**Morning Lesson March 31, 2021**

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

**1. Rav’s Introduction**: What we are about to study now is you might say the turning point in the process called Passover because a person who goes through spiritual development. He goes through one stage where he doesn't understand where he is in this world. Then he starts to study and by himself he doesn't understand why, but rather the point in the heart pulled him out of curiosity or because of other calculations, about what he can do in life, what is it he wants, he doesn't understand what spirituality is. Rather he depicts to himself according to his soul all kinds of such forms so that it's worthwhile for him to continue and later bit by bit he starts to know and to learn more and more. He doesn't care that this is about love your friend as yourself. This is the main rule of the message even though he hears about it and he talks about it like children who speak in the beginning of their life they say words but they don't know what these words are but rather they just say something. This is how we talk about the qualities of bestowal, love, connection, the group, the 10 truly in the same form like children and even though seemingly there is nothing to it on the one hand. On the other hand the fact that we do speak about it nevertheless, it also awakens the upper light, reforming light and that way we advance.

Therefore as much as we speak about forms of bestowal that resists spirituality and it is the opposite of this world which is entirely to corporeality so the more we talk about it nevertheless gradually, bit by bit, we nevertheless draw the upper light the upper force. It changes us and we do change, we change in our mind and we start to understand better the connections, the relations between the two worlds, we change in our emotion more and more. What does it mean in order so that it will be to my benefit in the meantime and nevertheless in order to bestow. This is how we advance as we said yesterday, the entire story that is written in the Torah even though it is written like some adventures, some journey from Babylon, to the land of Canaan which is where Israel is today. Later on from Canaan to the desert and from the desert to Sinai to Egypt and then so many years in Egypt whatever happened there with all of our main characters and the exodus from that the escape through the sea, all of these things we need to try to disconnect them from this form of a journey related to places and all kinds of actions between the bodies of people and transfer them into a form where it is all happening inside of the person.

Each one should depict to himself within himself what does it mean Egypt, what does it mean the desert, Pharaoh, Moses and all of these things that we study in this story. This story must exist within the person and also, especially it has to exist in our relations in the ten, the ten is more difficult, is more spiritual, more natural let's say. We will have to build this process emotionally inside of the person, said all of these names that we are studying which have to do with the still, vegetative, animate and speaking in this whole story that the Torah is telling us about. That each one will be able to feel how it is working in him inside of him in his emotions in his thoughts in the inner processes within him therefore when we talked about Moses, Pharaoh, the people of Israel, the Egyptian people and all kinds of processes of the Nile and all kinds of other actions, this is happening inside of the person. All of this is also happening inside of the 10 and even though it is still difficult for us to translate it from an external story to an inner process in each one of us and also in the 10 all the more so in the den however we will have to advance and get to know that this is actually the true process that this is happening inside of a person.

Also in his connection with others I hope that we will advance to that and then we will feel these things. Also what is happening, well not at first maybe in the first few years when a person in the study but what happens to one later is that he starts to feel that the light of Passover is working on him what is the light of Passover? Pesach, skipped it's a transition from the corporeal state that he is in the group and all of the different things related to the study but it's still all in order to receive it doesn't know what it is in order to bestow until the second nature comes it's impossible to explain it impossible to depict this to oneself. This is why one begins to feel sometimes that it comes suddenly just like anything which is spiritual, it comes one day suddenly but actually it comes after a person is despaired. As it says in Passover that they despair from the work and they don't know what to do and it is altogether impossible to emerge from under the control of the will to receive and do something in the form of love of others. That for this, no one finds inside of himself within himself any forces, any inclinations, any desires and suddenly one begins to feel that something is awakening in him, that he begins to understand that there can be a quality in a person that is called bestowal, why?

Because there is a special illumination on him and he feels out of this is an illumination that he is receiving some quality, this is what we have to yearn for to think about, how does it come? Of course it doesn't come just out of a person's effort but only as an illumination from above. This is why all of our work it's becoming more and more clear to us as a prayer, a request that must be organized as correctly as possible with the forces of the 10 with all kinds of discernments that we build when we are connected in the 10. When we want this to exist and then that this entire process of the exodus from Egypt also happens in the 10, it is inside the 10 *Sefirot*. Soon it will be clear to us that this is how it is happening and more and more it will be clear to us from this that everything is achieved by the force of the prayer, that our efforts should be in only for words, that is only to pray. Together each one feels the others that each one is willing to help the other and that way when we connect in our appeal to the upper force and what are we connecting for that he will give us the force of connection that he will help us find that mutual point between us there so that each one will truly be able to feel that he is coming out of himself and he exists in something that is shared mutual.

That which is already the upper *Malchut* that it is each one is inside of himself that he's in the lower world and if each one rises to this common desire this is already the *Malchut* of the upper one. Then a person starts to feel that he already exists in the other half of Passover. That he is skipping or walking, marching towards the Exodus from Egypt. That he's no longer Pharaoh who will hold them but rather the Creator will rule them, will rule inside of him. and one truly has a special transition to replace the upper force from Pharaoh to the Creator and one becomes more and more aware of how much he belonged and was depend and was connected with his egoistic desire that everything consciously or subconsciously, he was linking to his inner desire for his own benefit. Now he begins more and more to think occasionally and then more often how can this be for the benefit of the Creator for the benefit of the 10 and this is already towards the exodus from Egypt this is called the lights of Passover, the lights of Passover that are working on him. This is the work of Moses.

This is a period of time that as I said this, a period of time is divided into two parts the first part is when we do not yet locate detect within us that this is Moses it's not a force that is pulling us from in order to receive to in order to bestow, Later on we feel that we can no longer stay in in order to receive but rather we are thinking about the collective public and then through the public through in order to bestow to the Creator. This is how we will advance, we are going to read the exit, we will talk about how it actually happens from the excerpt and yesterday what we also talked about is that we need to detect everything inside of the 10 all of the actions Egypt we transition we escape, we come out. Everything that is happening there with all of the characters in this story, it is all happening in the relations between us in the group that's it. The most important is to depict them in the group and closer to us it's not a historical story God forbid and it's not it's not about external dialogues but rather it is all the qualities of the person everything exists within man's heart.

