**Morning Lesson November 18, 2020 Transcription is made from simultaneous translation which leaves possibility for errors.**

**Excerpts from the sources: “Work with Faith Above Reason”, #23**

**1. Rav’s Introduction**:

Yesterday, the throughout the day I was following two phenomena, If I think about myself or, how much I can be connected to the goal and to the group, through the group to the goal, how much does that help me and how much does it help me if I think this way about the friends, about how much they will be connected to the goal and I care for them. What is more beneficial? What is more important? What is stronger? Connecting me to the path so that I can truly not disconnect from it, either I ask that the friends will not disconnect from the goal or I'm concerned, that is I'm concerned that they will not be disconnected from the goal or I'm concerned that they will hold me so that I will not disconnect from the goal. It turns out that there are times for this and times for that, however in truth it's more important that I will care for them because my concern is then inside of them and also I'm aiming them and pushing all of them together. I'm responsible for them. How do we feel that, how do we check that? To what extent I sometimes discover myself that I'm completely disconnected from the goal, disconnected from the study, disconnected from connection. I'm simply thrown out in this world and when I start searching, I do not discover what I can get hold on, how can I reach back to the right connection so that I can feel myself that I'm oriented, that I'm in some connection with spirituality. I'm confused, dazed and with respect to spirituality I simply have no thoughts, no emotions and later on when I do find some connection with the friends, I think about it, I read or hear something and then I start to receive joy, confidence that I'm there.  There together with everyone and everyone is holding me and I'm devoted to them and that I discover that I depend completely, completely on the group. I depend on the group so much so, that simply without the group I cannot be in any spiritual state. To the extent that I have a feeling that I'm simply lost, they forgot about me, they left me alone, so then I'm not, I don't exist at all, I'm not on the path or anything I'm just in the mid air. To the extent that I feel this way and to the extent that I feel why I'm connected and I am together with them and I have joy and I have confidence, to the extent that the gap between these two states is greater, it is a sign that I am advancing. As King David writes, you feel your face, I would be alarmed, when the Creator hides his face, the person loses the vessel and also the light. We're talking about high degrees but nevertheless this is how it feels and then the person feels, that's it, he is falling into the abyss to the place of darkness. If he connects to the group once again, then again he has joy and confidence and a good correct feeling so then it is truly like a baby that if he's attached to the mother he feels good and if he's by himself then he feels bad and it's a good feeling, it is a good feeling. It's a feeling with which we are truly beginning to become babies in spirituality which is already spirituality. It's already a special state. When we are already connected with the group, that is connected to our soul, then also to the light inside of the soul bit by bit it will be revealed to us. My whole confidence and my joy will be not out of myself, that I feel something, that I'm there, that I understand, but only out of the fact that I am connected with the friends. I get hold of them just like the baby gets hold of the mother and I'm together with them. As much as I can give to them, as much as I can receive from this mutual connection, my entire spiritual life depends so it's a connection from that, we feel it as darkness, helplessness and connection to the group would give me the full confidence and light and joy. If we feel this way, let's say before the preparation for the lesson, when I'm not yet connected with the group, and after I'm in the preparation and I get into the lesson.  So as much as the gap between the state before and the state after is greater, it's more respected. I'm closer and closer to the goal. I hope that we will find out these things more and more and we will be in the preparation for the lesson in such a way that we will feel how much the state before the lesson, before the preparation and the state after the preparation, they are extreme in greater darkness and also with more light as the advantage of light out of darkness. We will see our progress in such a way. Then confidence, joy, we will have it not egotistically, but to the opposite, I will feel that I by myself am nothing, zero if I'm not connected to the group, but I'll have all the confidence and joy out of being connected and then I have everything. If I disconnect, then I am by myself truly in darkness and zero. Well let's hope that we will amplify these sensations because those are preparations for the revelation of the Creator.

2. S. (9:30) Yes I also went through a certain path today in the morning, started from zero and then from thinking of the friends I started to gradually pray for them and then at the end of preparation you come to a state of joy and confidence. How can I continue this feeling now until the lesson, to not just enjoy it?

