friends who are sick and let's think of everyone that they will be healthy and that the world will advance to the Gmar Tikkun, end of correction in a good way, let us ask it and all want it.

<https://kabbalahmedia.info/lessons/cu/ZNr5GfR3?language=en&mediaType=video>