

The sources characterize **The Practice (Ha-Tirgul)**, or *Praxis* with a capital P, not merely as physical exercise or training, but as a path toward deep internal transformation and self-evolution. Within this profound context, both the required **Practice Mindset** and the resulting **Internal State** are radically redefined.

The Context of The Practice (Ha-Tirgul)

The Practice (Ha-Tirgul) is differentiated from ordinary exercises or training (*Tirgulim*). Training is typically undertaken from a "stable place" to achieve a known goal (e.g., becoming a fighter or musician). In contrast, **The Practice is defined as the recognition of fundamental instability**. It is the essential path to reaching a stable, steadfast, and present place within oneself.

This path involves focusing on the connection between external movement and **internal movement**. Ido Portal views the Practice as the highest level of almost any discipline or system, involving the steering of one's self-evolution, and ultimately, joining the continuous process of Practice engaged in by the entire universe.

Practice Mindset

The mindset necessary for Ha-Tirgul involves moving away from external validation and focusing intensely on honest, internal processes, even when they involve difficulty or deconstruction:

- **Deconstruction and Emptying:** The core methodology of the Practice Mindset is centered on **deconstruction and emptying** rather than accumulation or construction. This involves breaking down illusions and existing conceptual structures (like "I am lonely" or "I am not lonely").
- **Releasing Power:** While the initial stage of deconstruction (taking away illusions) can be stressful, this process releases **immense power and great vitality**.
- **Non-Attachment to External Achievement:** The Practice is not directed outward toward aesthetics or achievement. The attitude is to engage in practices that often yield no external "gifts" or gratification, meaning there is nothing concrete to show others. If a discovery or insight occurs (a "Genie" comes out), the mindset dictates noting it but not clinging to it (*leave it as it is*). Clinging to the effect risks abandoning the causes that led to the discovery in the first place.
- **The Necessity of "Wanting":** A critical shift in mindset is recognizing that true practice must stem from a place of genuine desire and choice, not simply performing mechanical or automatic actions ("grind"). Ido acknowledged that he often does not like to move or practice, but the higher level is moving past "what I do is who I am" to **"what I truly choose to do is who I am"**.

- **Valuing Effort and Price:** The mindset embraces tasks that are *always possible yet often impossible* for the practitioner's current self, forcing transformation. This approach requires the practitioner to "**pay the price**"—through effort, high valuation (e.g., buying quality tools or books), and suffering—for the work to be meaningful and effective. Without paying the price, even correct exercises lose their potency and meaning.

- **Embracing Questions over Answers:** The Practice is fundamentally concerned with residing *within the question* rather than seeking the answer. This orientation fosters curiosity and inquiry, which in turn leads to the deconstruction of personal and physical structures.

Internal State

The Internal State refers to the deep awareness, integrity, and relationship one cultivates with the self and the physical body during Ha-Tirgul.

- **The Body as the Gateway:** Ido stresses that he distrusts concepts or intellect separated from the physical realm, noting that language and intellect have "gotten out of control". **Physicality and the body are a trusted gateway** because behavior change and physical change are observable and reliable.

- **Cultivating Deep Feeling and Presence:** A crucial initial step in Ha-Tirgul is realizing that one can perform many movements without truly *feeling* the movement. Highly skilled individuals (like fighters) often operate on absolute automation, only receiving an echo of the movement after it is finished, lacking true involvement. The Internal State requires stopping, engaging in somatic practices and deep meditation to start **feeling the body**.

- **Integration (I Have a Body):** This work leads to integration where the body is no longer seen as separate or possibly betraying the self ("I have a body" is a mistake), but rather is **fully integrated into the system**. This creates a new quality of stability.

- **Confronting Self-Deception:** The Internal State requires radical honesty. A key early change resulting from this work is recognizing that one's every word or physical action is often a "great forgery," completely controlled by deep self-lies. This realization can initially lead to withdrawal and quiet distance.

- **Transforming Suffering (Sevel):** The Internal State is defined by its relationship with pain, discomfort, and stress. Ido argues that the individual fundamentally becomes a "**machine for transforming suffering**". Suffering (which encompasses stress, muscular tension, and rumination) is the primary energy source utilized in this conscious practice.

- **Evolution Requires Discomfort:** The process of development necessarily means exiting one's current state of **homoeostasis**. This exit inevitably involves encountering suffering. While temporary

exercises can be used to release tension or provide "first aid" (e.g., for trauma), genuine development requires working *through* suffering to establish a new, higher homeostasis.

- **The Quiet, True Voice:** The Internal State seeks to hear a **delicate, shy, and subtle voice** within, which is always clean, right, and moves the body without error. This voice is often masked by external noise, stress, and external stimuli. To access this voice, one must constantly create conditions that reduce external pressures and distractions (like excessive media or poor habits).

By prioritizing this Practice Mindset and cultivating this deep Internal State, the practitioner fundamentally transforms into "something else," with changed reactions and a different kind of presence and power.

Discuss what these sources say about Role of Suffering (סבל) and Tension (מתח), in the larger context of The Practice (Ha-Tirgul) - Ido Portal.

The sources define the **Role of Suffering (, Sevel) and Tension (, Metach)** as absolutely central and necessary components within the profound context of **The Practice (Ha-Tirgul)**, transforming them from mere afflictions into the very engine of self-evolution and deep internal work.

The Central Role of Suffering (Sevel)

Within The Practice, suffering is not viewed as something to avoid but as a fundamental energy source and pathway for genuine transformation.

1. **The General Concept of Suffering:** Suffering (סבל, Sevel) is described as the more general, overarching term for stress (סטres), muscular tension (מתח שרירי), rumination (מחשבות), and physical pains (כאבים). These negative internal states are the **primary energy source** utilized in conscious practice.