R. But I also enjoy it, yes but my enjoyment is in that I through the society get confidence and foreign power and then with the confidence and power that I received from this society now I see what is important for me. What is important for me is the society. This is my soul, the general vessel the ten Sephirot in which I discover the whole spiritual reality and then I act in order to strengthen this Kli, so I ask myself what can I do in order for me to live in this vessel first of all permanently. That I will not disconnect from it, not in light, not in darkness and all the different state and I will discover in this Kli all kinds of different states that everything is replaced and everything there keeps changing and I feel it as my spiritual life.  In them I will have ascents and descents and the revelation of the Creator, out of that because he is inviting these states and he is giving me the possibility to be involved in it and this is how we will advance.

S. But how do you pass it on to the friends especially now in the lesson? We have like, a certain kind of language now, I can't actively connect with them.

R. First of all in the thought, first of all in the thought and whatever you do think out of the group, that you are a part of it and you would like to promote them and how can they advance together with you? In such a mutual way, you are holding each other. They are also thinking not far from you. It's not only you in the group but also everyone is in it to some extent, each one according to his point in the heart but those impressions, when we connect them together, by that we reach a sufficient impression, distinction between light and darkness between lack and confidence and confidence in the group between the right yearning for the Creator, the right passion in order to give him contentment out of the connection between us and this is how we advance. We build the vessel. Our vessel is a vessel of sensation, it's not the intellect. This is why it says it's not the wise who studies.

3. S. (13:01) In what situation we lose the vessel and in what situation we lose the light or is it the same?

R. I can't feel the difference between the Kli and the light, because all-in-all, we get it as one thing, if there is no light, then there is no vessel and if there is no vessel there is no light and it all depends on how we define what is the light inside of the vessel? The degree of our ascent above reason, that is the Kli. The degree of my feeling of connection with everyone and with the Creator, this is the light.

4. S. (14:06) How can we improve our common preparation before the lesson?

R. Yes, it is preferable that we improve the preparation before the lesson so that we will feel how much we will, before the preparation we were in the feeling of darkness, lack of confidence, lack of orientation in terms of our connection with the others, our thoughts, our intentions, and inclination that wasn't really quite spiritual towards the group and the Creator. I was thinking about myself, about my feeling and it's not that my feeling stems out of my being adhered to them, supporting them, that I'm happy about them. Here are the scrutiny being more and more disconnected from myself, from my ego and more and more connected to the ten and its common purpose. There has to be a feeling and a discernment of what I achieved, where I was before the preparation let's say half an hour before the lesson, connect for fifteen minutes in our groups, each one in our groups.  In another fifteen minutes we are in the in the general preparation of all of the groups that have already prepared themselves, each and every one of them, between them, each group after fifteen minutes of preparation they feel themselves pretty much as one body, as one man in one heart.  Then all of these groups, where each one of them is already as when, they come together, then we reach the beginning of the lesson truly as one group, one ten, all of us together. Well it happens sometimes, sometimes it doesn't but the efforts towards this direction and that's something that we have to do.

S. Many times we don't get into the lesson that way. Sometimes the scrutiny of where we are, what's happening extends the whole lesson?

R. Well the preparation needs to be this way nevertheless. The lesson can be about how to advance these things, how to study them, to delve into them maybe that is the topic of the lesson, but it is desirable that before the lesson we will already position ourselves as so that each one is connected to his ten correctly and he's there truly included in it.  All of the tens also pretty much are connected. If they're not integrated together, then they are connected and feel themselves as a single body.

S. Is there anything to improve technically, the actions we do before the lesson in terms of what we do today, reading together, workshop?

R. I know, talk to the one who is in charge of our visuals and with who we see on the screens, I was talking about that and told him I was not pleased with those images that you see. Now let's see, say you see me and next to me there are many groups, right? Right?

S. Right.

R. Right, that's now but usually each one only sees his ten usually, right?

S. Yes but if you want you can open the picture of the groups that everyone else like you are seeing, you have this option.