This is how the entire Torah is written and therefore we should understand it this way and when we will get used to it we will also be able to understand how our reality is built and in general the whole world. What is the true perception of the world, where there is no externality and whatever we do outside of us does not exist rather these are qualities that awaken within us and they establish within us the reality, the world and everyone. This is how we will reach the true perception of reality and we will not confuse ourselves so that we are in a physical world, however we all exist in a world of forces and we will be able to arrange them correctly and establish the world for us that we want to be in. We will talk more.

**Shamati 41 “What is Katnut and Gadlut In Faith” (18:24 - 20:46) x2**

**Excerpt 159 (20:57 - 22:10)**

2. R. This means that we have, here, a great inversion, revolution in man’s feelings and perception of what is happening to him. Earlier, let's say he was studying the wisdom of Kabbalah and he was in some connection with the friends. And it was clear to him whatever he was doing. However he wasn't aware that he is doing everything in order to receive for his own benefit and not for the benefit of anyone outside of him. This didn't even feel that this is what he was doing. As it says that before Moses came to the people of Israel as a messenger of the Creator, before this force of Moses is revealed in a person that wants to pull him out of in order to receive -- out of his ego -- that he wanted to lead them out of Egypt, the people of Israel engaged in the work of the Creator. Meaning, seemingly they were doing things, studying the wisdom of Kabbalah, this is what it is about. It's not about someone else who is unrelated to that but rather this is a process called that he is in Egypt but he is still not connected to the force Moses, the pulling force.

They were engaged in the work of the Creator but they were enslaved to Pharaoh. Each one was thinking that by him doing something, he was actually doing it to his own benefit. It's true that he was saying that he wants to come out of his ego, that he wants to be in order to bestow, but nevertheless his intentions, his desires deep inside we're all aimed towards his own benefit. This actually was his true inner inclination. It is considered that they were enslaved to Pharaoh, the will to receive that is in the created beings. Rather that he cannot do anything except if it's not for his own benefit. And this nature that we exist within the first half of our process, our spiritual process. This is the ruler in all created beings, this Pharaoh, and it afflicts all of those who want to emerge from its dominions. They feel that it hurts them a lot. And they're not capable of it, they can't do anything which is not for their own benefit. In general, to even depict this is even impossible, that is, to work for the sake of others. Moses came to the people of Israel and told them that the Creator wants to deliver them, each one of them, the people of Israel from Pharaoh. Meaning this is what a person feels that suddenly a force appears to him that is telling him that I would have the ability to work not for your own benefit and you will detect that you are not working for your own benefit but rather for the benefit of Pharaoh, which is foreign force.

Then you will see, also how much you can distinguish between these two directions -- to whose benefit you are working and how can you discover that you do want to work for the Creator. Do you work for the Creator? That already belongs to many new actions. First of all, that you are turning to the Creator and you are asking from Him each time that you want to be connected to Him and do each and every action only on the condition that you turn to Him. Second, that you don't want to see any results from your work unless it was towards others outside of you and others also. So this actually is what we begin to feel as the coming of Moses to the people of Israel. The people of Israel these are all our inner egoistic qualities. We are all called inside the people of Israel. That is it's a collection of our egoistic desires.

When Moses comes and addresses all of these desires, of course he is considered a stranger. They don't want him, ‘we don't want him because he is entirely in order to bestow, to change the direction, change the goal, change the action, change the nature of our life.’ It is all for the sake of something that is very difficult. Imagine to yourself, you might say it's something that is similar to a woman who has a baby, she only thinks about him. Once he is born she has nothing but only thinking about him, looking at him, caring for him. And before that it wasn't that way. Before that she was free, she was connected to the whole world, she was interested in things, she was doing things, she had her own will to receive that she was fulfilling. Now her entire will to receive is about the baby and how to fulfil its desire. So this similar revolution to that is what we go through, is that Moses comes and he starts to present to us the correct form of the work.

3. S. (28:59) How can I understand or how can I recognize that I am really in spirituality not in a secular action?

R. For the time being it is impossible to detect this because we don't have a difference between the two worlds so I cannot recognize this is. He who is in darkness does not know what darkness is and that he is in darkness but rather we have to be with two discernments. Only in this condition can we recognize that we are advancing or not. For the time being, we just keep going until this force called Moses that is pulling us to spirituality. That is explaining to us what it is and how we can advance to spirituality. Then we will understand where it is, where is this world, where is the spiritual world, what is it below reason, above reason. We will detect these things. In the meantime, no. But bit by bit it will be revealed to each and every one. The most important is to constantly continue on the path until each and every one of us will complete his Egypt. In the end, this Moses will be revealed, this inner force that comes as a messenger of the Creator and it explains to a person what state he is in and what state he has to reach. Then the person begins to detect within himself what does it mean to aim to the benefit of others or to himself. Before that everything, even what he imagines to be for the benefit of others, is actually for himself.

4. S. (31:42) You said we need to replace the force of Pharaoh with the Creator's force, and you also said that we're entering the general *Malchut.* Is that the same, the upper Malchut and the desire we are exchanging, here? The desire of the Creator?

