**Morning Lesson May 15, 2021 Transcription**

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

**1. Rav’s Introduction**: We hear from all of the writings of the Kabbalists that the whole wisdom of Kabbalah is here in order to correct our heart, our heart means our desire. In fact, we don't correct a desire, rather we correct the way we use the desire, how we want to use it, only in the direction of bestowal. Meaning it doesn't matter what desires I have I can't change the desires themselves, for a while now they exist in me as this is how the Creator created me. All I am capable of doing is to change their usage, the manner of their usage so it is not for my own benefit but rather for the benefit of others. Then it ends up being the correct usage and I connect with others, unite with them to the extent I also get closer to the feeling of the Creator, the understanding and adhesion with the Creator. This is why the correction of the heart, which is what we have decided to call these excerpts from various sources that we have, the correction of the heart is the most important thing as which way is the heart aimed? What should it come closer to, what should it feel, what should it intend for us, this is what we need to actualize together. According to the degree of the correction of the heart we should feel and understand, and perceive, attain the spiritual reality. To the extent that our heart will be outwards and not inwards as we are enclosed, shut in within our hearts it is considered that we feel no more than this world, however if our heart is aimed outwardly towards others, since the Creator deliberately created others as he broke the single vessel into many parts. In circles beyond it also with the still, vegetative, animate and speaking so that we can begin to obtain the quality of reception and the quality of bestowal in various degrees with different desires in the heart, different desires according to the difference between them and also the difference between their coarseness, in the circles of still vegetative animal and speaking. This is how we reach the correction of the heart.

If our heart is corrected to perceive what is outside of us and this is how we try correct on heart through love of others come on love your friend as yourself, by that we acquire a new sense, not a sense of reception inside of us but a sense of bestowal that we feel what is outside of us. Outside of us exists our broken vessel which was broken deliberately by the Creator so that in such a way we will be able to feel him as broken. Through this we can start feeling the Creator who is behind this vessel. We have the ability to come outside of ourselves to grasp what is outside of us, to relate to the quality of bestowal and what we attain through it. This is how we actually acquire together the method of reception of Kabbalah. How do we perceive the true reality that exists outside of us and not inside of us?

The reality that exists outside of us, truly by our nature we are incapable of feeling it but rather specifically through the shattering when we have parts of us outside of us as foreign, broken, far away, hated by us, that we reject them, if we nevertheless, work so that instead of hating others, that we will love others than by that we prepare ourselves to the feeling of others. Later on it becomes clear to us that the Creator who broke us, he gave us our vessels so that we can see them on the outside and actually we hate ourselves with respect to the still, vegetative, animate and speaking in this world, it all seems to us as outside of ourselves but it is actually us. It is just through the shattering and becoming distant from it that we reach a stage where we truly hate ourselves. Instead of hatred when we reach love of others then we feel how much we are coming back to ourselves and we attain ourselves, the form of Adam, similar to the Creator. Then according to that, the more that we advance towards detecting, correctly identifying Adam, with that we feel the Creator. We discover him, the law of unity, the law of connection, equivalence, love. This is actually the entire wisdom of Kabbalah, the wisdom of the correct perception of the true reality.

This is why we have nothing more that we need to do in our present existence but only to correct the heart, the heart means our desire and the brain was given to us in order to work correctly with the heart. This is what we have to do together, the work with the heart and the brain is really only in order to correct the heart, our desire is so that they will be used correctly, not using them for a rejection as we have them to begin with, that we are not even aware of it until we become aware of how much we are actually rejecting each and everything that is outside of the heart, meaning in the hearts that were broken and exist outside of our hearts, of each and everyone of us. We have to put these hearts together and by this we can show the obligation of our hearts as this is how we will reach a state where we will connect, put together the whole of reality into one place, into one heart. Many people will come together in the image of a single Adam and he will be filled with a single Creator. From that we reach a state that Israel, the light and the Creator are one, just one. Where Israel is those who yearn for the Creator, for love and connection, mutual bestowal and the Creator is the one we are yearning for, for him to clothes in the Adam that includes all of the desires that are in order to bestow and we reach this as zone, we become as one.