R. I have three big screens, on one screen I see Gilad, on the second screen I see all the groups, not everyone but as much as you can put in there. Everyone, when I see on the second screen okay that's what I see on the second screen and then I choose which ten or who's going to ask out of the screen and then those that I choose, I see them on the third screen. Let's say yes, let's say I chose now Dudi from PT6 so this is the third screen so I have three screens. Sometimes even that third screen which is actually common to everyone, sometimes they split it, I don't do it but they do it so that I see let's say myself in the group that I talk to, well now they're showing me the North America groups. I don't know, it seems to me that it's very important for us to see all of the groups while not everyone, we can't put all the groups in there but at least what they're showing us now and on this background I can already see the group or the person who is talking right now. Let's say Dudi, that is now we're talking so we need to think about how do we make it so that this visual form will give me maximal connection to the world Kli. It's very important and the connection is through seeing. This nevertheless is our primary sense. Seeing, hearing, sensing, smelling and touching, not this way where it's impossible it's the whole world vessel but that too, it's good to see you, how much we all on my way are all there, well in short think about it. Discuss it.

5. There is a link [bb.kli.one](https://bb.kli.one/) where everyone can see the same picture that you are seeing, just to mention that.

6. S. (21:02) How can everyone shorten the time from being invested in yourself to a point where you begin to be a part of the Kli that the ten is building, a part of the whole world Kli?

R. By reading. I don't want to see images from yesterday. I don't want to be impressed from me seeing faces. I get up early let's say. I get up a lot before two and a half when the preparations begin and I try to read something as I used to do with Rabash. We would be reading something from Baal HaSulam, and this way we would enter this inspiration. This is what I do. Besides this, while I have the additional obligation, I feel myself responsible for the entire vessel, for all of the students, so I am truly under stress. Preparing myself well before that, I go to look at the broadcast, it's on the same floor where I am, and I see how everything is getting organized and people are getting ready. I also read, mostly I read, the same passages that they prepared for us. Let's say today I was reading from the excerpts, number 60 something, on that same document, but the most important, I'm saying it again, the most important is to see how you are impressed and how you are becoming ready before the lesson with the excitement that your entirely depend on the society and it's not that you depend on the society, which is also egoistic, my brother how much that you are devoted to them, you already disconnect from yourself, if you try to be inside of yourself and this actually is already the preparation to entering above reason with the lesson.

S. How do you come out of your own Kli and start living a different one?

R. For me, the work is easier than it is for you. I have an obligation, a duty. I must be connected to the world Kli. I must be concerned about everyone. I'm afraid that I might not be able to function in such a way and I will not give people what they are expecting and well for me, this concern is let's stay out of my role, my duty but in fact each of every one of us should be in this duty and each one should be thinking about it because we are all considered as one, we are each equally important. I'm just the organizer but with respect to the elevation of the group and connecting to the Creator, each one has a point in the heart and it is unique and if he will not create contact for everyone with the Creator then we won't have wholeness in our connection. We will not truly be adhered to the Creator, it depends on each and everyone who as much as he creates his personal contact with the Creator and through this contact is passing the connection from the Creator to everyone and from everyone to the Creator.

S. I want to ask about us. We don't have your role.

R. I don't think that should make a big difference, for me it is more of an administrative role. I have to be ready for it and I have to, from this point, pass the materials to you, but indeed each side of each one of us has the same role. Truly so.

S. Still if possible, I see that I used to run to the lesson with a different vessel, an egoistic vessel and today, it just doesn't work. I feel like I have to come with a different vessel otherwise I can't receive everything from the lesson, so how do you do that, how do you replace these vessels? I don't know, I can't get the method to do it.

R. When you come, before the thought, before the contact with the group you feel yourself that you are lacking orientation, you're confused, you're foggy, you're not organized according to your thoughts and desires, you have no orientation, no direction, do you feel it?

S. Of course, total helplessness.

R. Excellent, the more you'll have this feeling each and every day, helplessness, lack of connection, I have nothing, I do not belong, it is very good. This is very good. This is an egoistic form from which we start each day a new portion of, a new slice of our ego is revealed to us with which we have to work. Now, I make all kinds of efforts in order to connect with the group and then I begin to receive from that, from the verses that we have to study, I begin to get an awakening, an inspiration to come to a connection and then I reach a state like I said already well in the beginning of my talk, in my words today, that I feel that I depend on the society, that I'm connected with them, that my connection with the Creator depends on them, it passes through them. Gradually I need to get a feeling that I don't have direct contact with the Creator but only on the condition that I connect through them and then I receive a connection with the Creator, once I connect to them and then that connection which I have achieved, now I can take whatever they need and pass Hit to the Creator by myself but at first it is only through them and I begin to feel how I can reach to the Creator, then I take their deficiencies and I served them to the Creator through me. That way I prepare myself before the lesson.

