**Morning Lesson January 10, 2021** **Transcription is made from simultaneous translation which leaves possibility for error**

**Shemot [Exodus] - Selected Excerpts from the Sources , #16**

1. **Rav’s Introduction**: We have to continue in the study of this portion because it is the most important I would say, especially for us. All the Torah speaks about how to come out of the desire to receive and get into the desire to bestow, that is the Exodus from Egypt. The whole method revolves around Egypt, the method of our spiritual correction for each and every day a person has to remember that he came out of Egypt in each and every action we say in memory of the exodus from Egypt because we wish to tie each of our actions to rising above the ego in each moment and then it turns out that we constantly come out of the ego, out of Egypt. It does not matter whether it is happening physically or emotionally or historically we are not there, we are not talking about it.

There is no history or geography, only different discernments. There each time I discover myself in a different ego, each time I have to rise above it and this is what we called the exodus from Egypt. Every action, every effort we make is in order to escape from Egypt. This weekly portion Shemot, exodus and other portions of the Torah are the most important since they speak about how one can come out of Egypt. How we can assemble everyone since for this the blows, the plagues came. The first blow that struck the children of Jacob made them descent into Egypt since they did not want to connect to Joseph and they sold him, so that quality that should have assembled, Yoseph, to collect them into one. They did not want that. Consequently, only Joseph went down to Egypt, they sold him and later reluctantly, because of the hunger and their failure they had to descend into their egos, into Egypt and then they met Joseph and forcefully to connect.

1. The Torah tells us about all the actions of possibilities before us connecting to the tens and how through the connection between us we begin to appreciate the connection, the quality of Joseph. After that from Joseph we come to Moses (from the word Moshech to pull) since he was pulled out of the Nile river, on the other hand the Moses is the one who pulls the people of Israel pulls out anyone who wants to come out of their ego, outside to the Creator. This is called the desire for the Creator and this is where the land means desire Israel, Yashar Kel, directly to the Creator and we learn that we constantly engage with the Egypt, we revolve around it, in all our activities we are doing from the beginning of getting to know system of the correction we need to learn how to come out of Egypt, so let us continue a bit more with this weekly portion.

**Excerpt 16 Reader (05:36 - 07:52)**

2. R. We need to reach such an atmosphere in the 10, each one in his own 10 and in general, that we have to love this work which goes against our desire it is a bit like speaking of an artist, a true artist it doesn't matter whatever works with metal or wood and maybe the simplest material and a real artist loves his craft.  He enters this work and finds such a point of intense pleasure we see this. We feel this according to how a chef cooks for us, everything follows the desire of the person that he brings to his work, overcome to a state where the spiritual work will be loved by us, because we accept it, we don't suffer from it, but the actual, even the desire of receiving which comes out and does not let us do something, we need to reach a state where we enjoy its resistance and we have to overcome it. We have to work against this resistance and derive pleasure from it because in each and every moment when I am able to overcome and we succeed first of all I tell myself and feel that I am an artist, I am a craftsman who can practice, who partners with the Creator turning to bestowing in order to bestow, to rise above the ego and then with this I give contentment to the Creator. So the more they afflicted them meaning you can't come out of Egypt you can't come out of the desire to receive only by constantly rising above it. We have to search in those points of rising above the desire to receive the craftsmanship and the pleasure as we become masters together with the Creator by trying to be with Him all the time, not with the ego but against the ego. I stand on the side of the Creator and I work on myself on what He created in me and I work together with the Creator to sculpt, to shape out of myself, through a human being Adam HaRishon.