R. Yes it's the same thing.

**Excerpt 160 (32:17 - 34:36) 2x**

5. R. When Moses came and delivered the message of redemption to them that he is now going to show them what it means to work in order to bestow, not for their own ego and not for Pharaoh as they were thus far, they were in that. They could not believe such a thing, that such a thing was possible. How can it be that we will have some new force, some new goal that will compel us to work instead of our own ego that we were also used to it. It is clear to us what we're doing and for whom we’re doing it. So they cannot believe such a thing that they would be delivered from the exile in Egypt. That it is possible to work in a form that does not compel me and I am working because I am now receiving importance for something new. As it is written, “And I will bring you out of the afflictions of Egypt and I will save you from the work.” That is, they will not only have no hard work but also no efforts at all. How is it possible to perform some action without effort? Because all of our efforts go against our ego, against our will to receive in order to gain something also within the same will to receive. So they could not believe that it is possible to work with a force where one does everything easily. That you feel in this world not some investment or difficulty but rather you feel in this rest and inspiration. This they could not believe that such a thing could be. Had they believed it then by the power of faith they would have come out of the exile but they cannot because they are still under the governance of their will to receive. And it is only a message that Moses brought them. This is called *Malchut* which is called *spirit* will have reason in importance. That is, the will to receive that was ruling them earlier now replaces itself with a new degree and that it doesn't cost them any forces. Rather is the opposite, they get inspiration, an impression from the fact that they were doing it for the sake of others. Again I can only compare in our world to a mother who's taking care of the baby and how much she wants to give it and fulfill it and for her, it is more important than her own fulfillment. This is considered that when Moses came he announces that I am going to give you a new force and you will be able to rise above your earlier will to receive and from that you will get a new spirit. And with the importance of the new goal, you will rise higher and higher from this world to the spiritual world.

6. S. (38:48) How can we care for each other if it is not natural for us?

R. Of course it is not natural to anyone and it is good that you understand that it is not natural, on the one hand. On the other hand the fact that it's not natural is actually good because in that, we see that we are truly replacing elements of our causes, replacing the forces, foundations of our lives, of our perception. It is not natural therefore we need to feel how much we are transitioning from Pharaoh’s control to the Creator’s control because these are two different controls from the same upper force. But under the rule of Pharaoh it’s presenting itself as the will to receive and as the Creator it presents itself as the will to bestow. Then we, as created beings, can be in a will to receive or a will to bestow and discern one opposite the other. Then we can exist in understanding, with awareness of where we are. The Creator seemingly had a question, how can I create created beings and give them my wholeness, my perfection? Then he took a decision, it's kind of a special invention, that they need darkness. If they will not have darkness and they will not be able to discern the light. Because the created beings cannot exist in a single discernment, they have to establish themselves between two discernments or two elements or two pieces of data then they will understand where they are. Otherwise they will be void of feeling. This is how we see this you understand. Let's say a baby who is born, he doesn't feel any noises, he doesn't feel light or darkness, he doesn't feel these things. Later on, bit by bit, he starts to identify this versus that. This is how we are. It's only that with us the study has to be in discernments between the will to receive and the will to bestow or more precisely in order to receive to in order to bestow. And this is how we build inside of us a system that can be similar to the Creator. This is why *Adam* is called one who is similar to the upper one, “I will resemble the upper one.”

7. S. (42:13) Seems to be a point in us in the exodus from Egypt that we get stuck on and without actualizing it we can’t advance. Are we at this point?

R. Yes true, this is the point where we are standing before Moses appears in us and we start to detect, to recognize that all of our work should be towards the prayer, the direction of the Creator. Everything is achieved only through the force of prayer and the prayer should be for the 10. If I am praying for myself then I am praying and asking for this world. If I am praying for the 10 then even though I don't have a desire for it and I don't have any emotions towards this, then I am praying for the spiritual world.

S. Said that each and every one completes his Egypt then eventually Moses will be revealed, what does it mean to complete your Egypt?

R. There is some total amount of discernments of in order to receive that we have to go through and when we go through them, we get from above a new awakening towards in order to bestow.

S. What is my exodus from Egypt? What is the exodus of Egypt of the 10, if there is such a thing?

R. When you feel that you are entering the 10, this is your exodus from Egypt. You on your own means it's still in order to receive, you inside of the 10, it’s already in order to bestow. This is already the exodus from Egypt.

8. S. (44:28) In the quote we read just now, when Moses gave the message of redemption they couldn't believe it. And then following that, it says if they would have believed, then by the force of faith, they would have come out of exile?

R. But they cannot believe it. He is simply explaining to us what the conditions are. They cannot believe it, they are still in order to receive even though they are engaging in the wisdom of Kabbalah and they want as we read in Excerpt 159; “before Moses came to the people of Israel as a messenger of the creator that he wanted to leave them out of Egypt the people of Israel engaged in the work of the Creator.” Seemingly they were working to rise above the will to receive but they were enslaved Pharaoh. So that coercively, in other words, they were appreciating, they were dictating all of their work to their own benefit. They wanted to come out for themselves, they wanted to advance for themselves. What am I going to get out of this? This is the question that always exists before each and every one. Just like right now, it is still before us, each one is thinking about what I will get out of it. When will I come out from wherever I am and rise to a higher degree? It is still all in order to receive. We are all still enslaved to Pharaoh, to the will to receive.

As it says, here, the will to receive in the created beings means that one cannot do anything if it is not for his own benefit, this is the true state of things. When Moses comes to the people of Israel and told them where they are, it means that they are already capable of understanding that, to some extent that they exist truly in the will to receive. That too, is not simple. That too is already attainment. And when they understand this, that they are already in this, that they have a scrutiny of what are we going to do, how can we truly rise, how can I perform actions that will truly be for the benefit of others, to the benefit of the Creator? And that I will get nothing remaining out of it and I will have the ability to do this. Then they begin a new calculation. It's not spirituality, yet, but it's on the way to spirituality. It's already a process that is happening in Egypt and it’s not simple. How many people in the world even get an opportunity? So the fact that you may be thinking where are we still, well, you’re already on the way. And on the way that is approaching what we call ‘opening of the eyes.’

S. So what is the stage from which a person is given the force of faith?

R. We will learn about it. For now we need to talk about Moses’ message to the people. Let's not jump ahead. Believe me, you'll get everything in its time.

S. So about Moses, why doesn't the Creator speak directly to the people and he always speaks through Moses?

R. We never speak directly with the upper force but always through some mechanism. This mechanism is like a mediator between us and the upper world. I cannot hear the Creator. I need to receive His force through some sort of a communication device called *Moses*. We'll talk about it.

S. So what happened with the people, why do they not manage to believe Moses? How come they don't manage to hear, believe Moses.