S. So how does this transition happen when you begin to, despite the resistance to connection you just run to it each time?

R. because I feel my sound like say when I get up in the morning I'm like an animal, like a beast, just get up even though I have all kinds of desires and thoughts it's all disorganized, it's all kinds of  Then I have to arrange myself as I talk now, as much as I feel myself that I am disconnected emotionally, most importantly, bit by bit, I arrange my connection with the group through the text, through the thoughts, usually I immediately run to the excerpts that we have to study in the lesson. These are the excerpts which talk about connection with the Creator, faith above reason but usually this is how we start the lesson with such excerpts and then we come to TES or to the Last Generation. So that's it, try, try and you will see how much this awakens you and how much there will be a gap between how you are before the preparation and how you are after the preparation. This is considered that you are preparing the Kli and about the quality of this vessel, meaning the gap between the beast in us and the Adam in us. That it's before the preparation and after the preparation and this gap we need to we have to be concerned that it'll be as great as possible, it will happen to you, in each one, more or less but we are in it, already arranged, they don't want to show us where we are so as to not confuse us and to leave for us more and more room for exertion

7. S. (31:21) When does preparation start?

R. At 2:30 a.m. according to the Israeli time. If you're asking when. If you're asking me not according to the clock, then the preparation is always. Always, we are in the preparation, in the study always. A person should always be preparing himself to exit a state and enter the next state, always, in the preparation, that's the deficiency, establishing the lack for spirituality so that it is as true as possible so that we will depict spirituality as correctly as possible before us each time of course, it's according to our degree, however the preparation is the creation of the Kli. It's the yearning, it's the form of the yearning, and therefore it's all done inside of the group. Look, what it says in the Zohar. We should extract these passages from the Zohar about the preparation about the group of Rashbi, what they did and how they wanted to kill one another before they started the preparation in the lesson and how afterwards they would reach unbounded love, connection between them and then they discover all the upper light called the Zohar between them. They write about it.

**Excerpt 23 Rabash (34:31 - 37:11)**

8. S. How can a person live and stay in deficiency? If he sees that there is only one dollar and he lacks the rest of it, how can he have the deficiency and advance and live that way?

R. The most important is he will go along with the group and as for his lack and his advancement, it will happen, everything will work out. If he doesn't yet have such discernments, within reason, below reason, above reason, these three options, then he should simply go along with the group and bit by bit, he will also receive from them the intellect and the emotion for how to see himself in the right way.

9. S. (38:23) How can we say that, can we see that the above reason is the level of connection in the ten?

R. That's not what it's about. No. It's not the degree of connection in the ten. The degree of connection in the ten is just the preparation for determining faith below or within or above reason.

10. S. (39:11) He counts and he sees he has the exact amount but in truth he doesn't have that amount, so why is he lying?

R. He wants to be in the view, in the same view of that person who gave him the money and not believe what he sees but rather believe what the other person who gave him the money says. This is considered that he is going above his own reason and he's going along with the reason of the friend let’s say. It's that kind of an exercise, with which view, with which reason do you live? We get from the environment all kinds of views, all kinds of foundations, think this way, talk about it that way and out of that we build our own foundation through which we look at the world. That is, the world establishes for us our view, our reason. It's no longer my reason, it's what I get from everyone. They inject it into me and out of that I already look at the world. In order to get rid of whatever form, whatever outlook at the world that was established in me by the different media and all of the educators and reach a state where I would like to see the world, not the way that I do now, looking through their eyes, hearing through their ears, then through all of their senses. I would like to reach a new sense, my sense, how will I do that? About this that says they have eyes but see not they have ears but hear not, that is, I truly need to determine for myself a new approach towards the world, so that I will see the world in a way that I am disconnected from whatever the world is filling up my egoistic Kli, establishing it in such a way I need to reach a different perception of reality. This is considered that I'm going to perform actions of faith above reason. That I would like to ascend above my own view, my reason. It's called above reason. What exists above reason, this is called faith and that way I reach a state where I will see the spiritual world, the eternal world, the Creator and for that I don't have to perform some other actions besides what we are talking about together and we want to do it with the group.