3. S. (11:22) In the last paragraph, we read if the person does not have affliction or pain it is considered longing?

R. Here we have to understand what kind of suffering we have to be in, it is not from feeling the will to receive against the will to bestow instead we desperately want to reach bestowal which still we are not able to do. Then we feel these torments, that he does not let us turn it into in order to bestow, we are asking to be in bestowal and my torments, my afflictions, are not in how the will to receive disturbs me because that is his role it is nothing to do about this the Creator is playing this counter role with me. Rather, my torments are because I don’t ask enough

enough that I am not able to see the will to receive as help against it is truly a help against me, against the will to bestow, but it is help. Why is it a help? Because it makes me turn to the Creator in prayer. There are several discernments here. It's the will to receive that does not let me come out to spirituality, to rise above it, this is one thing. The second thing, that I see him as a disturbing force. Number three is that I see that I am unable to do anything with it because it is stronger than me. Number four, is when I begin to understand that its role is called help against. Meaning in this way it is also pushing me toward the Creator.

The fact that it does not letting me reach anything spiritually, Spirituality is the Creator but by not letting me enter spirituality, it seems to me like spirituality, by that he is correctly aiming me so that instead of imaginary spirituality that I portray to myself, I turn to the Creator and ask of him. Eventually, I see that I am unable to do anything and then my plea to the Creator brings me to adhesion in him, in such a way that I yearn for spirituality and I forget about the Creator. He becomes sort of a helpful auxiliary force to reach spirituality but rather to be near the Creator, close to him, in contact with him, this is spirituality. Therefore, our ego, our will to receive, our Pharaoh is aiming us specifically, in a correct and precise way to the Creator himself.  Here we need to think carefully, how he is performing his work loyally, our will to receive, our ego, truly learn from him how he is aiming us at the Creator.

4. S. (15:54) How is the intention and intensity of the desire to bestow according to my understanding or according to the direction of the Kabbalist?

R. The will to receive that appears to the person is exactly to help him take another step forward. Certainly, according to the connection of the person and their environment. There are many conditions that appear to a person, the sum total of which is arranging to the person.

5. S. (16:53) What does it mean that Joseph was the first to descend to Egypt and only then the brothers did?

 R. Joseph goes down to Egypt first and then his brothers. Joseph is the point of connection, the *Yesod*, the foundation of the *Partzuf*, the *Sefira* of *Yesod, Hesed, Gevura, Netzach, Hod, Yesod,*

Joseph says to his brothers that you have to bow down to me. He is not referring to corporeal things. They did not feel the importance of connection. In order to feel the importance of connection they will have to go down to Egypt. There Joseph is waiting for them.

6.S. (18:05) Rav you gave an example of a master artist with woodwork or metal work. What is our craftsmanship?

R. We are craftsmen because we wish to be partners of the Creator, until we become like his sons, his children. Partners during the work until we correct qualities and discernments and each and everyone that I correct is a partner of the Creator, I become like the son of the Creator.

6A. S. (18:56) With what vessels do we feel the sorrow and the fact we have to turn to the Creator to attain the desire to bestow. Why do we first have to feel suffering?

R. Because we cannot turn to the Creator, we cannot turn to the Creator by ourselves, because it is against our will to receive, we can turn to him on the condition we feel a certain profit in our will to receive, but to turn to him in our will to receive so that He will correct us, because we need to be adhered to him like him. That is why the path is long before we can digest it and feel it, understand it and then truly lack it. Specifically, the quality of bestowal is lacking from me.

7. S. (20:10) Is there a difference between the thoughts that causes us suffering and the lack of feeling that we are connected with the ten?

R. It is possible that yes, that I am not connected to the ten and through it to the Creator, That is the source of all the bad and the suffering that I feel.

8. S. (20:44) What needs to happen so I will feel that I will desperately need to be in bestowal? Because right now it seems so far away, that I desperately need to be in bestowal.