2. **Transformation of Suffering:** The ultimate goal of the practitioner is to become a **"machine for transforming suffering"**. The process involves consuming this suffering and using it to give birth to a transformed self. This is a conscious suffering that the practitioner chooses and utilizes.

3. **Necessity for Development:** Suffering is inherently linked to development and evolution. Development, by definition, requires the system to exit its current state of **homeostasis**. This necessary exit from the current comfort zone involves encountering suffering. True growth requires working *through* suffering to establish a new, higher homeostasis. There is no safe or positive-only path; suffering must be included.

4. **Beyond Masochism:** Ido Portal is careful to clarify that this approach is **not sadistic or masochistic**; the practitioner is not seeking out suffering arbitrarily. Instead, the search is for the Practice and internal development, which inevitably leads to encountering suffering.

5. **Cost and Price:** Suffering (along with effort, high valuation, and genuine appreciation) is part of the **"price"** that must be paid for the work to be meaningful and effective. Without paying this price, even technically correct exercises lose their potency.

The Role of Tension (Metach) and Discomfort

Tension, as a specific manifestation of suffering, is acknowledged as an inevitable and useful part of reality that must be addressed through the body:

1. **Tension as Input:** Tension (מתח) constantly enters the system, particularly the body. The way an individual chooses to process, experience, receive, and **transform this tension** is what defines and changes them repeatedly.

2. **Physical Discomfort and Pain:** The Practice often involves activities that include **pain and discomfort** (the lack of comfort, חוסר הנוחות). The relationship to physical pain itself fundamentally changes as a result of the work.

3. **Stress Management vs. Development:** The sources differentiate between temporary practices designed to release stress or tension (such as providing "first aid" or "emptying" for trauma) and the true Practice. For people dealing with severe issues like post-trauma, temporary efforts to relieve tension may be necessary for immediate stabilization, but these are not developmental.

Development () requires working with suffering, even for those who are highly sensitive or traumatized.

4. **The Inevitability of Trauma:** From a physical perspective, any physical training designed to foster growth involves generating **trauma**. Similarly, profound experiences, conversations, or books that lead to deep growth and shift the individual's balance point will be "traumatic" in that they move the individual out of their current homeostatic state.

5. **The Hard and the Possible:** The Practice intentionally focuses on tasks that are **always possible yet often impossible** for the current self. These exercises are difficult in terms of the suffering (סבל) they entail, forcing the practitioner to transform into "something else" to succeed.

The Practice Mindset and Managing Internal Pressure

The Practice Mindset is designed to protect the internal work from things that create unwanted tension or noise:

- **Protecting the Quiet Voice:** The Practice is focused on hearing a **subtle, shy, and delicate internal voice**. This voice is easily overwhelmed and silenced by external noise, stress, poor habits, and distractions. Therefore, the mindset requires the continuous creation of conditions that minimize external and internal stimuli that generate unwanted tension and pressure (like anger, incorrect eating, and external stimulation).

- **Confronting the Costs of Action:** Actions that create unnecessary tension, such as five minutes of uncontrolled anger (כעס שיוצא משליטה), can destroy weeks of work. Likewise, improper training or a bad training partner can inflict an injury that takes the practitioner years backward, highlighting the severe negative cost of unnecessary, high-tension inputs.

- **The Teacher's Dialogue:** Ido recognizes the tension of being a teacher or parent who must decide whether to expose students/children to harsh realities or protect them, acknowledging the risk of

being too cautious or too abrasive. Ultimately, the aim is to create conditions for the "correct questions" to continue to surface, rather than being suppressed by tension and consumption. Discuss what these sources say about Core Philosophy & Approach, in the larger context of The Practice (Ha-Tirgul) - Ido Portal.

The core philosophy and approach of **The Practice (Ha-Tirgul)**, as articulated by Ido Portal, represents a highly intentional, integrated, and continuous path toward **deep internal transformation and self-evolution**. It fundamentally distinguishes itself from conventional training or exercise and centers on radical honesty, deconstruction, and the acceptance of discomfort.

1. The Practice (Ha-Tirgul) Defined

The Practice is differentiated from ordinary training (*Tirgulim*).

- **Recognition of Instability:** Training usually stems from a "stable place" to achieve a known goal (e.g., becoming a musician or fighter). In contrast, **The Practice (Ha-Tirgul)** is the acknowledgment of fundamental **instability** and serves as the means to reach a stable, steadfast, and present place within oneself.
- **Highest Level of Discipline:** The Practice (or *Praxis* with a capital P) is seen as the deeper, more profound form of engagement, historically reserved for free individuals in Greece. It stands at the **top of the pyramid** of almost any discipline or system.
- **Integration and Connection:** The philosophy centers on finding the connection between external movement and **internal movement**, balancing tension and relaxation, and integrating strength and softness. The ultimate aim is utilizing physical practice as a path for **internal transformation**.
- **Universal Process:** By engaging in Ha-Tirgul, the practitioner joins the continuous process of Practice that the **entire universe** is engaged in.

2. Core Methodological Approach: Deconstruction and Reduction

The approach is primarily one of removal, rather than accumulation.

- **Deconstruction and Emptying:** The methodology focuses on **deconstruction and emptying**, rather than construction and addition. This involves dismantling illusions and existing conceptual frameworks (e.g., "I am lonely" or "I am not lonely").
- **Releasing Power:** While the initial phase of taking away illusions can be stressful, this deconstructive process releases **immense power, great vitality, and many good things**.
- **Confronting Self-Deception:** A critical part of the process is recognizing that one's current self (the "Ilan" or "Ido" structure) is often built on **deep self-lies and weaknesses**, and almost every word or physical action released is a "great forgery," completely controlled by those lies. The path requires the deconstruction of this established personal structure.

3. Philosophical Pillars and Mindset

The approach requires a radical shift in perspective regarding effort, achievement, and knowledge acquisition.