2. S. (09:32) What is the meaning of working on the correction of the heart now?

R. This is not a question as this is what we are studying right now, we are learning how to do this, so listen to what we are going to read and what we are going to speak and you will understand what it means to work on the correction of the heart. The fact that we understand that we have to get closer to each other in our vessels of bestowal, that we need to arrange, to format and this is how we need to advance to a state where we get closer to everyone, that each should help his friend. We want and we care that as I get closer to them that they will get closer to each other and to me and in this way, in a mutual manner we have to find the connections between us and in those connections, when they will be in order to bestow and according to our efforts, the upper light, the surrounding light will influence us and it will give us instead of just mere efforts, actual forces to bestow to one another, to connect to one another. In that network of connection between us we will discover the upper reality. We will discover the upper world, we will discover the Creator.

This world, also we perceive it through the connections between us, I feel those that are outside of me somehow and then I want to use them in some way, that they exist inside my emotion. I feel that I have some connections with them and those connections between us which we discover, they provide us with the perception of reality, the form of the world, that we are all interconnected with the still, vegetative, animate and most importantly the people, this is what gives me the feeling of the state of this world. If we begin to also feel our attitude which is in order to bestow, by this we already discover a different world, a different network of connections between us which is called the next world or the upper world, or the spiritual world. Because it is entirely built on bestowal.

3. S. (12:52) When we talk about revealing the upper world, the spiritual world it means we rise above the feeling of this world, above time and place, I tried during the day but I didn't understand what I am supposed to feel, how can I be both dependent on the time of this world and on the spiritual World?

R. I cannot explain it to you but rather you, out of your efforts, need to feel by yourself what this is about. Listen again and again to the lessons, the preparations for the lessons, the intentions and then out of that you will understand as this is the entire difficulty in the wisdom of Kabbalah. That we have to shift from the perception of reality within the forces of reception and start to feel it in the forces of bestowal.

4. S. (14:08) When you started the lesson you spoke about the feeling of how through our work we will begin to know and to feel kind of coming back home. I don't understand how this feeling helps us to advance as it seems like our correct work on the *Reshimo*, can you explain this more?

R. We need to start our work each and every day a new and this is what the Kabbalists also write to us, that it begins with us getting up usually as a beast and I don't know what kind of connection I have with this world, with the spiritual world, what is it that they want out of me etc., what are the *Reshimot,* the records the way that he is broken, so that I don't feel what it is that I want out of me. In such a way I gradually try to establish myself in the right way towards reality, towards the group, towards the Creator and this is the work, this is our work. We need to try to get used to that reality.

The easiest thing, it is easiest for a baby or an animal as they are close to each other, it doesn't bother them they just live inside of their body and out of their body they explore reality, that they live in it. Whereas we are incapable of that, we need to discover the true reality and the recordsthat awaken in us, our records that do not let us rest, they push us towards revelation of another world, the spiritual world. We do not feel this and therefore we are confused, it is therefore difficult for us as the work is very hard, I don't know where to search, this is how a person advances. But nevertheless, the advancements can only come out of that, so I have nothing to recommend to you but only to search and don't you think that when you will reach some spiritual degrees that you will be getting up from sleep that it will be easier. It is the opposite, you will have to wake up from a point that is even farther away from spirituality and it will be even more difficult for you to reach the spiritual awareness, to recover as we call it. This is how it will be, it is difficult work, however this is the work of Adam, of man in this world in order to discover the next World.

5. S. (17:57) At the beginning you explained that the brain is… spark of the process of correction, so how to use your brain to correct your heart, your desire?