R. They're still not on that level.

S. Then why does he talk to them?

R. He talks to them in order to bring them this announcement, this message. But they can hear it in a certain way. And then they are perplexed and they are unable to hear it on the degree of Moses. But nevertheless, I understand this and then they say, ‘you talk to the Creator, not us.’ That's how it works.

9. S. (50:35) You said that we have to act only through prayer and the question is should we scrutinize the prayer or simply pray and ask that the Creator will help us?

R. We need to scrutinize everything along the way and then it will all be clarified.

10. S. (51:08) If we are now in the state of Egypt we can't measure it or grasp it equally in the 10 so how can we increase the spiritual horse in advance because the states in the group are different each one has his own state?

R. It is certain this is how it should be and it will be even more unclear one relative to the others rather when you connect above all the differences then you'll be able to see what it means a system of a 10. Only this way, in the system you'll be able to come out of these differences that now appear to you. Psychological differences will become substantial spiritual differences where each one will be totally different, diametrically opposite, then what could be more opposite than *Bina, Hochma, Gevura and Tifferet* a complete inversion of the forces. Therefore there is nothing you can do here, rather only in this way we are above all the natural differences natural differences and each one will assume a clear more distinct form compared to the others. Above all the differences will have to connect towards one goal each one from within his own nature. We have ten friends and each one works from within his distinct nature in order to bestow but through the friends and to the Creator

11. S. (53:27) What does it depend on our awakening?

R. As much as we advance towards in order to connect between us, accordingly we begin to a certain force between us and that called Moses is what is arranging us and pulling us towards creation and the Creator.

12. S. (54:13) The degree of our understanding and grasping, immersing, does that define our progress to be fully open?

R. Our progress depends on our persistence, persistence to the extent to which I turn my life into an action toward spirituality, according to how much I understand more and more and more. Then another lesson, another gathering of friends and more scrutiny, all of it depends on how much I invest, how much I fill my life with this scrutiny of spiritual discernments. Then as a result there comes the revelation of Moses who is pulling me, who is showing me the upper world, showing me the Creator so on and so forth, it all depends on our persistence, this is the most important thing.

13. S. (55:42) What is the next point of truth in the 10? How do we reach a state where everything is only for myself? What is the next point of truth after in the 10 we reach the state where everything is for ourselves?

R. We discover that everything is bad, this is called the recognition of evil and we begin to call out to cry out, this is still ahead of us the rest of the story and the children of Israel sighed from the work and their groan rose to the Creator and we pray to the Creator to take us out of Egypt and we have all the abundance in Egypt except for one thing, we cannot work in order to bestow, When we get this discernment this will be the point from which we begin the process of departure exit.

S. Before that point is the outcry and the groaning required in appealing to the Creator necessary?

R. Turning to the Creator always help and also hastens, accelerates our development always that's why it is written may he pray all day long.

14. S. (57:33) What helps a person to feel that it's worthwhile for him to follow Moses and not to follow Pharaoh. Does he have to suffer from Pharaoh first or is there something that shows a person that Pharaoh is bad?

R. Understanding that he has to rise above in order to receive whatever way possible results from his work. First of all it comes through despair that there are no results, there will be no results and later he agrees and even looks for and desires it. Of course it comes to him through an illumination from above, it comes here and there, and he begins to want it to truly be for the sake of the Creator. How can I think of Him? How can it be that I will think of him, truly of Him that it will ever be good for him? This is what will guide me on the way, how can such a thing be? That I'll be only as the executioner, as the one who does the work and why, so he will feel good without any connection to me, I will just be the cause of the goodness, not that he should know about me or know that I am the one causing it, without any egoistic response.

S. A person feels a reward in this discernment you talked about?

R. This is the reward to bestow to the Creator without any response without even knowing about him I want him to feel good. By that he begins to feel the adhesion, it's like a mother who thinks of the good that will come to her son. So it doesn't matter if he knows about it or not as long as it's good for him. Of course it's not spiritual, it's corporeal but we have such examples and by that we grow from the corporeal to the spiritual world you came to.

15. S. (01:00:11) Explain the doubts of the people of Israel. He writes that they will not have hard work but they will not have any work at all. What does it mean they will not have any work at all?

R. A person who works in order to be so makes no effort because love connection they revoke all the hard work. Let's put it this way, a mother who feeds her baby, is she putting in any effort to feed him or is this pleasure for her? It's pleasure for her although it is work. When you're taking a strange person to care for the baby you pay money to him but a mother doesn't need any money, she has an opportunity to take care of the baby that's the reward for her, the work is the work is the reward, on the condition that you're in love for the condition of your work.

16. S. (01:01:53) We have to understand that the power that is called Moses is power that will evaluate the person in the eternity of people that are working so how do we define this power in our 10?

R. We can't talk about it in the 10 just yet we have no connection in the 10 enough for Moses to be revealed to the ten, for the time being it is towards each and every one a personal Moses. Later we will discover that this force is advancing us, is guiding us in a general way that's under the condition that we will try to be connected in the 10. Then we will discover that the force of Moses is the one who is pulling all of us together for the time being. We are not connected in the ten, we do not have such a connection to feel in the 10 to feel that it's working in this way, it will come.

17. S. (01:03:29) You teach us that all of our actions are inside of the 10 from which moment does the 10 become a single Adam, man coming out of Egypt?

R. Extend the friends in the 10 connect and want the system on a minimal degree they become a system of 10 *Sefirot* called Adam, that's how it is simple.

18. S. (01:04:12) What is preferable in the meeting of the 10 to act, how important the friends are for me on our path or to open up my states?

R. The good state, the spiritual state, because by putting in the effort you are drawing the upper force to work on you, to advance you and by starting to open up your egoistic desire you only bring him down, you don't lift him up, so both of you lose as a result.

19. S. (01:05:09) About persistence, I wanted to ask if a friend who persists in the lesson, in the meetings of the 10 he will necessarily see the discernments we're talking about here or is there something else?

R. No, if he studies with us and doesn't miss anything. If he is connected to the ten it is certain that he will go through what we are talking about now and advance further otherwise he would not be with us. It's also the fact that each and every one is here with us that's also guided from above.