R. Only through the connection with the friends can we find the quality of bestowal, otherwise you can’t depict it or locate it, portray it before your eyes. Only through work of connection with friends, then you will see an example of how they do it. You will always be able to see them in a higher degree than you, more advanced. Take an example from them, that can be in each and every state as we learn from Rabbi Yosi ben Kisma, who was able to learn from his students. He was great, they were small yet he learned those qualities from them, why? Because they were connected between them and he was lacking that form of connection. How come he was so great, he was in connection, It's true, from his perspective. Even with his advancement, they were able to show him a new perspective. They were able to show him the new forms he was missing. This is why there is not one in the group who is smaller. It all depends on our view of things, Rabbi Yosi ben Kisma saw his students as great and learned from it. Try to do the same. Clear?

9. S. (23:00) Rav recently it seems that in the ten what's missing is the importance of making little attempts to connect. How do we come to appreciate the small things instead of yearning for some great tremendous efforts?

R. You mostly need to speak between you, to depict this between you and how each one between the others, even without words. How do we find additional points of connection that we are lacking, that's what we need to yearn for. What other points of connection can we add and that's what each and everyone thinks regarding his ten. What he finds he must realize.

10. S. (24:20) Does the will to receive get stronger or weaker?  They say that the desire to receive is to help against us so is it getting stronger or weaker?

R. The will to receive constantly grows stronger, and we have to learn how to use it and as we grow, we have to grow with the desire to receive, to grow above it in order to to use it, in order to bestow. We don't have any other desire but the will to receive and only the intention to bestow this is how we use the desire to receive which grows constantly. This new intention is what we receive when we try to connect together and receive the reforming light from above.

12. S. (25:53) You explained earlier that the desire to receive is help against, that it is used for us to correct us, to correctly aim us to spirituality, so if we judge this to its merit based on that it comes from the Creator, and as a result we feel gratitude to Him, is this an act of bestowal then?

R. It is not yet an act of bestowal, if I just thank the Creator for what he has done, it is not an act of bestowal. An act of bestowal is when I realize it in the group, in order to bring us even closer together, so the Creator can then appear with greater force between us, this is the act of bestowal. Bestowal means to nullify my ego, to connect with the friends and the Creator can dress into our common desire, this is an act of bestowal.

13. S. (27:15) What is the difference …?

R. There is no difference, try this and that, you have to examine this and that, the fact that you wish to enjoy, enjoy, and if you want to give contentment to the Creator, then do so, these are two different directions of the action.

14. S. (27:58) I would like to clarify the artistry of transcending above the states, we talked about it when friends engage in connection and they really want to connect, the ego appears and the nature of the person is to try to clarify what happened, research who is right, each for himself before we discussed the question about is the art of rising above different states on the spiritual path, how to treat this?

R. We have to love the work that the Creator gave us, this is a game from the Creator’s part when He created us to play with the whale, this is all a game and this is how we need to relate to this. We have to love those things, we have to justify all the states, we have to bring ourselves to this state that nothing is scary, nothing is evil, we need to reach corrections on the desire to receive, we have to crave for this and we have to understand these things. After all the Creator created everything for us to play with and the connection between us, the connection with Him, pulling Him into the connection between us, all should be pleasurable for us, we have to love to play with those things and those who do it in a good way with full understanding that the Creator created everything for us to play with Him, then this person becomes a craftsman, an artist and true master.

S. The problem is when it appears and the hate appears it really sucks the person into this. What keeps the 10 in the perspective of the scientist, the artist above the feelings what keeps the person above all?

R. It is the general atmosphere in the 10 and the work entirely depends on building, seeing it as a great holy work, that we see it as a great craft, this is the atmosphere which has to be in the 10. We always have to be a little bit higher than each one by himself, and that is the power of the 10.

15. S. (31:30) How can we turn the appeal to the Creator as an action of adhesion in not like using the Creator, what should we add?

R. It all depends on your intention.

16. S. (31:48) What is the greatest thing that prevents us from leaving Egypt?

R. Pride.

S. And the remedy?

R. Beat yourself up but be aware that your pride might even grow from that,

S. So what to do?

R. Help the friends that they would beat you up, and you feel shame.

S. What about blows?

R. As Rabash writes in his articles, it helps a person to subjugate, to annul himself before the friends.

17. S. (32:43) You spoke about the partnership we have to achieve with the Creator and that on the way there is also the fall into the desire to receive, how to behave correctly not to be frustrated?