- **Evolution and Directed Development:** The Practice is a **path of self-evolution**, focusing on the **steering of one's own self-evolution**. This process is inherently difficult, as development requires exiting the current state of *homeostasis*, which inevitably involves encountering **suffering (סבל)**. The practitioner must become a **"machine for transforming suffering"**.

- **The Price and Potency:** For the Practice to be meaningful, the practitioner must "pay the price." This price includes **effort, suffering, high valuation** (e.g., buying expensive, quality training gear or books), and deep appreciation. Without paying this price, even technically correct exercises lose their potency.

- **Question Over Answer:** A key organizing principle is residing *within the question* rather than seeking the answer. The goal is often to **ridicule the question** itself, realizing that sometimes the question is simply unimportant. This approach drives curiosity and leads to the deconstruction of physical and conceptual structures.

- **Disregard for External Achievement:** The Practice is **not directed outward** toward aesthetics or conventional achievement. The exercises often provide **no external gratification** or visible "gifts," and there is nothing substantial to show others. This lack of external validation helps the practitioner avoid "biased" behavior (seeking validation) and stay focused on the internal causes of progress.

- **The Authority of the Body:** Ido Portal mistrusts concepts, language, and intellect when they are disconnected from the physical realm, noting that they have "gotten out of control". **Physicality and the body are treated as a trusted gateway** because observable changes in physical behavior are reliable.

- **Integrity and Choice:** The highest level of practice is doing what one **truly chooses to do**, moving beyond mechanical or automatic actions ("grind"). It requires the deep choice and desire to practice, even when one doesn't inherently enjoy the movement.

4. Pedagogical and Transmission Approach

The teaching approach emphasizes difficulty, intentional barriers, and the necessity of community.

- **The Always Possible, Often Impossible Task:** The approach centers on working with tasks that are **always possible yet often impossible** for the practitioner's current self. The difficulty lies in the suffering (סבל) they entail, forcing transformation into "something else".

- **Secrecy and Value of Knowledge:** Knowledge acquisition is deliberately made difficult. The **process of acquiring knowledge is no less important than the knowledge itself**. Sharing information too easily (like through constant Instagram posts or tutorials) destroys the knowledge's potency and value. Some texts are deliberately kept secret to allow them to be effective when shared at the right time with the right person.

- **The Necessity of Community (Kehila):** Practice within a community (*Sanga*), including **partner work** and group settings, is considered **vital**. While the deepest internal work must be done alone,

contact with others is necessary to prevent practitioners from straying into illusions and to provide the friction needed for growth. The three strongest words representing the philosophy are **Community, Movement, and Practice**.

- **The Role of the Teacher:** The teacher's role is to **convey the Practice**, motivate the student to engage, provide all the tools necessary for the student to *choose* the Practice, and surround the concept with the necessary framework. However, the core shift in self-change must be done by the student alone.

Discuss what these sources say about Defining Practice (תרגול) vs. Training (אימון), in the larger context of The Practice (Ha-Tirgul) - Ido Portal.

The sources, primarily through the discussion with Ido Portal, draw a fundamental and critical distinction between ****Training (אימון, *Imun*)**** and **The Practice (Ha-Tirgul)**, which is sometimes referred to using the English term *Practice* with a capital P (or *Praxis*). This distinction redefines the intention, starting point, and ultimate goal of the work.

The Practice (Ha-Tirgul / Praxis with a Capital P)

The Practice (התרגול) is characterized as a deep, self-directed, and transformative path rooted in recognizing one's current state of being.

- **Starting Point: Recognition of Instability:** The Practice begins with the **recognition of fundamental instability**. It is understood that the individual is not starting from a stable place from which to choose and act.
- **The Path to Stability:** The Practice is the **path or way to reach a stable, steadfast, and present place** within oneself.
- **Core Purpose: Internal Transformation and Evolution:** The Practice is defined as the essential mechanism for **deep internal transformation**. It involves guiding one's self-evolution and striving for true involvement and presence, moving past automated action.
- **Philosophical Roots:** Ido mentions that *Praxis* (Practice with a capital P) was historically the deep work that **only free people engaged in** in Greece, contrasted with theory.
- **Universal Scope:** The Practice is seen as aligning oneself with the continuous process of Practice engaged in by the entire universe.

Training and Exercise (*Tirgulim* / *Imun*)

Training (אימון) or ordinary exercises (*Tirgulim*) are characterized by a clear, external goal and a stable starting point.

- **Starting Point: Stability and Certainty:** Training proceeds from an assumption that the individual is in a **stable place** and knows what they want to achieve.

- **Goal-Oriented:** Training is the **path to acquire a known, desired outcome** or goal. Examples include training to be a violinist, a fighter, or an acrobat.

- **External Focus:** Activities like fighting, acrobatics, and even common meditation modes often focus outward or are easily understood by others, and they can offer external *gifts* or gratification (like achievements or aesthetics).

- **Mechanical or Automatic Action:** When training lacks the depth of the Practice Mindset (the choice/will to do it), it becomes mere "**grind**" or mechanical and automatic action.

The Relationship Between Practice and Training

The sources emphasize that Ha-Tirgul is the higher concept that incorporates training methods, but only if they are imbued with the correct mindset.

- **Training Serves Practice:** The Practice (התרגול) utilizes various training methods (*Tirgulum*), drills, systems, and scenarios. These specific activities (like doing a handstand) only become **The Practice** when performed under the conditions of Ha-Tirgul's deep internal intention.

- **Internal vs. External Movement:** The distinction lies in focusing on the connection between **external movement and internal movement**. Training may only address external movement.

- **The Body as the Gateway:** Physicality and the body are used extensively in Ido Portal's work, but not merely for the training outcome. Physical change and behavioral change are trusted gateways for deep work, especially since language and intellect are viewed as having "gotten out of control".