R. This is what we are constantly trying to learn, you can't ask with a single question and get an answer and you don't even get the answer from me as you can see that we keep repeating almost the same words all of the time until you will start to feel an answer in those words. You don't hear the answer from my mouth to your ear but rather you get the answer when your heart is on the same wavelength as the Creator who wants to pass something on to you. This is why you ask and ask and you see I answer and I answer, this is how it happens until bit by bit that the heart which perceives, starts being connected with the brain and connected with the ear. This is how it works, bit by bit until it penetrates within. Look at how much we learn about the intentions, what does it mean the intentions? It's like tuning a musical instrument so it will play correctly, this is how we need to tune, to aim ourselves in order to play correctly whatever the Creator wants to play in us and out of that melody we will understand what he is telling us. We already exist behind the strings of the mind, the brain and the heart as they are playing out of the desire to bestow that we are trying to establish within us because this does not exist in us. However, in the connection between us we somehow want to establish this desire and as much as I am connected with the friends, by that I begin together with them to wake up towards some vibrations that are outside of my will to receive and then I begin to hear what the Creator is passing on to me, this message that I perceive is called Torah.

6. S. (21:07) You said that the *Reshimot*, the records awaken constantly, what is the connection between the recognition of evil and the *Reshimot*?

R. The *Reshimot* the records come to us from the shattering and this is why we first of all need to understand, to feel, to detect and correct it as the correction of the records as we learn is through the connection between us where we draw, where we get closer to the upper light as much as we try to rise above our ego towards connection, we get closer to the upper light, we seemingly rise above the ground, above planet Earth. Then when I rise above, by me coming closer to the friends which is extremely difficult, against our nature and our desires and it only comes after months and months of effort. By that I begin to feel that I am changing, that the upper light is influencing my desires more and more and I start to feel what am I, who am I. If this is unclear, please ask again.

S. (23:10) Yes thank you it is clear.

**Excerpt 1 (23:15 - 25:09) Twice**

7. R. Aiming the heart to the Creator means that I want in my desire, the heart is called the desire to reach bestowal and if I aim myself towards bestowal, then necessarily by that I get closer to the Creator who is the general force of bestowal.

**Reader continues (25:28 - 26:18)**

8. R. We need to perform all kinds of actions, with conditions, make exercises so that the light of Torah will influence us and change the intention of our hearts from receiving to bestowing. The entire wisdom of Kabbalah is about this where we are aiming all our heart to reach bestowal and from this, we begin to feel instead of the lower worlds which exists in the hearts, in the direction of absorbing everything, that we will fill the upper world with the hearts direction and intention to go out towards others. Towards others eventually means towards the Creator, to unite with him. This is how we emerge out of ourselves, out of our will to receive into the will to bestow and we feel the upper reality that exists outside of our will to receive, the external one. This is actually our role and behind us, following us is the whole world.

9. S. (27:37) What does it mean to want to achieve bestowal?

R. To make efforts that the Kabbalist recommends for us to do in order to reach us wanting to bring contentment through the friends to the Creator.

10. S. (28:05) Before we reach this form in the heart can we begin to feel the lights beforehand or are we always working with the intention without feeling the lights?

R. Light is the quality of bestowal, the phenomena of bestowal, all things that do not exist in us at all, as we cannot feel it before we have a vessel for it, a desire, a quality. This is why you can wait until it will happen to you for infinite time, it will not happen. Rather we only need to prepare a vessel and then the upper light according to that vessel will clothe in it according to the law of equivalence of form. The light dresses in the *Kli* according to the extent that the *Kli* has the same quality as the light as it is in the quality of bestowal. Therefore, in the desire to bestow, the light enters it, feels it, is felt in it but never in the will to receive.

11. S. (29:34) What is regarded as an act in the ten?

R. It is only an action that promotes the entire ten towards connection and the connection can only be through the concession of each and every one, as much as each and every one feels himself as an individual, isolated and as much as he is willing to relinquish his individualism, his isolation and to connect with the others. As much as they make such common efforts in order for each one to emerge out of himself and connect with the others, according to that we do make a place, we build a place for the revelation of the upper lights, the revelation of the Creator.