R. This all depends on the general atmosphere in the group, if they are strong enough, they won’t fall, they will not despair, you'll have to bestow from yourself to the group and the group has to bestow to you. Each time inside and outside, outwards and inwards and these transitions we will clarify the states, if you don't have it you are not advancing, you are just treading water.

18. S. (33:44) What does it mean to be above the states like the artist working with the material that he shapes, he rules the material, how to be like that?

R. You don’t know the answer?

S. The group.

R. So why are you asking?

S. If we are in the state that comes and simply swallows the person, can we do something in that state while it is happening, can we do something about it while in it or it is always afterwards?

R. You always have to enter disconnection from the previous state and be immersed under the ego, there is no other way because it appears as new in you and immediately after you can awaken and enter under the influence of the environment, as everything depends on the influence of the environment, if there is no influence from the environment you are dead.

19. S. (35:01) What kind of deficiency should we have to go out of Egypt?

R. The deficiency we need to leave Egypt, in order to come out of Egypt we need this great deficiency to come out of it, for what you need to know exactly what Egypt is and why you want to leave.

20. S. (35:49) What tools does the artist have in the 10 that he can use in order to ask the Creator properly?

R. He has his own tools called point in the heart and the experience he collected on the path and the main thing is the environment - he needs to be under the influence of the environment, he needs to be a craftsman to know how to use the environment in order to advance and sculpt himself in the image of the Creator. So the desire to receive is the piece of clay or marble that for the sculptor it becomes the image of the Creator, resembles the Creator and that image is called Adam.

21. S. (37:00) Through the greatness of the ten we come to the greatness of the Creator?

R. Exactly.

S. There is no individual work in the 10?

R. The individual work is how to come to the greatness of the 10 and accordingly discover the greatness of the Creator not in any other way. The ten has to be so great that I will discover the Creator inside of it, this is towards you, in your eyes, this is how you have to build them in your eyes through your attitude to them, as they're where the Creator is revealed, He is revealed in this system called the 10 *Sefirot.* How can you build this? Only in the environment, in the 10, how can the Creator dress into the 10 *Sefirot* in the environment? According to the equivalence between the light and the vessel, you have to see them, you have to see the connection between them in such a way, that the Creator can dress in the ten, to have this equivalence between the light and the vessel, they have to be suitable for each other in your eyes, you have to detect them as such you need to sculpt them to form the completed 10 *Sefirot* in the 10, this is how to build the right vessel for the revelation of the Creator.

22. S. (39:00) You said at the beginning of the lesson that we need to reach a state where I really enjoy the Creator pushing me away, what is the goal of this behavior to enjoy being pushed away?

R. I enjoy the Creator pushing me away because I know that it is Him is pushing me away, so there is no problem with what He is doing it to me as long as I am adhered to Him, with His actions and specifically when the Creator pushes me away I can show Him how much I enjoy being in connection with Him, even if it goes against my desire, this means that by being pushed away from the Creator I can discover how I come closer to the Creator, externally He causes the desire to receive to be pushed away, but internally I am coming closer through my intention above my desire and thus I become even tighter to Him.

S. What are the little points of connections between?

R. Each and every discernment you find in the work?

23. S. (40:38) Going back to the text, we read, why did the children of Israel multiply under pressure because they were afflicted?

R. Israel is the intention, it is the intention to bestow to the Creator, called *Yashar Kel*, directly to the Creator, so when we feel afflictions, suffering, problems in the desire to receive, from that the desire to receive is looking for ways to escape and it then turns to the Creator in order to bestow to the Creator, the more suffering, affliction we feel in the desire to receive the more opportunities we have to grow the right, bestowing intention.