11. S. (43:20) Many times we are glued to our emotions and we have to do actions mechanically but still I tell myself no, it's not real, it's not what I feel. How to overcome that?

R. Overcome it by clinging to the group and then you'll overcome it.

12. S. (43:50) Is it correct to say that the missing dollar is a flaw that I see in the friend and I correct myself, nevertheless?

R. Of course, you see that it is missing but that's in your eyes. There is another level through which you kind of relate to life, not according to your level, not according to they have eyes but see not, they have ears hear not, but rather according to a different kind of seeing and hearing where you are going in the form of bestowal, in a form where you are elevating yourself to the view, the reason of the group, the reason of the Creator. Then you will see a different reality and of course you will see it goes against the true reality of now, against your own senses but this is how you reach a new world, a new galaxy, truly a new universe. Otherwise you cannot, otherwise you'll just stay within your beast and this is how it will keep on rolling.

13. S. (45:04) What exactly does it mean to believe?

R. To believe, well it's not the way people in our world accept the view, the reason of another person who is telling them something and they don't see it with their eyes, they don't hear it through their ears, it's not with all of their five senses. Rather they just get an impression that somebody else had from something and he passes it on to them, well usually by speaking in or reading a book or something, it doesn't matter. That is called faith. Faith means that I accept the view of somebody else even though for him too it can be not reason, meaning not facts. That is called faith. We are talking about faith above reason in a totally different way, not faith the way that people use that and not reason the way people used that. Faith means for us the force of bestowal and reason is what I now discover, see or get from others that this is what I have and above it, I build a new level of the perception of reality. That is that I now want to see reality in a different way, I relate to reality not in a way that my senses are talking, showing it to me but rather the way that I hear it first I'm inspired by the Kabbalists who are telling me about it and they want to elevate me to a new level, a new perception so that there are other Kelim.  Kelim that are called a Kelim of Binah not a Kli of Malchut and through the Kli, Binah I'd like to see reality that is through the vessel of the bestower, like the Creator the way the Creator sees reality this is how I would like to see reality. It is considered through the Kelim of Bina.

14. S. (48:00) This perception seemingly, it is the opposite of how we got and how we ever used to see the world and clearly the fear comes out of that, the fear of becoming an abnormal person, insane, a person has to work and educate his children, so I don't understand we're inside can one approach feeling with the other. How did they complement each other?

R. I saw many Kabbalists and in our world there are many people who are in faith above reason in little degrees, small degrees but it doesn't matter, still they’re in it. It doesn't prevent them from being in this world and doing all their businesses. No. Like Baal HaSulam writes about the teacher who taught him and then he discovered that he passed away, that he was a known merchant in the city and in the world but no one knew that he was a Kabbalist and how he appeared to Baal HaSulam, these things are not connected, it's two levels. A person exists on both, one doesn't hinder the other and doesn't confuse him also. Now, when we don't yet have faith above reason permanently, only here and there, maybe some of us have that feeling that we rise to a new perception of reality through bestowal, through Bina, it's still not much. We will advance and you will see that it doesn't pose any disturbance on the contrary, it's a necessity for all people in this world to reach a state of seeing reality through the force of bestowal. To see reality the way the force of bestowal, the Creator, sees it in this way, we will live and exist. This is new matter. It's a new perception. It's a new reality to the point that the reality of this world completely disappears from our perception and we all rise to perceive the spiritual reality. We need to understand that if we were built differently, we'd see the world differently. It's not that the world has some reality that this is how it is. It's how we depict this reality in our own perception so understand that if we had other senses, we would perceive the world in a different way. That's what the wisdom of Kabbalah wants to show us, how to accept, receive the true reality which is the abstract light that paints different shapes in the person so we can change the qualities of a person and then the upper light will show us all kinds of upper states and different worlds and we will then understand how and why we exist, we come to a state where we can change reality by changing our qualities. The upper light is abstract light. It's constant and it fills all of reality and if we can change our qualities, we will see a different reality each time. So throughout the 125 degrees this is happening until we probably come to perceive the complete reality which is the complete upper, abstract light filling all of the vessel that is with it in similarity.

S. I understand that the world is my inner system. I understand that at least a part of the system that I see exists egoistically. I don't understand how I can take part in this system when I'm not corrected. How can I function if I will move away from the egoistic approach?