12. S. (30:59) Is there a common heart in the ten which the upper light can shine in?

R. It doesn't exist, we need to build it, before the shattering it did exist.

13. S. (31:55) What does it mean that the heart grows stronger and adds each time?

R. Each time a person discovers more mishaps and problems in the connection with others because he has not yet built the common vessel for the revelation of the Creator, or the revelation of the upper light, he keeps working on it and each time more and more.

**Excerpt 2 (32:32 - 33:40)**

14. R. Look how he writes in such a revelation, that we shouldn't yearn for knowledge but only for knowledge that comes as a result of the revelation of the light in the vessel. It is not the knowledge like in this world, that we get in our brain and that we judge it in our brain which doesn't really depict to us the true spiritual form as it cannot reach that.

**Excerpt 2 Again (34:10 - 35:28)**

15. R. (35:29) The first sentence that ‘a person cannot do anything for the sake of the Creator and only the light of Torah can correct the heart.’ Where are my efforts, our efforts? Are they Incorporated in the *Reshimot*?

R. The changes in the records come from our broken states and we need to correct them. In this way, to gather all of our actions for the correction of the broken records until from these broken records we assemble a desire which is in order to bestow.

16. S. (36:27) How does understanding help one achieve adhesion with the Creator?

R. The understanding of how to reach adhesion with the Creator depends on your efforts to reach adhesion with the Creator. It’s only according to the efforts. And before the efforts, you can not acquire the understanding but rather you will have to work in the form of faith above reason.

17. S. (37:45) Can we even check the effectiveness of our heart? Does the heart become corrected?

R. This is a good question: how do we check if we are advancing? Even though maybe we're not advancing or we are confused, how can we see that? We can see it through intensive states that replace one another in between rejection and connection in the 10, according to that. And in the first stages, it is very difficult to detect it. We can't feel the changes in between us, yes or no, later on, bit by bit, it becomes more felt instead of the person. He builds within himself a template, a mold and this is where he feels the 10, this is how we advance.

S. What is the model he builds within?

R. He builds within himself the pattern of the correct 10 where all of us, all of the friends and himself, are all connected in a single system which is constantly advancing in relations between them towards love, which is actually the essence of the Creator.

S. You also said that in relation to love and connection in the 10, I begin to feel some sort of frequency which is called *Torah*?

R. This is not for now, right now we are talking about something else. Now you want to carry everyone into your thoughts? This is a problem.

**Excerpt 3 (39:57 - 40:54) Twice**

18. R. (40:57) This is how we need to work, the most important is to correct our desire and besides this we are not interested in anything. Our whole future, the attainment of our goal depends upon this, it all depends only upon our heart. To the extent that we will replace our desires from receiving into bestowing.

19. S. (41:22) We can't correct desires, we have to replace them from reception to bestowal. How is this correction done on something that is in my heart, on a desire that exists inside of me?

R. So what if it exists inside of you and a special force comes which is called the upper light and it changes those desires?

S. Then it changes them, so what is the correction because I change from one desire to another desire?

R. That same desire with which you loved yourself, now you begin to love others. When this happens you will understand how it works and for you right now you just need to aim yourself to actualize the advice of the *Kabbalists* in order for this to happen.

S. What are the actions that allow this light to shine in the heart, these actions that cause the correction of the heart, the work of the light on the heart, what are these actions?

R. Connection in the 10, mostly connection in the 10. And study, of course. When we connect and study then in our connection, we try to reach the single heart, the single desire and correction, and then we study. So through this study, when we are already as one, seemingly, we draw together upon ourselves the upper light and it influences us. This is how it corrects us. It connects us even more, it brings us the feeling of connection and detainment within the connection of the spiritual state, the essence of the connection. The essence of the spiritual connection is already the spiritual world.