**Excerpt 17 (41:41 - 42:25)**

24. R. This is why it is written about Moses that he was with heavy mouth and heavy tongue, this is why he said to the Creator that I cannot speak eloquently and the Creator told him do not worry, because what you need to explain is the principle of faith above reason, so do not worry about it as you cannot explain it with the usual mouth and tongue to the people. Those who want to go against the desire to receive and nobody knows exactly how, but those who want to, those are searching and accordingly they will find ways to approach it. It takes time, years and years, but there is no problem, nevertheless all in all you will find it there is no choice, it speaks of each and every person in the world, each is coming from a certain point in the system of Adam HaRishon and he has to correct himself and bring himself to the point of adhesion to the Creator in a complete way, so now we have come to the state in our time when the general system needs to be corrected, so each one needs to concerned how he is attached to the general system through the 10 and this way we come to a state when each and everyone rises above reason, meaning to take part in mutual bestowal as much as possible relative to the general vessel, and from that we will succeed.

**Excerpt 18 Reader (44:26 - 45:52)**

25. R. We need to build in our tens the safety net, the life preserving system, rope, which we can give each other that is ready to capture anybody, for each and every person, if the person is himself truly falling towards the *Klipot,* shells, deviating from the path and by that he has something to hold on to, there has to be such a feeling in the group that we are working together on the path and there is a goal, there is a method, and then we have to always be close between us and close to the Creator. The most important is not to forget that what we receive, we receive straight from the Upper force purposefully and this is a necessity that we will not make mistakes in each and every state. If we remember that what is coming to us is coming from the Creator, I am already aimed correctly and for that I am able to obtain all the forces, qualities to turn this state into a good state and advance through it.

So we have to constantly be in the feeling of that there is None Else Besides Him and then from this feeling that there is None Else Besides Him by this I am saved, we are arranging ourselves correctly relative to the current that comes and washes over the world, like right now if we look at the world we see how confused they are, they don't know what will happen with the pandemic and generally what will happen with the world. If we understand that we are under the influence of the upper force, where for Him this entire system is something very small, He is taking care of everything all at once, by this we will begin to arrange ourselves relative to the Upper force and what is missing is only to find the connection with Him and learn from Him why and for what reason He did everything He did, this will help us, all of us to reach the purpose of creation in general.

26. S. (49:14) Is there any special force or tactic which we can add to our unity when we are fighting with the Pharaoh?

R. Yes, it is a very simple thing, we all need to be connected between us, and together connected with the Creator, and the point of connection between us has to connect to the Creator, this is the tactic, this is our strategy there is nothing beyond this.

27. S. (50:07) How to relate to all the personal states and how to bring them to the 10?

R. I have to relate to them, I have to say that all the things that I feel personally are in order to bring me to connection with the 10, I don't know what is happening on the internet when people are connected in the groups or not, but everybody has to be connected because otherwise we will not be able to come out. There has to be a group, 5 to 10 people connected together, studying together, talking discussing everything and this is how we can advance to reach the connection between of all of us in the system of Adam, bringing the whole humanity in it, so at least start with our small group, let us build a template of all reality inside and in this we will be able to see, in this template we will be able to see what is happening in the whole reality.

28. S. (51:29) What to do if the 10 does not yet have a common feeling, a feeling between the friends?

R. When there is no common feeling, there is no ten, so you have to build it, the entire method is about how to build this common feeling in the group, you can see how much Rabash talks about, Baal HaSulam talks about it you have to build this.

S. Yes, you then can also turn to our system, meaning the coordinators or the Bnei Baruch system through the well-known emails at boardworldkli@gmail.com  and contact points.

29. S. (52:28) There is the aspect of Israel, which is the intention to bestow, and the aspect of Moses which is the power of faith, what is the difference?

R. Israel is the general force that is a directly to the Creator, Yashar-El and Moses is the force which comes from faith, from above which need to reach, because this is a quality that exist in nature, Moses which is the loyal shepherd, the quality of *Bina*, while Israel is not the quality of *Bina* but the quality of *Malchut*, which is aiming itself through *Bina* towards *Keter*, so it turns out that Israel dresses into Moses and thus reaches the Creator.