R. You will see how much one thing does not disturb the other. You are going to be in two worlds. It's not like in one world you will be a thief and in the other one you'll be a righteous. You'll see. You're going to see how one does not harm the other, does not disturb the other. In the meantime but now all of humanity now also is going through stages, ascension from this world to the spiritual world. You're going to see soon how perceptions will change in people, their attitudes. You'll see how we talk differently about matter, about the planet, about our life. You'll see it's difficult to explain this if a person is not even somewhat in these qualities. Try to acknowledge this but it's not that you're already starting to play with it. No.

15. S. (54:46) You just explained and I understand that this individual work of the person in the morning when he builds for himself a new outlook and new perspective and in that context I don't understand, what ten is, what is it for, what is it?

R. The ten is the Kli where I feel the spiritual world. Just step outside of your ego. How do you perceive the spiritual world if you are not going to a state of faith, to a state of devotion, to a state of exiting yourself, then where are you going? Specifically because you have a ten and you integrate in them, by that you prepare yourself to feel in the ten, to feel the spiritual world to the extent that you rise above your ”I.”

16. S. (55:58) How does the quality of faith above reason reach us?

R. There are no such qualities. If a person has a point in the heart and the Creator attracts him and brings a person into the group and tells him, take it. He takes the person and puts the person's hand on the good faith and the person accepts it and tries and then he comes to a state where he builds for himself in the group, in the ten, he builds the vessel to feel the spiritual world, to feel the Creator.

17. S. (57:11) Is there a point of, a limit to how the friend can feel the deficiency of the ten in order to bestow to the ten?

R. I don't know what you mean by that point, a boundary. There's no boundary in bestowal. You do as much as you can.

S. Is there some innovation, some novelty in the perception of reality where we feel this darkness? Not as a vessel but something that I won't reject.

R. I don't understand what he's saying, maybe he's saying, it's right but I, the translation, maybe I don't understand the question. These are not words that I'm using. Maybe it's the translator translating this way I don't know.

18. S. (58:33) How did the new senses work and exist inside of us in this perception of reality?

R. Through the force of bestowal that we try to come to, that's where we establish and detect and find the new senses, they are senses of bestowal. That's why the preparation for the lesson is so important. By that, we develop the sense of bestowal.

19. S. (59:10) If I see the results in the eyes of the group or in the eyes of the friends, and then I'm certain, I'm confident like with this…. with this example, with the $1,000 that the friend gives me and he's confident that in the end there is $1,000, I check it, I don't find a thousand dollars there but the most important thing is that he's a friend of certainty about it and he's confident about it.

R. I don't understand what you're saying, he gave me an envelope with $1,000 and he says this is $1,000, so he knows it's $1,000 and now I take it and I know that a friend knows that this is $1,000. Now I can count or I may not count, one of the options, if I count and I see $1,000, that's called faith within reason, if I count and I don't see a thousand dollars now I have two options, either I accept this and trust him that it's $1,000 nevertheless. This is called faith above reason, above the fact of my count and if I don't test, if I don't count and I trust him that it's $1,000, that's called faith below reason. So are you before that I wanted to say below reason anyways these are the options that I have. I don't make a calculation whether what you gave me, he believes it or not, that doesn't matter. I'm not talking about his attitude. his attitude and ends with him giving me an envelope and saying there's $1,000 there that's it.

20. S. (1:01:44) What is the lesson with this thousand dollars because we always distinguish between spiritual work towards the Creator and the revelation of the Creator not with respect towards business in this world?

R. It doesn't matter, it's about a fact. Each and every corporeal fact, how can I rise above it to a spiritual state? This is called faith above reason. In order to be in faith above reason, should I count or not count? You need to have reason in order to be in faith above it. Yes, but there needs to be a difference between faith and reason and the greater the difference between the desired state and the existence of state, that's how I raised myself so are we need to develop both reason, our vessels of reception need to grow and also Bina, the force of faith needs to grow so we have greater faith above reason and the gap between them needs to be greater from one degree to the next.

S. I still don't get it, in what way under the thousand dollars in practice we're not talking about $1,000 are we?

R. Why not?

S. Because when do we attribute our spiritual work to possessions and things of this world?

R. We relate to the spiritual world, work, to possessions and everything we have in this world and everything we feel in our vessels of reception, Bina above Malchut. What else do you build your spirituality on? How will you build your spirituality if not on a corporeal basis. Why do we need to exist in this world?