Essentially, while a person can use a handstand drill (a *Tirgul*) to train for performance, Ido Portal's approach uses that same physical activity as a means to recognize internal instability and engage in the deconstruction of self-lies, transforming it into **The Practice**. If the work is oriented purely toward aesthetics or external achievement, it is less likely to yield the deep internal benefits of Ha-Tirgul. Discuss what these sources say about The Role of the Teacher (Mora), in the larger context of The Practice (Ha-Tirgul) - Ido Portal.

The sources, primarily reflecting the perspective of Ido Portal and his interlocutor, define the **Role of the Teacher (, Mora)** within **The Practice (Ha-Tirgul)** not as an imparter of final answers or a source of easy achievement, but as a critical facilitator, motivator, and purveyor of conditions necessary for the student's *self-evolution*.

Here is a discussion of the teacher's role in the context of Ha-Tirgul:

1. The Teacher's Core Responsibilities

The teacher's primary function is to enable the student's personal engagement with the Practice, which is a process the student must ultimately undertake alone.

- **Conveying and Motivating the Practice:** The teacher must **convey the Practice** and motivate the student to engage with it.

- **Providing Necessary Tools and Framework:** The teacher's role is to provide all the tools and surrounding framework necessary so that the student is able to **choose the Practice**.

- **Preparing the Ground for Choice:** The teacher prepares all the conditions and tools so that the student can approach the deep, self-change required by Ha-Tirgul.

2. The Limits of the Teacher's Influence

Crucially, the teacher cannot execute the core transformation for the student.

- **Self-Change is Solitary:** The deep, essential movement of **self-change must be done by the student alone**. The teacher can bring the student closer and prepare the tools, but cannot perform the fundamental shift on the student's behalf.

- **Focus on the Path, Not the Outcome:** Teachers might be excellent at leading conventional training (e.g., teaching fighting techniques) and producing champions, yet their students might remain "bad people" (חרור) or operate from a problematic, purely technocratic mindset. The true *Mora* focuses on the deeper work beyond mere technical achievement.

- **The Difficulty of Attraction:** Because The Practice is not directed outward toward aesthetics, achievement, or mass appeal, the teacher must accept that their approach will attract significantly fewer students. The work is less oriented toward those who are "outwardly focused" (which includes most people in the Western world).

3. The Ethical Responsibility Regarding Difficulty and Effort

The teacher is responsible for ensuring that the Practice retains its potency by requiring the student to "pay the price."

- **Insisting on Paying the Price:** Ido Portal maintains that he always exacted the **highest price** from his students, just as he paid the highest price as a student. This "price" includes deep effort, high valuation (e.g., buying expensive, quality equipment), appreciation, and confronting **suffering** ().

- **Valuing Acquisition Over Ease:** The teacher understands that the **process of acquiring knowledge is no less important than the knowledge itself**. Sharing information too easily, such as through tutorials or constant media posts, strips the knowledge of its power.

- **Strategic Secrecy (O Jogo de Angola):** The teacher must protect certain knowledge ("secrets") so that it can be effective when revealed at the right time to the right person. This is likened to the Capoeira concept of *O Jogo de Angola* (The Cat's Leap), where the teacher holds back the deepest technique until the student is truly ready.

4. Creating and Maintaining Conditions

The teacher's work extends to creating the necessary internal and external environment for the delicate, true internal voice to be heard.

- **Mitigating Noise and Pressure:** The teacher, like the student, must constantly work to reduce external pressures and distractions (media, poor habits, stress) that generate unwanted **tension** () and silence the **subtle, shy, and delicate internal voice**.

- **The Dilemma of Protection vs. Exposure:** Teachers (and parents) face a dilemma regarding whether to shield students from harsh realities or expose them, recognizing the risk of being too protective or too abrasive. Ido's work indicates that genuine development requires exposure to difficult realities (working through Sevel).

- **Facilitating Community (Kehila):** The teacher must facilitate Practice within a **community (Kehila)**. While the deepest work is done alone, the community, partner work, and group setting are **vital** for providing friction and preventing the student from getting lost in illusions. The three strongest words representing this philosophy are Community, Movement, and Practice.

5. Identifying True Readiness and Ability

The teacher must possess high sensitivity and analytical ability to gauge the student's state and assign the appropriate practice.

- **Intuition and Sensitivity:** Ido attributes some of his teaching ability to a **very high level of sensitivity**—both to people, energy, and situations—which helps determine instantly whether a teacher is a "charlatan" or genuine, thus saving years of wasted effort.

- **Analytical Thinking and Experience:** The teacher relies on common sense, analytical thought, and a system of understandings built over decades of personal practice and instruction (30 years for Ido Portal).

- **Individualized Structure:** The teacher must assess whether a student requires the strict structure of highly controlled exercises or needs the opposite: being thrown into an unorganized space (like improvisation) to develop responsibility and autonomy. A student with a background in authentic martial arts (like the interlocutor) may thrive in open-ended practice but need rigorous structure imposed by the teacher to break current patterns.

Discuss what these sources say about Solo vs. Group Practice (Community), in the larger context of The Practice (Ha-Tirgul) - Ido Portal.

The sources emphasize a complex and dynamic relationship between **Solo Practice** and **Group Practice (Community/Kehila)** within the larger context of **The Practice** (The sources emphasize a complex and dynamic relationship between **Solo Practice** and **Group Practice (Community/Kehila)** within the larger context of **The Practice (Ha-Tirgul)**). While the ultimate, deep transformation is an individual journey, the community is considered a vital and essential scaffolding necessary to prevent the practitioner from straying and to foster necessary growth.

The Necessity of Community (Kehila)

Ido Portal explicitly states that **Practice within a community (, Kehila) is essential and vital**.