30. S. (53:33) We cannot know if Moses speaks reasonably, so how can we feel him?

R. I do not understand this question, why we cannot understand Moses, we can understand Moses to the extent we want to be above reason.

**Excerpt 19 Reader (54:22 - 55:24)**

31. R. When do we feel the disturbances along the way specifically when we advance forward the disturbances become greater, then we overcome them and inside this overcoming we discover the Creator.

32. S. (55:55) Why the more they were afflicted they multiplied and spread?

R. We spoke about it, why do we need to suffer, the afflictions? You don't remember? Re-listen to the lesson.

33. S. (56:20) Our common desire you said, it is called Israel in the 10, what does it mean that it dresses into the quality of Moses?

R. The group takes upon itself new styles of connection each time the style of bestowal that the society wishes to come to is called Moses. The Torah doesn't speak about people, it always speaks of forms in the connection between people, the will to receive, it's also not people like us who are in our corporeal bodies rather it is all imaginary. The will to receive that is broken, they suffer they are distant from one another, emotional have to come closer to one another these desires and start to connect. The method of connection between them, the first method is to reach the quality of *Bina*, this is the meaning of reaching the quality of Moses, the loyal shepherd. The quality of faith is the quality of the stubble. First of all we connect in a system that is entirely in bestowal in order to bestow, the degree *Bina*. We come to it and then from that level we can continue and rise to receiving in order to bestow which is the *Hochma*, we connect both in order to receive in order to bestow on top of the bestow, in order to bestow, *Keter* this is the end of correction - these are the actions.

S. This means when he says that they won't believe me, how is that possible?

R. It is that the will to receive cannot hear what it means to be above reason, in order to bestow, you can see it on yourself and on others that don't want to hear it, they can't hear it. They can't change the way they think, the way I consider things now according to the will to receive I have to go to a different method to consider and appreciate things according to the will to bestow. There is nothing to it, the difference is according to what I appreciate, that is it. It is like you are weighing things in gold or silver, or diamonds, or kernels of corn, what difference does it make?

S. We have a common desire in the 10, what does it mean that we change our values of importance?

R. That is what you have to do to bring to your society the importance of mutual bestowal, where would you take it from, from the reforming light when you all ask for it, you pray and you ask the Creator to shine on you and then you will begin to feel the importance of bestowal in you greater than the importance of reception.

S. Importance of bestowal between us or to the Creator?

R. From giving to the friends, to giving to the Creator you can't bestow to the Creator more than what you bestow to the friends.

S. Not that clear, the common desire Israel is already connected?

R. Who made it and why do you speak this way? If you didn't build it then it's not there.

34. S. (01:01:06) Do you understand from the article what is the true resistance?

R. True because it is probably stemming from the nature of the one who resists.

S. So it belongs to me, how I see reality at the moment?

R. Yes.

**Excerpt 20 Reader (01:01:40 - 01:03:35)**

35. R. What seems to us to go against our feeling, against our mind as long as we go in connection between us and to the Creator these things appear to us completely unimportant, we don't have a deficiency for it in our will to receive, we don't. So what can I do? By discussing it between us and doing various actions, acting between us as if we are engaging in mutual bestowal between us and towards the Creator, out of that we awaken the reforming light. Then we begin to more seriously relate to this matter, to bestow, to connect all of those things that for the time being are above our reason. Until we begin to see that this is how it needs to be, it can't be any other way and in truth all of reality is inverted and not what it seems to us now. As it is written I have seen an upside down world, then we enter the next degree. Until we enter it of course it seems to us that what we are doing now is correct and what we are speaking of spirituality is a fantasy of sorts.