S. Corporeal means that I want in order to receive. I'm not willing to feel emptiness, I feel rejection and...?

R. Okay and then how do you do it if not by counting the money and knowing in your five senses that which gives you all your basis.

S. What do I count?

R. You count what you have in your vessels of reception and accordingly you can build a relation to spirituality and spirituality is measured by how much you have a perception above that.

S. How is this related to the ten, how is this related to my attitude towards the ten?

R. The ten helps me do it but this is always the rule one is who is greater than his friend his inclination is greater than his friend’s. One's friend can mean his previous state. Each time I grow in my will to receive and so I can grow to the form of bestowal this way and if I won't have desires to receive which grow each time, how will I rise to the degree of bestowal?

S. So, we can say that the thousand dollars with respect to my work and connection in the ten?

R. You can do that too, sure, what does it matter if it's $1,000 or calories or physical efforts or anything else? It's just some measurement, some equivalence to something you're doing.

21. S. (1:05:44) What does it mean to be a mutual guarantee during the preparation?

R. What does it mean to be in Arvut during the preparation? We have to reach a state where each and everyone comes to feel the main thing is the feeling not the understanding, the inner feeling that his success depends on all the ten, that what he wants to attain, he attains in desire and in connection of all the friends and that can be done only on the condition that they all think together. They're aiming at one goal and they long for it together and they begin to feel in their preparation but there is a conductor, an upper conductor, the Creator who’s guiding them in this and thus promoting them to him. That's the right preparation.

22. S. (1:07:22) How can I tell if I had a successful day?

R. A successful day means before I go to sleep, I have to make an account of whether I invested in the group, whether I invested in dissemination, whether I invested in the searching for a vessels of bestowal or did I fill my quota a little bit more in terms of my effort to connect, connection between us and the connection with the Creator? That's how you look at your day.

**Excerpt 24 Reader (1:08:30 - 1:11:;15)**

23. R. Meaning that we don't have in our vessels, in our mind and in our heart, no proof that we are in contact with the Creator. We don't feel anything in our senses, rather trying to carry out the advice of the sages who told us to do this, we should be happy about this and truly we don't not want anything else, anything more. It is very opposite to our vessels of reception, it is very not characteristic of the will to receive, but what can you do? If we have to rise from the degree of Malchut to the degree of Bina, the degree of bestowal, then how can we see our vessels of reception that we are in right now, how these vessels feel if we rise to the quality of bestowal. In our vessels of reception, we don't feel anything, not in our minds not in our emotions, nothing it is like we are empty and dumb, ignorant but what is holding us? What's holding us is that we are carrying out what is written in the books of the Kabbalists, this is called faith in the sages, meaning what they do we follow.  I don't care what else happens, they have eyes and see not, they have ears and hear not, I don't trust my own senses. If I come to such a state and from here on I have an entrance into spirituality. From here is where I begin to work with the vessels of bestowal.

24. S. (1:13:39) Whenever I feel that there is something against my reason, is this precisely the Creator trying to get me to go above reason?.

R. Yes, of course, everything is designed by the upper force, there is nothing here that we actually do on our own, we are like kids in a kindergarten and the kindergarten nanny organizes us and orchestrates all of the actions. We don't do anything on our own, but to the extent that we nullify ourselves, to the actions of the Creator upon us, we come closer and closer to what is called the work of the Creator. It is his work not our work, as our work is just not to disturb him, to detach from ourselves as much as possible, to turn ourselves into people who are willing to accept his providence no matter what happens. He tells us connect, we connect, he tells us to try to rise above reason, we do that, with that we have to carry out things in this world in our vessels, we do that, so we start dividing ourselves into two worlds, where I am in bestowing as much as possible in faith above reason and where I am in this world, with my work, my life and within my reason. This is how we want to build our observation on reality.

S. All of my work and effort is just to pray to the Creator to help me to go above reason?

R. Yes, but to pray means you are doing all kinds of preparations and from that you are asking, you need to be clear on what you are asking, just saying the words faith above reason is not going to help, you need to do all sorts of actions that are closer to spiritual ascent.

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