- **The Three Strongest Components:** Community, alongside Movement (תנועה) and Practice (תרגול), constitutes the three strongest components representing his philosophy and work.
- **Preventing Illusions:** The core reason community is essential is that when practicing alone, individuals tend to **err in illusions** (ממרתהקים) and become distant (עבודת זוגות).
- **Creating Friction:** Practitioners need to **rub up against** () various things and qualities, and these interactions (friction) are crucial.
- **Partner Work:** This communal aspect specifically includes **partner work** and working in pairs (עבודת זוגות), which is considered necessary for the Practice.
- **Historical Context:** The communal or tribal aspect of the teacher-student relationship and working in a shared context is seen as a fundamentally important element that was naturally incorporated into the Practice. Even meditation, which appears solitary, is often done within a *Sanga* (community).

The Role of Solo Practice and Individuality

Despite the necessity of community, the deepest, most critical transformations within Ha-Tirgul must be undertaken individually.

- **Ultimate Solitude:** The process ultimately happens **within the practitioner**. The conversation notes that *everything is done alone* (הכל נעשה לבד), even when lying next to a spouse at night.
- **The Teacher's Role in Individual Choice:** The role of the teacher is to guide, motivate, and provide all the tools so the student is able to **choose the Practice**. However, the **deep self-change** () must be done by the student alone; the teacher cannot make that move for them.
- **Varying Needs:** The balance between solo work and group work is **constantly changing** (כל הזמן משתנה) based on the individual's history and disposition.
 - For example, an individual who struggles in group settings (partner work makes everything "break down" or "turn into garbage") might need more solo focus.
 - Conversely, someone who has a strong, unique ability to **"swim beautifully" in unstructured, individual practice** (often due to a background in true fighting where they couldn't be reliant on others) may be deliberately pushed by the teacher toward **super-structured, restrictive exercises** to challenge their tendency toward isolation.

The Contrast with Modern Trends

The communal approach is contrasted with modern trends in movement and information consumption:

- **Isolation in Fitness:** The sources lament that the community aspect (הדבר הזה) has often been **lost in the world of fitness**.

- **Information Degradation:** The sheer volume of readily available, surface-level information (tutorials, Instagram) creates an illusion that knowledge can be acquired passively and alone. This degrades the potency of the knowledge and replaces the profound, embodied transmission (*Initiation*) that occurs when "**body meets body**" and "**consciousness meets consciousness**" within a shared space.

- **The Threat of AI:** The discussion also addresses the modern reality where someone can use programs like ChatGPT to generate an Ido Portal workout, highlighting the fundamental lack of the necessary communal context or initiation that gives the practice its quality. Without this quality, the practitioner will forever "swim in the same swamp".

Discuss what these sources say about Guiding Principles (Internal Compass), in the larger context of The Practice (Ha-Tirgul) - Ido Portal.

The sources identify several fundamental **Guiding Principles (Internal Compass)** that define the appropriate mindset and behavior necessary for engaging in **The Practice (Ha-Tirgul)**, steering the practitioner toward internal transformation rather than external achievement. These principles serve as the practitioner's internal compass for navigating the difficult and often solitary path of self-evolution.

1. The Principle of Intention and Choice (Ratzon)

The compass must be set by genuine desire and conscious choice, moving beyond mechanical obligation:

- **Necessity of "Wanting" (Ratzon):** A central principle is the need to truly *want* to practice and move, not merely performing tasks mechanically or automatically because they are expected or needed (like changing a diaper because "it needs to be done").

- **Defining the Self by Choice:** The ultimate level of self-definition moves past "what I do is who I am" to "**what I truly choose to do is who I am**". If external situations change, mechanical action will cease, leading to a loss of internal strength.

- **The Pursuit of Feeling and Presence:** Before even striving to *want* to move, the practitioner must first strive to **feel the movement and the body**. Many highly skilled people (like fighters) operate on such absolute automation that they do not truly feel the movement in the moment, receiving only an "echo" after the action is finished. The compass must guide them toward stopping, using somatic practices, and deep meditation to cultivate this feeling and presence.

2. The Principle of Honesty and Deconstruction

The compass guides the practitioner to rigorously deconstruct illusions and confront self-deception:

- **Deconstruction and Emptying:** The foundational approach is one of **deconstruction and emptying** (פירוק ובריקון) rather than accumulation or construction. This involves breaking down illusory conceptual structures (like "I am lonely" or "I am not lonely").

- **Confronting the "Great Forgery":** A major initial realization, guided by this principle, is that almost every word spoken or physical action performed is often a "**great forgery**," completely

controlled by deep self-lies and weaknesses. This realization of one's fundamental lack of integrity or honesty forces an initial withdrawal and silence.

- **Residing Within the Question:** The Practice is fundamentally concerned with residing **"in the question"** rather than seeking the answer. Sometimes the goal is to **"ridicule the question"** itself, realizing that the question is unimportant. This orientation drives curiosity (סקרנות) and inquiry (תהייה), which leads to the deconstruction of structures.

3. The Principle of Paying the Price (Mahir)

The work must be highly valued, requiring effort and the acceptance of suffering.

- **The Necessary Cost:** The practitioner must **"pay the price"** (through effort, high valuation, and genuine appreciation) for the work to be meaningful and effective. Without this commitment, even technically correct exercises lose their potency.

- **High Valuation of Tools/Knowledge:** Paying the price can manifest physically, such as buying the highest quality tools, clothing, or books (like the expensive original "Red Book" of Jung), as a demonstration of the high value placed on the Practice.

- **Embracing Difficulty:** The compass avoids easy routes. The practitioner seeks out difficult tasks that are **always possible yet often impossible** for their current self. The difficulty lies in the **suffering ()** they entail, which forces the necessary transformation.

4. The Principle of Non-Attachment to Effect

The practitioner must be guided by internal causes, not external results.