S. So when we draw the light, we draw it specifically for this thing called, ‘correction of the heart’, the ‘correction of the desire’?

R. Of course, this is what we call the ‘correct intention.’ This is precisely the difference between those who study and those who attain.

S. Meaning, we aim our study, our learning to make the light influence the heart, the will to receive, that is in each of us and there the correction will happen?

R. Correct. You got it correct, very nice.

20. S. (44:30) How will we know that our heart is directed toward *Torah*?

R. I don't know but to the extent that I aim my heart through the 10, it is not simple, it takes months and months until I begin to feel that there is any flavor, any inclination, any tendency, any movement or anything as some sort of orientation within it. But when I, nevertheless, try and try to do this, and here, it's also very important how the friends awaken me. And we do these activities that seem completely unjustified in this world but we exert in this more and more. We gradually begin to feel through these actions that it is possible that something will be born that truly belongs to spirituality. Out of the connection between us that we will come to a new essence.

21. S. (46:07) In this pattern of the group, we need to reach the stage where we feel each friend as a separate individual? That he has a special unique role or we need to see all this as something unique, whole and uniform?

R. Yes, something whole and uniform.

22. S. (46:33) When we want to correct the heart but we feel the burdening of the heart, how do we recover quickly to be above this state?

R. It comes differently to each person. It is written even in the words of the *Kabbalists* that before they come to teach the wisdom of *Kabbalah,* they feel shame, insecurity. “What am I going to tell them? I am nothing”, and we are speaking about Kabbalists who were already in high spiritual degrees but they still feel this way because ‘he was greater than his friend, his inclination is greater than him.’ He feels ill prepared like who am I to teach them. What we need is only to constantly look for confidence in the society, like Rabbi Yossi Ben Kisma who was with his disciples. Specifically, from them, he took his confidence from the connection with them. He didn't feel higher than them, he felt lower than them, and because of this he got confidence from them and out of this he was also able to connect to the upper light to cancel himself and this is how he continued. There are many excerpts from the Kabbalists about how they feel lower than their disciples and how everything that they learn vanished, and they regretted it, and they didn't know how they could give a lesson now, a new meaning to the opening of spiritual attainment. It is a problem. On the other hand, this is the truth and it is wonderful because precisely in this way another part of the next world opens up.

S. How do I know if this is my burdening or if it is a burdening that pertains to the entire vessel? Sometimes I feel I’m in the burdening, everyone else is excited leaving the lesson. There are states where it feels all of us together are experiencing some burdening.

R. You never know. It seems to you like it's them, or it's you. In the end, it's all how you feel. You will learn from it whether you feel the difference this way or that way; if you are in a descent or is it the whole kli is together with you. It’s according to the states. But your response should be simple, look in the connection with the friends for confidence and the power to awaken. At least in such a way that you turn to the Creator and that you cry out.

23. S. (50:11) The heart that we are reading about sounds like it is not an organ that exists in me, it exists in the 10. It doesn't belong to me, I'm just a part of it.

R. For the time being, yes that is correct.

24. S. (50:42) You spoke about it quite a bit and it occupies me, us, that is the matter of the attitude of love towards the friends. The question is what is ‘an attitude of love towards the friends’ and how is this manifested?

R. First of all, it is expressed in a feeling that without them, I am zero, nothing. I will achieve nothing, I will have no correction with the Creator except with the friends, although previously, I had this disposition to attain the Creator, myself, which is naturally how this *Reshimot* awakens. But afterwards, during the work, as a result of the labor and the effort to somehow connect to the friends and to the Creator, I begin to see that there is no choice, the *Kabbalists* are right. ‘I dwell among my own people,’ that I can discover *Shechina*, Divinity, only in the connection between us. And the connection between us is inside, in some depth from our superficial relationship. Then, I want to look in them for this internal plane where we are. It is a bit like a family when we have a connection between the husband and wife, and other relatives who are close. There is a connection that they feel and understand and this is how it remains. This is how we build the connection between us in the group. Until within this connection, we come to a state that is so common to us that we feel that we have one source, one origin that manages us, connects, ties us together, and this is how we gradually approach the Creator which strengthens and connects us even more.