S. Are these efforts called a prayer, a prayer for the ten?

R. I don't know a prayer for the ten if he's making efforts for the ten and these efforts as much as they are directed at the Creator or not, but this is already a prayer.

S. Say his efforts to take part in the lesson doesn't have a desire but he's doing it for the ten, is that considered a prayer for the ten?

R. Yes.

20. S. (01:06:29) You talked earlier about a mechanism to the Creator. I can see a period of time, the 10 as a mechanism to the Creator, so we can make more scrutiny to the Creator, he's showing my state more like the Exodus?

R. It’s only now, it's always like that you only have communication with the Creator with the 10, it's always like that, it's like when you have a mobile phone, only when you take it out of your pocket you can call someone who's far away from you. It's exactly like that, even more like that, because if you're included in the 10 with your heart and soul, to that extent you're already dialing the Creator. I dwell among my people meaning the Creator is always present in the 10, to accept the 10. I can identify with the 10 and incorporate in it.

S. This period of time we are in this special time should we work in the method of having more scrutiny’s with the friends about the states we are going through right now?

R. Certainly that's what we're doing in the lessons as well.

21. S. (01:07:57) What does it mean that the elders of the nation agreed with Moses?

R. The elders that have reached the degree of the revelation of the Creator or that are at least in a state where they are on the way. There a few steps away from it about to enter it and that's how they agree with Moses when he comes to the people and announces to them that their work has to be in order to be so this is mostly what his message is about because nothing changes except for how to better aim the intention towards bestowal.

22. S. (01:09:03) You just said that we need to have this element that even though the person is not aware doesn't want to recognize that he wants to be like the Creator and the reward will be in that, so what shall we work on in order to have this desire?

R. Nothing comes by itself, everything comes through exertion and sometimes a person sees a new perspective and always it's a new thing that you didn't have before.

S. This comes naturally after you begin to pray for the 10. How does it come out of the love of friends?

R. Through this effort when a person decides for himself that he has to be in lessons and disseminate anything possible in order to bring the ten to connection with the Creator. As a result sees that it is starting to change, new discernments begin to awaken in him that did not exist in him before. We are learning about them in the lesson daily, maybe you cannot hear it between the lessons, the steps that we are taking but every lesson I release a bit more of the knowledge and the feeling of the upper world and that's how we advance.

23. S. (01:10:57) It says here that a person must not be separated from the public but he also says that there is a proposed and a collective Moses, what is the difference between?

R. I don't think there's a great difference in principle. There's no difference each one person has the feeling of Moses when it comes to him according to progress and later we begin to locate this feeling as something common to the 10. Later we will see it in the whole world. These are stages in which our world advances but the most important thing I'm telling you is persistence. To sit and do nothing is better and has meaning even if you don't do anything to stay in the lesson and just hear what is happening and to try to be present each and every time.

24. S. (01:12:16) How can we distinguish between the qualities of Moses and Israel in the 10 and also inside of myself?

R. I try to locate Moses inside of me and I try to build this quality in the 10.

S. How do we do this?

R. In our effort there is nothing more than the inner efforts. We will read the verse a few times and you will see what is happening.

25. S. (01:13:13) How will we distinguish between the force of Moses and the force of the will to receive in the work of the ten?

R. This will become clearer when Moses comes. We will see clearly all of those desires of ours in order to receive are for Pharaoh and the others, maybe one or two will be for the sake of Moses. We will distinguish these two directions and inside of us the struggle between Moses and Pharaoh will take place and we will see how Moses stands up to Pharaoh and we'll learn from it how we can relate ourselves more and more to Moses. We will learn these things as it is a process, today I just want you to come to get to know the role of Moses, how he speaks to the people, the person's will to receive and how a person begins to feel that he has to change his perception of reality.

26. S. (01:15:10) Is there a difference between the work that we do all year and what we have to do during the week of Passover?

R. During the week of Passover we have more special light, a special illumination that works upon us whereby we are somehow more directed to exit from in order to receive to in order to bestow as this is the meaning of the exodus from Egypt. This is why all of us now or called the people of Israel who are in exile under the authority of Pharaoh. This is what we have to reveal now. This process is happening also during the time of the Passover. It can take place at any other time as we might feel it in the summer or the winter, it doesn't matter. More than that it is taking place during the time of Passover because there is a general effort of many people who are in it, who study it and want it to happen.

27. S. (01:16:58) What are the states, the degree of being old and the elder in the work?

R. To be an elder or an older person is someone who acquired *Hochma,* wisdom. This is the meaning of elder. We are not elders yet the question is if we were even born.

28. S. (01:17:33) The discernment of the people of Israel sighed from the work in the 10. Can we say this is the recognition that everything is done for an egoistic purpose? Is there a sense of urgency to change that?

R. Yes, according to what we study, what we learned.

**Excerpt 161 (01:18:00 - 01:19:33)**

29. R. Everything depends upon the importance, if there is importance, there is no problem to exert again, it is like a mother with her baby that she can invest everything as much as she can and another woman who has no connection to this baby cannot put in the work but rather you have to pay her. That is how nature arranges things for us that in order to receive a reward and not in order to receive a reward is the difference between in order to receive and in order to bestow. This is why we need to see in it our entire direction towards redemption involves, entails receiving importance in the force of bestowal more than the force of reception to such an extent that the force of reception will become unbearable for us, intolerable compared to the force of bestowal that will become desirable. Of course, when you say something gives me a reward I'll be able to do everything that I can in order to bestow, to invest the work itself the labor will be my reward.

**Excerpt 161 again**

30. S. (01:22:54) You said if there is importance it's not hard to exert, if there is importance then it's easy to exert doesn't that harm the amount of the light that we draw?

R. So what is the question here?

S. If we have exertion?

R. We have exertion that means there's no importance. It is the importance of reward not the action itself, is that clear? There are things that you do in life that you invest in, you spend a lot of calories on them but we don't demand a reward for them because the work itself, the investment, everything that you do for it is the reward. There are things where you invest a little bit of calories but that you have to show your body that you are receiving some form of compensation, a reward or the body won't let you work, there will be no fuel for the work. Think about it.