- **Focus on Cause, Not Effect:** When an insight or discovery (a "Genie") emerges during the Practice, the principle dictates noting it but **not clinging to the effect**. Clinging to the effect risks abandoning the original causes and practices that led to the discovery in the first place, causing the effect to eventually fade.

- **No External Gratification:** The Practice is not directed toward aesthetics or conventional achievement. The required mindset involves embracing exercises that often yield **no external "gifts" or gratification** and nothing to show others. This lack of external payoff helps eliminate "biased" behavior (seeking external validation) and keeps the focus internal.

5. The Principle of Creating Necessary Conditions

The practitioner must maintain internal integrity by actively managing inputs and protecting a subtle internal voice.

- **Maintaining Internal Dialogue:** The compass guides the practitioner to constantly **create the necessary conditions** for the correct questions to surface and persist, and for the delicate internal voice to be heard. This voice is described as subtle, shy, always clean, and right—moving the body without error.

- **Minimizing Negative Input:** To protect this voice and maintain the conditions for Practice, the practitioner must pay the price of **minimizing harmful inputs**. For instance, five minutes of uncontrolled anger can "burn weeks of work". Improper eating, uncontrolled worries, and excessive distracting stimuli (like movies or media) are minimized because they make the practitioner "full and bloated," silencing the necessary internal dialogue.

Discuss what these sources say about Creating Conditions, in the larger context of Guiding Principles (Internal Compass).

The guiding principles of **The Practice (Ha-Tirgul)**, as discussed in the sources, necessitate a conscious and continuous effort toward **Creating Conditions** that allow for deep internal work and self-evolution. This concept moves beyond merely performing exercises and focuses on arranging the practitioner's external and internal environment to foster genuine presence and allow a "quiet voice" to emerge.

1. The Purpose of Creating Conditions

The fundamental motivation for creating specific conditions is to eliminate genuine presence and allow a "quiet voice" to emerge.

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The fundamental motivation for creating specific conditions is to eliminate the noise and distractions that suppress genuine internal awareness and prevent the emergence of one's subtle, true self.

- **Allowing the Correct Questions to Emerge:** The Practice is centered on residing *within the question* rather than seeking external answers. The practitioner must **continuously manufacture the conditions** to ensure that the "**correct questions**" continue to surface.

- **Preventing the Dialogue from Being Silenced:** The practitioner must actively ensure they **do not silence the dialogue** with their challenging internal questions. They must avoid external inputs that distract or suppress the presence of these necessary inquiries (e.g., "Don't show me movies that distract me").

- **Protecting the "Delicate Voice":** The deep, true voice within is described as **delicate, shy, and subtle**. This voice is always clean, right, and moves the body without error. Because it is so delicate, the conditions must be precisely managed, as even a small "trampling" will cause it to disappear.

2. Conditions for Minimizing Noise and Distraction

Creating conditions involves eliminating unnecessary burdens, tensions, and stimuli that overwhelm the internal system:

- **Restricting External Stimuli:** Conditions must be created to minimize external pressures and consumption. This includes avoiding activities that lead to being "full and bloated" (such as excessive or incorrect eating) that prevent the practitioner from feeling the presence of the internal questions.

- **Controlling Uncontrolled Negative Actions:** The practitioner must monitor and eliminate actions that destroy internal progress. For example, **five minutes of uncontrolled anger () can burn weeks of work**. Other harmful inputs include improper training, worry (דאגות) that is allowed to run out of control, and even the wrong training partner.

- **Avoiding Media and Technology Overload:** There is a clear recognition that external technology and media (phones, television, social media) create an "overload of stimuli" (עומס הזה של גירויים). This overload stifles the ability to hear the subtle voice.

- **Embracing Effort and Difficulty:** The principle of "paying the price" is a crucial internal condition. The practitioner must seek out tasks that are **always possible yet often impossible** for the current self, embracing the difficulty (קושי) and pain (כאב) they entail. Without paying this price (which includes high effort, high valuation, and facing suffering), even technically correct exercises lose their potency.

3. Creating Conditions Through Investment and Commitment

Creating conditions is also reflected in the choices the practitioner makes regarding their physical and material engagement with the Practice:

- **High Valuation (Paying the Cost):** The sources note the importance of making **sacrifices** and applying **high valuation** to the tools of the Practice. For example, buying the highest quality supplements, the most expensive and specific books (like Jung's Red Book), or quality training gear, even if seemingly unnecessary, helps validate the work and ensures its potency. This demonstrates a serious commitment.

- **Organizing Life Around Practice:** For Ido Portal, creating conditions means his entire life is organized around the Practice. His systems, relationships, and global dealings are **built around the fact that he does not start from a fixed place**. This allows for enormous time investment (10-12 hours of formal practice daily, with almost all non-formal time dedicated to Practice-related reading or viewing).

- **The Power of Setting the Scene:** The sources provide an example of someone seeking help for post-trauma from a master living on a mountain, who uses a specific process involving a cactus and a blue liquid. The text states that the simple act of **organizing the conditions, making the sacrifice, and traveling** is often **"more important than the cactus, the Practice, and everything else"**. This underlines that the commitment inherent in creating the right conditions is the core catalyst for healing and transformation.

Discuss what these sources say about Intuition and Logic, in the larger context of Guiding Principles (Internal Compass).

The sources frame the use of **Intuition** (and related concepts like sensitivity and feeling) and **Logic** (or intellect and analytical thought) within The Practice (Ha-Tirgul) as distinct but necessary tools that must be used in a specific balance, with logic serving the intuition only up to the point where it fails to grasp reality.

This relationship is a critical component of the practitioner's **Internal Compass** and guiding principles.

1. The Role of Logic, Intellect, and Analytical Thought

Logic, thinking, and analysis are indispensable tools in the early and middle stages of the Practice, primarily for discernment, structuring the work, and maintaining a framework.