25. S. (53:21) Sometimes I cannot express the feeling coming from the heart before reading the articles at the meeting with the friends during the day. Does it show that I am not integrated with the 10?

R. We are connected to the 10, no matter what. We are connected. It is written in the article, *Arvut*, The Mutual Guarantee, that the Creator brings a person to the good fate and says to take this. But it is not enough, as it says in the article, we have to take this connection between us and elevate it to our desire. And out of our desire to the Creator, we have to compel the Creator to connect us as ‘one man with one heart.’ I don't know what it is but I understand that if I am staying in my egoistic heart, that I will remain as I am now, and all that I get is a curse, not a blessing. Only the connection between us, when I become incorporated in the others’ desires, the others’ hearts, then in this common heart which I don't know what it is but that there is such a thing, there, I will find my correct existence.

26. S. (55:06) Drawing the light correctly should be over the desires that hinder, separate me from connecting?

R. The correct drawing of light? Yes, of course. You said it correctly.

S. So there is no state where I simply keep the advice of the *Kabbalists* and I do not aim myself. I have to constantly aim myself.

R. This I didn't understand. Of course, we need to understand what *Kabbalists* want from us. Of course, we want to see how we implement their councils, their advice in our states and in this way correct ourselves.

27. S. (56:14) What understanding does the 10 need to build together in faith above reason to accelerate our integration with the Creator?

R. What understanding? We need to understand only one thing, the types and kinds of connection between us, all the types of connection between us means that we are returning the broken vessel of *Adam HaRishon* into a corrected state. And along the way, as this vessel begins to recover, recuperate, we learn how it is built, how it is made, how it is put together. By this, we come to feel and reveal the Creator, how He made the corruption, and now brought us to correction. By this He teaches us -- just like a father teaches his child how to build a house from little bricks -- we build the spiritual world more and more until we add all of its details. That is the end of correction. This is our work.

28. S. (58:06) How can we describe a person whose heart is for the public, for everyone? What moves him? What are his thoughts from the moment he gets up until he goes to sleep?

R. We need to understand that the correction of the world is the correction of all of the souls. All those souls are pieces of my soul and in those souls, there is no one who is higher, lower, farther or near. Only for the time being, for the time of corrections, there are differences between them. But the minute they all connect into one soul, there will be no difference between any part because it is a complete vessel and therefore all of its parts are not pieces anymore. They are all incorporated into one another and each of them has the same weight as the entire vessel.

**Excerpt 4 (59:20 - 01:00:02) Read 2x.**

29. R. (1:00:04) Words of gold, the way he writes. It’s his commentary on the Torah. Read It again

**Excerpt 4 Again (01:00:14 - 01:00:56)**

30. R. (01:00:58) In other words besides the heart, the feeling from in order to receive to in order to bestow we don't need to correct anything. Don't work on the mind or the intellect. Don't worry if we understand or don’t understand. The heart needs to understand. I have to feel the reality correctly. This is regarded as understanding it. The mind, the intellect itself is only as a small auxiliary tool, to correct the heart, the desires. The Creator created desires so desires are what we have to correct and the desires are in the heart. Clear?

31. S. (01:01:50) I’m a little confused. My heart is egoistic so out of which desire did the thought come to me to correct my heart, do I have two hearts? Where is the other heart?

R. You are getting in that same corrupted, spoiled heart, you're also getting the good thoughts and desires, and this is how you achieve corrections. The most important is that as much as you can be connected with 10 toward the Creator, toward bestowal upon each other and the Creator -- because the Creator simply incorporates, includes all of your bestowal in the 10 -- by this you will judge correctly and you will understand correctly.