31. S. (01:24:23) How do we know that we are included in the 10?

R. We can find out the degree of our incorporation in the 10. When I stop feeling the 10 is as a 10 that includes 10 friends but rather that they are all for me and I am there for them. Everything that is happening as one. Not certain how to convey this in words, it's just that there's no difference between the people and when something's happening that one feels bad or that one feels great, rather that it's all the 10. As one man and one heart as we call it.

32. S. (01:25:33) You said that the reward is the effort, each and every day we're in the morning lesson for 3 hours, so what is my effort in the morning lesson?

R. You have to say whether you are exerting or not, if I'm expecting the morning lesson that when will it come and all of the hours outside of the lesson am I concerned about when I can finally be at the lesson and incorporate in it. That I might forget myself that I would be incorporated in everyone to advance in another step in our incorporation, this is the meaning of being incorporated in the 10.

33. S. (01:26:22) If the Creator is always in the 10, what does it mean that the *Shechina* is in the dust?

R. It is up to us and also their Creator is called, *BoReh*, come and see, the world is concealed and everything depends upon the person. It’s all relative to him whether it is revealed or not. We're not talking about some reality that exists in and of itself objectively but rather that everything appears in our perception, our brain, our heart there is no demonstration, there is no other representation in any other way it's only when we feel it inside of our desire if we don't have a desire then we would not feel that anything even exists. We and the world around us depends upon the development of the desire and outside of that it is all an imaginary world, it all depends on our desire which is like a screen on which we can observe reality. Clear?

34. R. (01:28:27) Here we understand ourselves when we have the possibility of performing acts of bestowal truly in order to bestow not that we wish to be connected to the Creator at the same time we are working for Pharaoh so that it will all be in order to receive for the sake of our own ego. We are ready, rather why did we come to spirituality? To enjoy life more, they say there's life in this world and life in the next world and I want that also of course. We see that many people in our world today are investing a great deal of effort in order to secure for themselves the next world. When Moses comes and says that it has to be in order to bestow that it cannot be in order to receive, that you're not exchanging the cow for the donkey but rather that you have to be truly without any return any reward for yourself. That is the beginning of a great big problem.

35. R. (01:32:40) We talked about the fact that a person who studies the wisdom of Kabbalah feels what is happening to a certain extent agreeing with the fact that he's in the desire to receive that the will to receive dwells in him controlling him, he is simply in it and until he truly gets that speech from Moses of what it is to bestow he doesn't understand what it is to be in order to bestow as it should be disconnected from him, detached from him. Meaning it is not important to me what will be and what will happen as I am working only such that in my forces I am working and the results will be in someone or in something that is completely detached from me.

**Excerpt 162 (01:34:09 - 01:37:48) twice**

36. R. There are many things here that we need to scrutinize meaning it is clear that this period that a person begins to feel what in order to bestow is to the extent in which it is not for himself that it doesn't belong to his nature and awakens many questions of resistance, clashes. People who feel this, many people run away from the wisdom of Kabbalah because it's not like that they felt that other than this world, they will also have the next world in which they start flying between the two worlds. To have the understanding and feeling, attainment of everything but in order to receive. Now they discerned in order for them to open up, they need to be above their nature and in order to bestow and they don't agree to that, so many leave. On the other hand people that come to the wisdom of Kabbalah and see that the main thing is to come to the will in order to bestow, all of those habits. Actions that they used to do from religion and reason they leave that as well. They don't understand this work that the Kabbalists tell us that we need to do, that we need to disconnect from in order to receive to a point of no benefit for myself to reach in order to bestow. These things are not permitted to talk to other strange people, to strangers but rather are revealed slowly in a manner that a person already feels to the extent that he feels he is in the will to receive and wants to exit it. He has no choice to exit it otherwise he will reach nothing then he agrees that he must continue with his forces and exiting the desire to receive, to run away from Egypt. Not to remain in it but to escape it whoever remains in Egypt are called the mixed multitude and those who exit are called straight to the Creator.

37. S. (01:41:03) The fact that in this time the negative forces are increasing, meaning our will to receive won't let us rest, it doesn't let us stand in a place that we are familiar with, it is like there is fog everywhere and we don't know where to plant our feet, so where do we take this persistency, the ability of that will let us exchange our will to receive and exodus from Egypt?

R. We continue, we don't make big calculations, or deep ones, we simply continue as long as today will be like yesterday and tomorrow like today and what the mind doesn't do time will do. Let the forces of the Creator do the actions, that is what I would recommend and then it will succeed.

38. S. (01:42:38) What is the measurement of when we can't gather all the 12 friends to the lesson, usually somebody is missing what is wrong?

R. It's nothing that we can do but if you're always missing one or two friends out of 12, it's okay but that's not too bad. We will continue that way, of course it is difficult along the way as many leave and descend and if they continue, once it is these and once it is those, they complement each other.

39. S. (01:43:34) During Passover, I see myself as unwilling but I also know that I need to be in the study. Does this mean I'm away from work?

R. It seems the opposite: that you're getting more work and that you will see as you continue. A few more days will pass and you'll see that the situation in your scrutiny will improve.

40. S. (01:44:26) The two questions that Pharaoh has at the end of the excerpt, Pharaoh is a helpmate against so what should be done with these two questions, why these two questions?

R. We will work with them and see how these questions actually aim you to the end of correction. There is nothing in the Torah that you can skip, everything along the way what it needs to be will stand out in you and you will have to work and with it when you deal with it you will benefit greatly in the grasping, understanding and attainment of it.

S. These two questions are definitely for scrutinizing?

R. Certainly, who is the Creator and what is the work? They are very important questions but they are being revealed slowly as the person cannot receive an answer all at once as it needs to come to me both intellectually and emotionally, in both of those ways we need time, absorption in this.