- **Systematic Framework and Structure:** The teacher, Ido Portal, utilizes **common sense and analytical thought** to create a systematic structure of understandings and "rules" built over decades of practice and instruction (30 years). If he senses a deviation from this system, he knows there is a problem.

- **Discernment and Analysis:** Logic and intellect are necessary to perform **dissection and analysis** of reality and the Practice itself.

- **The Inevitable Failure of Logic:** Crucially, logic is acknowledged as having limitations: **"In the end, thinking will fail in the perception of reality."** Words and conceptual models are inherently incomplete and do not fully represent reality, but they must still be used until the point where they can no longer serve. Logic should not be sacrificed prematurely; it serves the practitioner until the threshold where it is no longer effective.

- **Mistrust of Disconnected Intellect:** Ido Portal actively expresses distrust for concepts, language, and intellect that are **disconnected from the physical realm**, noting that they have "gotten out of control" and are biased and misleading. This mistrust emphasizes the need to ground logic in observable physical and behavioral changes.

2. The Role of Intuition, Sensitivity, and Feeling

Intuition and profound sensitivity are crucial for navigating the subtle, deep aspects of the Practice, especially beyond the reach of intellect.

- **Moving Beyond the Analytical Threshold:** Once logic and intellect reach their limit, the practitioner must rely on **sensitivity ()** and **feeling ()**. This intuitive realm can also sometimes be misleading, requiring further validation, often from the body itself.

- **High Sensitivity as a Critical Tool:** Ido Portal cites having a **very high level of sensitivity**—encompassing empathy, emotion, and situational awareness—as a crucial tool that saves years of effort. This high sensitivity allows the teacher (and student) to intuitively discern whether a purported teacher is a "charlatan" or genuine.

- **The Necessity of Intuition in Learning:** Since true learning often requires years of effort (e.g., sitting seven hours a day in a specific posture), the practitioner must use **intuition ()** to decide whether that path is worth pursuing, rather than waiting years to verify its effectiveness.

- **Feeling Movement vs. Automation:** A key stage in Ha-Tirgul is realizing that one performs many movements without truly *feeling* them. The intuitive and sensory compass must guide the practitioner

to stop and cultivate **feeling the body** through somatic practices and deep meditation, moving past the mechanical automation that even highly skilled athletes rely on.

- **Accessing the Internal Compass:** The most delicate internal compass is the **subtle, shy, and delicate internal voice**. This voice is **always clean, right, and moves the body without error**, but it is easily silenced by stress, anger, and external noise. The practice of "Creating Conditions" is dedicated to eliminating these external pressures so this intuitive voice can be heard.

- **Intuition in Real-Time Action:** Intuition informs real-time action, as illustrated by dodging a strike in fighting. The successful fighter realizes they didn't "see" the punch and react in time; rather, they **felt** (הרגישו) a shift in energy, tension (מתח), or intention from the opponent, allowing them to move intuitively.

3. The Body as the Ultimate Arbitrator

When both intellect/logic and intuition/feeling are subject to failure, the body serves as a final, trusted check, although even its signals require interpretation.

- **Listening to the Body:** The practitioner must learn to listen to the body's signals, such as pain. The feeling of "**stomach ache**" or pain during a practice is an indicator that "there is something wrong with this practice."

- **Navigating Necessary Suffering:** However, the body's signal of pain must be reconciled with the principle that genuine growth requires working **through suffering ()** and difficulty. The practitioner must discern when pain signals an error versus when it indicates a necessary challenge that must be endured ("doors that you have to knock on and scratch until blood flows").

Discuss what these sources say about Sustaining Inquiry (Questions), in the larger context of Guiding Principles (Internal Compass).

The concept of **Sustaining Inquiry (Questions)** is a core Guiding Principle and a crucial element of the internal compass within **The Practice (Ha-Tirgul)**. It is fundamentally concerned with maintaining an active internal dialogue that drives self-awareness and deconstruction.

Here is a discussion of what the sources say regarding the role of questions in The Practice:

1. Residing Within the Question, Not the Answer

The Practice is explicitly defined by its orientation toward inquiry the role of questions in The Practice:

1. Residing Within the Question, Not the Answer

The Practice is explicitly defined by its orientation toward inquiry rather than resolution:

- **Core Focus:** The Practice (התרגול) is fundamentally concerned with **being inside the question** (בתוך השאלה) rather than being inside the answer (בתוך התשובה).

- **Ridicule the Question:** Sometimes, the goal is not even to answer the question, but to "**ridicule the question**" itself, recognizing where the question is simply unimportant or irrelevant. This approach fosters a mindset of curiosity (סקרנות) and inquiry (תהייה).

- **The Inability to Answer:** The teacher does not attempt to answer questions that cannot be answered. Instead, the focus remains on the *process* of engaging with the question.

2. The Relationship Between Questions and Transformation

Sustained inquiry is the engine for the deconstruction and self-evolution central to Ha-Tirgul:

- **Deconstruction:** Questions are essential for the **deconstruction** () process. They serve to break down existing conceptual and physical structures. For example, when observing a particular area of the body repetitively, questions arise: "What is this? Is there another layer separating from the external layer?" This starts a process of deconstruction that releases immense power.

- **Driving Forces:** The questions are referred to as the **driving forces** (שאלות שמכוונות אותי) and the elements that **organize the practitioner's path** (מארגנות אותך).

3. Monitoring the Self Through Questioning

The most critical questions are those directed inward, probing one's integrity and actions:

- **Challenging Intentions:** A key aspect of self-inquiry is moving past merely observing one's actions ("what I do is who I am") to observing one's true desires: "**What do you truly choose to do?**". When external situations shift, one loses strength if their actions were purely mechanical, proving the necessity of this deeper questioning.