32. S. (01:02:56) How can we connect what we are studying all of the time as the essence of the work is in the heart, and also, we learned that everything is clarified by the heart?

R. This also comes on top of the heart because we scrutinize the desires. The Creator created the desire, He broke a desire, He scrutinizes a desire. In the correction of the desire and bringing it from pieces into one desire, we participate with the Creator. This is why by this we are regarded as His partners. Intellect should be only here and there, to connect between our operations but nothing more. In the end, the desires determine and the changing desires determine our perception of reality, the form of reality and everything. Only desires. I hardly need an intellect except in order to understand what I have between the intellect, between the desires, for this I need the intellect. Between each desire there is a small thought, that thought is all that I need, but I never need to depict the thought or something intellectual as the goal. In no action, no operation is my intellect the goal. It is always only a means.

S. You explained once that the thoughts, the brain, these are also desires. Can you explain the difference between this and that?

R. If we weren't a result of the shattering but existed in one desire, then we would seemingly not have an intellect. Because the Creator broke the desire into many pieces, out of this we come to a state where those pieces have to connect. As a result of this, we learn and attain the Creator but we attain Him in a way that the more we connect the desires into one desire by this we attain Him. In other words, our attainment is also not in the thought. It is true that ‘everything is clarified in the thought’ but when it becomes clarified and corrections are made, it is all revealed in the common desire. I can't explain it. I understand you are a scientist and you grasp everything only in the intellect, you're used to this. But there is no choice, it will change by itself, you don't even need to make efforts, it won't help. Just go along with us and you will see that only the desires are the carrier of attainment, of Godliness and we need the intellect only to help the desires connect and understand more.

**33**. S. (01:07:03) *(no translation)*

R. There is no difference, you can continue each day, don't pay attention to what days, months or years that you are in. Spirituality is not about time, space and motion.

34. S. (01:07: 46) How do I know I'm working with faith but not belief?

R. It comes to you as a result of keeping the principles of the Kabbalists. That all of our work should bring us to connection in the 10. The main thing is for us to connect, to unite into one heart as we just read from *Ibn Ezra,* that all of the commandments that are written in Torah are in order to connect the heart into one heart and in this one heart, the more we come to connect out of all the hearts into one heart then we attain the Creator who is one as this is called one who receives one.

35. S. (01:09:07) How should a person correct his heart, as it's not simple?

R. A person should correct his heart by yearning to come to connection with the friends and by asking the Creator to help him in this connection, then he receives from above the reforming light which brings him to a state that is a little more connected, increasingly more as it was prior to the breaking.

36. S. (01:09:57) What does it mean correction of the heart in action and speech?

R. We haven't learned it, we will. I can't say. It's not in action and speech the way that we think about it, that we say something with our mouths or to do something with our hands. These are spiritual actions that are called that, that is what they are called. We will learn what are the actions that we do in the heart and the actions that we do with our mouths and what are the actions we do with our mind as all of these things happen within a spiritual *Partzuf* and not in our physical body.

37. S. (01:11:08) Please tell me how the prayer in the 10 is related to the correction of the heart?

R. It is possible to correct the heart specifically by the 10, by praying and asking the Creator for help to become more connected.

38. S. (01:11:3 7) Each day I wake up to the lesson to new work, now it's for example a person wakes up to some excitement, to life, can we somehow make it so that I will awaken earlier before the lesson or do we always have to start from that state?

R. Ask. Ask, I have nothing more to tell you.

S. What before the lesson or during the lesson?

R. Instead of turning to me, turn to the Creator.

S. The person is blocked and can't even ask when he gets up.

R. So he's blocked, you should ask not to be blocked.

S. Is it possible to wake up before the lesson?

R. There's no one else to turn to but the Creator. Why are you even telling me? Anything that you want to say, say to the Creator.