41. S. (01:46:18) How do we listen to Moses and what softens the heart in a person?

R. To listen to Moses we can only do through the 10 because Moses already addressed this in the 10. He appeals to a person in order to enter him in the 10 and then inside the 10 as a person enters the 10, he needs to locate there the thing of who is the Lord that I should listen to and what this works for me? This all takes place in the connection of a person with his 10. This is simple as there is no other place or any other method.

42. S. (01:47:24) When Moses came to explain to the nation Pharaoh also didn't know there was a Creator?

R. I can't explain this because first of all what does Pharaoh know and not know as he is our egoistic force opposite the Creator, managed by the Creator 100%. We don't attribute any discernment of Pharaoh to a free will or a free action, we just talk in such a way but it's not that Pharaoh has free choice. Pharaoh is an egoistic force of nature, I have created the evil inclination is what the Creator says and this is Pharaoh that he created. Then to the extent in which he stands before Pharaoh in the form of Moses when he stands there then accordingly we understand and feel and detect that there is this upon that. That I wouldn't be able to understand the Creator or Pharaoh but only a thing from its opposite.

43. S. (01:49:00) Why didn't Israel have forces to work in *Lo Lishma* after Moses?

R. All of the spiritual work can only take place in *Lishma* above the egoistic nature meaning not for myself benefit then he has no forces to work, for who, for what? Therefore that is how it works out that the people of Israel aside from the work, for what and for who as they don't feel it's possible, what is the fuel for the work? This is why they didn't know what to do. Moses who told them in what way the spiritual work needed to be, seemingly took the forces from them. This is why Pharaoh tells him what did you do with these people? They had all of the good. They had all the abundance that they were working and receiving a good reward and now what did you do? You took out all of the taste from the reward that I gave them and they don't feel they have any forces to work with. Who is doing the good me or you?

You caused this hunger to these people, meaning what is the benefit of you doing so? In the wisdom of Kabbalah in our dissemination we also don't talk about such things to anyone as we are not allowed to talk to people that their work needs to be in order to bestow completely outside of a person. We discuss the love of others to cause it to be good for all of us and then we accept these things. The fact that it needs to be outside of me, the love of others. I'm not considerate but only to love the others, to bestow without anything in return to myself. We don't talk about that to external people that is called above reason. We are not advancing to say these things, and even to you now I'm saying this because I'm certain that you will forget about it but it is a big problem. What does it truly mean to be pure spirituality? We can't even hear, moreover we can't feel. But to the extent that we are ready for it then we will receive both the explanation and the feeling and the absorption of such a thing.

44. S. (01:52:22) First we have forces to work on the connection then Moses is revealed and the forces disappear?

R. You were working on the connection but then it was an egoistic connection that's why they disappeared, you can arrange the group and everything but after you arrange the group and connect in all these actions and you hear that the connection needs to be not for the fact that it will be good for you, not that we will discover upper worlds and be great and important, managing all of reality, but that it needs to be only for the benefit of the Creator, and then we have no strength. But for the time being we are organized in the 10 and then it turns out that the Creator can bestow his forces to this egoistic 10 and slowly advance it to the exit of its ego, this is the exact process we are learning now. We need to chew these things more, to spin them this way and that way that you will see that it is possible to go through. I am telling you that it is not too bad as it is all within nature, that there is nothing here that is outside of the nature of the Creator, It is only one else besides him, it is all within him.

45. S. (01:54:16) When Moses explained what to bestow is and not to receive then each one's Pharaoh started asking questions so it is written here that you don't get anything but we get a lot, why not nothing?

R. We didn't yet come to the state of in order to bestow, in order to bestow you receive only pleasure from that which you respect the Creator with. What you give to him only from the importance of the Creator will you have a filling, when you build by yourself and from yourself, from that you have all of the fulfillment and all of the pleasure. There is nothing in that but only you built it that way.

S. You said that people run away from the past so how does the 10 hold on to the friends to give them importance so they won't leave?

R. It is possible, keep them in something if not then no. Because not everything will return to its roots there will be nowhere to go, don't worry they will come back to us next round there's nowhere to run more than this beastly life so they won't find anything there as they are simply running to scrutinize that there's nowhere to run to.

S. What's happening lately with all of the blows and blows? It doesn't affect a person with knowing not that there....

R. What blows are you talking about?

S. The blow is that a person gets daily things that are happening in the world.

R. The world was always that way, was it ever better, world wars and natural disasters there is always something in the world.

S. Not like this last generation.

R. Believe me what is happening in our generation is not any worse than the previous generations. The only thing is that the source of what we feel that is much worse, more intensive is because there is the media and therefore what is happening in every place in the world you are hearing about and they are saying, oh it wasn't like that before, it wasn't like that before because you didn't hear about it.

S. What is the solution? How do I make people not to run away?

R. Don't read the newspapers, don't listen to the media, see only good in nice things. There are channels and all kinds of things on TV or something where it is just about jokes, do it that way and you'll see that the world is all one big joke and it's a joke itself. Pass your life that way and whatever is left for you is that.

S. Don’t take it seriously, what is going on around?

R. Everyone else relates to it that way, that's why you are as well. Rabash would say it this way either you're attaining the upper world or go and have fun in this lower world, one or the other but to be in between that you're not in this or that and that you're eating yourself up is called the fool who sits folding his arms over and eating his own flesh.

S. What do you really advise us after being in this for so long how do you take these things in the 10?

R. Expect Moses.

S. Expect Moses?

R. Expect Moses what he's coming to tell us today?

S. What held you in the work when you weren't bestowing already?

R. The morning lesson is the main thing, from one lesson to the next.

S. You had a natural impulse.

R. Every person that's here has a natural drive, a point in the heart and also free choice to develop that until through it he comes to adhesion with the Creator it exists in each and every person even in you.

46. S. (01:59:54) It is not clear, we know our body needs fuel to work so what fuel can we use to work in order to bestow?