**Excerpt 21 Reader (01:05:22 - 01:06:47)**

36. S. You said that if we overcome the disturbances the Creator sends us it advances us a lot, so what is the expression of this justifying the friends or relating to the Creator?

R. Justifying the Creator since He is the one who draws these friends and the world, myself it paints this picture and from all of the inner problems that I have which is me, the world, the 10 in general, when I have to reach complete justification for everything that is happening in order to discover the Upper force there is None Else Besides Him, the good who does good. There is None Else Besides Him certainly because He designed me and everything in me and outside of me and He is the good who does good because me and everything outside of me is all good and I wish to reach it so I would have no single bad thought of the Creator.

S. The discernments are sorted out in the 10 or any kinds of disturbances?

R. Mostly in the 10, because everything that appears in the 10 is relative to our connection and right now, we're working only on our connection between us.

37. S. (01:08:34) It turns out from the excerpt in Egypt you can't play toward the next degree?

R. In Egypt we need to try and act out all of the corrected states, from where else can we ask if not from Egypt, we are in the will to receive and we need to depict a state to ourselves as if we are corrected and we are in order to bestow. we have to specifically act from the state of Egypt, act the corrected state.

38. S. (01:09:24) The quote that says He and I cannot dwell in the same abode, it seems that it is so broad that it covers all states and feeds the energy and feeling that you are in the work of the Creator. It seems something important that we need to learn more about.

R. Yes, Him and I cannot dwell in the same abode is because of our disparity of form, the quality of the Creator and my quality are not suitable for one another, they don't fit each other and I have to perform various actions in order to invite the upper force, the influence of the Creator on me so it will change me and I will resemble Him. This is our work and the most important point, what you just said.

S. We can say that it is always in all states and feelings that I feel?

R. Yes, correct.

39. S. (01:11:11) What to do in order not to disagree with the Creator when we want to leave Egypt?

R. If you wish to depart from Egypt then you are already in agreement with a Creator, the Creator wants you to leave Egypt, the will to receive and begin to connect between you in the desire to bestow. All the more so this is according to the agreement with the Creator if I understood you correctly.

S. He was asking what to do to not disagree with the Creator?

R. To be connected with the friends first of all, if you are connected with them even if they're not that great in general and you discover that it is a gang and not a group of spiritual, holy friends, it doesn't matter. If you annul your ego to be connected to them you are already closer to the Creator than a regular person, the important thing is connection, it doesn't matter what kind of connection. the important thing is the connection between people and later you can speak of the quality of the connection, the goal and purpose of the connection.

40. S. (01:13:38) What efforts can we now invest?

R. We need only one thing to ask the Creator to have connection between us in the form which is Him, in His form meaning according to our vessels and our desires and our intentions, fulfillments that we stand together it will all be the Creator Himself this is what we want.

41. S. (01:14:37) The emptiness that we discover, let's say we do something in a prayer and ultimately, we discover emptiness is this the right direction?

R. Yes, even that state exists.

**Excerpt 22 Reader (01:15:04 - 01:16:52)**

42. R. This means there's nothing in the middle it's either reception or bestowal either in this world or the next world connection or disconnection with the Creator, one of the two there is nothing in the middle and there is only two degrees the lower degree called this world, the will to receive in order to receive, separation and the upper degree meaning connection between us, the upper world, connection with the Creator. On our degree in this world, we only have a single degree the will to receive, on the spiritual degree above us we have degrees, degrees from below upwards are degrees of ascent from above downward are degrees of descent there are *Klipot* there which are spiritual desires in order to receive and spiritual desires of *Kedusha* in order to bestow but that is all in the spiritual world. Our whole goal is to come out of the degree of our will to receive, corporeal in order to receive and start belonging to the desire to bestow which is the upper degree, the upper world. That is basically the whole thing. In order to come out of this world and into the spiritual world here and now we need connection through Joseph and then meticulously go through each and every state in greater connection until the Creator appears to the extent of our connection to his nature. Then we will reach the goal.

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