39. S. (01:12:51) Right now we have harsh attacks on Israel. What can we ask for right now in terms of the correction?

R. I don't understand what you want from me? The fact that the Creator is bombing you, what can I do? Turn to Him, what are these questions, turn to Him and ask for corrections and nothing but Corrections and in the meantime, He is correcting by bombing. You accordingly have to try to shift these corrections into better ones on the condition that it will really bring you closer to Him, to the Creator and if not, then how can you ask Him to cancel such corrections as bombings?

S. Right now in the lesson I'm trying to perform some corrections opposite the friends but I still don't feel that place that I need to correct, I can't detect it so what should I ask for?

R. You have to ask to get closer to the Creator, closer to the friends in such a way that all of those bombings will stop.

**Excerpt 5 (01:14:32 - 01:17:41) Twice**

40. S. (01:17:44) What are the pain and suffering from not being able to bestow?

R. I can't explain it as it is a matter of feeling, you can't explain a feeling, you can't. Pain, suffering from not being able to bestow, pain and suffering from not being able to receive what He wants, this we can imagine each one from the other because each of us has some Desire with which He can understand the other as in his own desire, he imagines how he can't receive and one imagines the other. This is how we have common feelings when we say he doesn't understand me, it means that the other one cannot picture a desire that is similar to my desire what I am feeling, this is called the heart understands. It is always like that and in the desire to bestow we don't know, someone is suffering from not being able to give as I have no such desire, I can't understand him oh, that's it. I can't understand. Bit by bit, over time we get some impression from the others desire to bestow, let's say the mother doesn't have milk that she can't feed her baby, so I out of my life's experience I can somehow imagine or picture how she is suffering, but in truth I don't have such vessels in which I can picture her suffering, to feel her suffering in me, as mine. I can't. What we do in the wisdom of Kabbalah is we can become incorporated in one another, we become connected to one another and it turns out that I truly become incorporated with the others desire, their desire, the good desire, all the desires and all the calculations, everything that the other has. Then it turns out that I understand him in my heart, he understands me and my heart and our desires become one heart, then I feel and understand the whole world within my desire. This is how it works.

41. S. (01:20:48) What is the difference between asking for forces of bestowal from the Creator and a *Kli* vessel of bestow to the Creator?

R. It's as if I was almost in the same situation and will scrutinize it. It's a good question, what is the difference between a force and a vessel? The vessel is a force that is connected and directed and directly towards the Creator.

42. S. (01:21:30) In corporeality with everything in order to avoid pain and suffering even when we feel some shock or pain and lose consciousness in spirituality it seems to be the opposite that I need to be brought back to consciousness so that I will feel this pain so how can I do something that is so contradictory?

R. Our whole perception of reality is built on locating differences, distances between things, then I can feel them. This is why all of our feelings are in pain or pleasure, how one is not similar to the other, how high or low, bitter sweet but it gives us a feeling between the differences in the opposites determines of this differences gives us the sensation of reality because reality exist precisely between two when one is not similar to the other now the question is why do I feel it as sweet because the Creator wanted us to fill ourselves as existing I exist only to the extent that I reveal or fill the gap and that is my existence so we have to come to a state where it doesn't matter it for us the gap for the differences what's important for us is the appreciation of the differences between who and what and that's what is becoming important to us and if that's the case then we use this differences in order to get closer in order to adhere to the Creator and then recognizing the differences the essences of the distance becomes to me a good thing.

43. S. (01:24:30 Thank you and good morning if none of us have a desire to bestow where do we achieve the lack for bestowal?

R. We obtain the lack of connection from what is left for us from the shattering of the vessel of Adam HaRishon.

44. R. We will begin the study of TES with you again from the beginning so let's go ahead the most important thing is to keep the intention because we're don't want to learn this with our brain with we want to connect to the desire so I have to use our intention and the more we do that the more will draw the reforming light and it will correct us and then we will referral and discover what the book writes about we will not understand the intellectually but we will feel in our hearts.

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