R. The importance of the Creator and the goal, that there is no choice. The whole world is advancing to this as also in order to bestow if I am working I am feeling myself with fulfillments and pleasures that are eternal, endless even though it is in order to bestow. Nevertheless I am in an endless pleasure and for the time being depicts to yourself such future forms and you will see how it sustains you. The main thing is to continue and the form of continuation, the receiving in order to bestow will work out.

47. S. (02:01:04) We see the pleasure from the exertion, how do we guide it to bring contentment to the Creator?

R. If you repeat all of the excerpts that we learn in the morning lesson and delve into them going deep into them discussing him to such an extent that it will be clear what is written or that it won't be clear what is written and you put questions together, scrutinizing between you and with me all of this work for certain is sufficient to help you advance. The pace all depends upon you as it has to be in depth and not another lesson and another lesson but to go down into the lesson as much as you can and then from it to start moving. I'm not certain what example to give but it all depends on as much as we want to chew the morning lesson. You know there's the scenario where you go into a cave that has water in it and to go from one cave to the next you have to dive under the water and somewhere find the passage and then you can pass to the next cave and there you can go out and you have air. If there is no air and no passage so that's how we are, we need to go through it like that. That is the depiction that I have.

48. S. (02:03:46) How shall we serve the king even though we have no power to do this?

R. Together, no problem if you are connected together then you can already absorb everything that is in the Creator including his clothing and you all of the way. Alone nothing will work but if you work on connection so the Creator is together with you in the connection even if you don't invite him it is already according to the law of nature, this is called one receives one. You will already feel him inside.

49. S. (02:04:46) You said to enter more depth of things but the material and the state in the 10 is not simple. How do we enter in more without pressing the friends?

R. You need to know one thing that only in the connection with the friends together you have to scrutinize the materials. This is why you don't need to speak about anything else except for scrutinizing the lesson. First of all, the lesson has to be clear that you have to be in it and as a result of that you have to start feeling as much as we connect more and more even though we didn't talk about it and or think about it, but from us working on the topic of the lesson that connects us bringing us to the next degree of connection. The main thing is to chew on the lesson, why is it written this way? What is connected? How is it connected and each one in the 10 that speaks about it, I listen to what do you think because by this we are incorporating, this is how it has to be.

S. Each one has his limits in the materials and the states and understanding.

R. Each one has, it doesn't matter I can sit with people who almost don't understand anything but it is still me being incorporated with them just like Rabbi Yossi Ben Kisma don't forget that example.

50. S. (02:06:42) What does it mean when you receive the opportunity to work for the Creator outside of ourselves?

R. That we can get a temporary illumination from above that can bestow us that we feel in uplifting or we discover by the prayer, the cry and request to the Creator and then we receive. The force comes from above not that we ourselves are such.

S. What is that force that is between us that is spreading and giving?

R. The force of the Creator that is gradually coming closer to be revealed between us.

S. Does this force come as a gift or a result?

R. It can be a gift in advance even though we did invest forces or as a result of us investing forces as a payment.

S. What does it mean that we have the special lights of Passover?

R. We are all studying this topic and that in this world there is a period of Passover even though it's not really important but still everyone is, there are many people in the world studying what Passover is and this is why we are in a special time, under the influence of a special light. Just as you say there are good times or bad times there is an order of time so we are using this and this is why we chose such excerpts and topics that clothes on Passover. This is why from day today we are going into the matter of the will to receive and coming out of the will to receive. Today we are on the seam between engaging in spirituality in order to receive and today we are already speaking about how to engage in spirituality in order to bestow.

S. To engage in spirituality in order to bestow is when we emerge out of ourselves do we incorporate in the desires of the friends or the Creator?

R. The desire of the ten.

S. This desire of the 10 do we bring it to the Creator?

R. You can say it like that but I don't understand what giving to the Creator is if you ask me, what will you give him, there's nothing to give him. You can give to the 10.

S. What does it mean where bestowing to the 10 if it's always in egoistic desire?

R. Depends on your desire for them for you or the Creator, the Creator is inclusive. You need to think about it.

**Excerpt 163 (02:10:54 - 02:14:55) twice**

51. S. Why is there a feeling that in order to believe in Moses it is difficult like the parting of the Red Sea?

R. I don't know what to believe, Moses, just accept what Moses is saying, Speak simply to accept what he is saying is very difficult because he's saying that it has to be in the will in order to bestow for his sake to bestow the above reason. For a person which is in his ego to accept this you need a miracle from above that the desire will change in a person, his inclinations and then he can take this new method of work.

52. S. (02:15:58) In the ten what is the difference between the situation where there's a hardening of the heart when Moses comes to say that they need to do in order to bestow and the hardening of the heart as the result of the growing of the ego itself, where Pharaoh burdens their heart?

R. There are different reasons that are opposite, different opposite reasons.

53. S. (02:17:01) What does it mean that an action becomes even worse?

R. When Moses came and started speaking obviously the work became more difficult because he started explaining to them what it meant in order to bestow and then they understood what they had before. They thought they were in spiritual work, now they understand that it was all in order to receive. That is why what came before you didn't take into account that it wasn't spirituality. What they thought next on how to advance also isn't taken into account because it isn't advancing towards spirituality. You need to really revise and check again everything that you thought, to see how to advance. What we will do now is a workshop. I see these excerpts are becoming more difficult so let us start from this chapter again about the people's complaint about Moses. It is good that we chewed on these and it was absorbed but the rest we will wait for tomorrow.

**WSQ:** What does it mean that Moses came to the people, to the group of Israel, straight to the Creator, what does he tell them and why is their stage, why does it change so much? What are they starting to think and to understand, to feel what is happening with them and how they continue? So speak about it as what is this? It is like some revolution that Moses reveals himself to the people, those who are drawn to spirituality and how they change themselves in relation to spirituality to them, to pharaoh and how they advance from this moment onward. We are the excerpts of Moses turning to the nation, three excerpts from 159 to 161 where Moses addresses the people. Please it is very important, we should speak about this very well between us, so that it may settle. You can read these excerpts again and speak about them. Read this together speaking about it together, we have about 20 minutes left, all the best until tomorrow.

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