- **The "Who Are You Now?" Question:** Ido Portal describes carrying a declaration of intentions (a letter he wrote to himself) in his pocket for years. By reading it, he was constantly confronted with the reality that he was *not* living up to those intentions. The fundamental question that emerged was: "**So who are you now?**" (אז מי אתה עכשיו?). This continuous check forces the individual to confront self-lies and weaknesses.

- **Sensing Beyond Sight:** Inquiry is used to refine feeling over mere sight. For example, in striking, the question arises: "Why did I succeed in evading that punch? I didn't see the hit, I felt something else." This leads to the ability to **search for that feeling** (e.g., sensing the opponent's tension or intention) and teach oneself to respond appropriately.

4. Creating Conditions to Sustain Inquiry

Because the process of questioning is so fragile, a critical guiding principle is the active creation of conditions that allow the questions to persist:

- **Protecting the Dialogue:** The practitioner must actively **ensure they do not silence the dialogue** with these challenging questions.

• **Eliminating Distractions (The Internal Compass):** Creating conditions involves **avoiding external inputs** that suppress internal presence, silence the subtle internal voice, or drown out necessary questioning. This includes:

- **Avoiding Overconsumption:** Not allowing oneself to become "full and bloated" from food that prevents the feeling and presence of these questions.

- **Restricting Media:** Not watching movies or engaging in activities that **distract the mind**.

- **Controlling Negative Input:** Managing thoughts of worry (דאגות) that escape control, and preventing actions like uncontrolled anger, which can **burn weeks of work**.

The goal of creating these conditions is to ensure that the "correct questions" (השאלות הנכונות) **continue to surface** and persist, puncturing the illusions that the practitioner holds about themselves and the world.

Discuss what these sources say about Critique of Achievement Focus, in the larger context of Solo vs. Group Practice (Community).

The sources offer a significant **Critique of Achievement Focus** by contrasting it sharply with the internal, non-aesthetic nature of **The Practice (Ha-Tirgul)**. This critique explains why traditional external goals are often detrimental to true internal evolution, underscoring the necessity of communal and solitary contexts for authentic work.

Critique of External Achievement Focus

Ido Portal and his interlocutor consistently argue that focusing on external goals—the hallmark of conventional **Training (, Imun)**—is fundamentally insufficient and even harmful to the deeper work of The Practice.

1. Lack of Potency and Loss of Value

- **No External Gifts or Gratification:** The Practice is deliberately structured to focus on exercises that often yield **no external "gifts" or gratification** and produce **nothing substantial to show others**. This lack of aesthetic output (like a one-handed handstand) helps the practitioner avoid "biased" behavior (seeking external validation) and remain focused on the internal causes of progress.

- **The Problem with Achievement-Based Systems:** Systems focused on external achievement, such as specific disciplines like fighting or acrobatics, are often **much more outwardly directed**. Even when these activities offer valuable tools, they can ultimately leave the practitioner with a "broken vessel" because the individual invested in building a tool that cannot carry them across the final "river" of transformation.

- **Loss of Potency Through Easy Access:** The sources heavily critique the modern availability of "tutorials" and instant information (like Instagram posts). When knowledge is easily acquired and achievement is easily demonstrated, the **knowledge loses its potency and value**. The high

"**price**" required to acquire knowledge (effort, suffering, high valuation) is necessary for the work to be meaningful; achievement focus bypasses this price.

2. Self-Deception and Superficiality

Achievement focus encourages the practitioner to remain in a state of self-deception and superficial action, hindering true internal evolution.

- **Failure to Address the Internal:** Many teachers might be excellent at producing champions or high-achievers (e.g., in fighting), but their students might remain "bad people" (חרות) who operate from a problematic, **technocratic mindset**. When the intention is merely to win or achieve something external, the practitioner fails to conquer the internal challenge.
- **Clinging to the Effect:** If a valuable insight or "Genie" appears during the Practice, the guiding principle is **not to cling to the effect** (the achievement or discovery). Clinging to the result risks abandoning the core practices (the causes) that led to the discovery, causing the effect to dissipate.
- **Moving Beyond "What I Do":** Achievement focus is trapped at the level of "what I do is who I am." The Practice aims to move to a higher principle: "**what I truly choose to do is who I am**".

3. The Negative Example of Modern Fighting

Modern competitive fighting is used as a case study for how achievement focus degrades a potent system.

- **Degradation of Meaning:** The sources acknowledge that fighting offered great promise in terms of movement and rigorous practice, but modern fighting systems have become **achievement-based and externally driven**. This external success is a "sublimative derivative" of what true fighting used to be, and the focus on external success leaves behind an "empty, dusty void" (ריק מאובד).
- **Teacher/Student Disconnect:** Ido notes that he has never met a fighter who genuinely used fighting for self-Practice (Ha-Tirgul); it remains focused on conquering the external opponent. If the goal is genuinely to conquer the external, the internal transformation will be compromised.

Critique of Achievement Focus within Solo vs. Group Practice

The context of whether practice is solo or communal affects how the critique of achievement manifests:

- **Community as a Check on Achievement Focus:** The community (קהילה, *Kehila*) is **vital** because practicing alone often leads practitioners to "err in illusions" (שוגים בדמיונות). These illusions frequently involve inflating one's internal progress or believing one has achieved more than is true. The friction and external reality checks provided by partner work and group settings are necessary to ground the practitioner and counter achievement-based self-deception.
- **The Teacher's Role in Guiding Intention:** In a communal setting, the teacher must constantly steer the student away from achievement goals. The teacher's role is to provide the framework and

tools for the student to *choose* the Practice, understanding that the Practice is **not directed outward toward aesthetics or achievement**.

- **Solo Success vs. Group Structure:** The necessity of structure (often provided by the teacher in a group setting) is critical to breaking down existing patterns, including the pattern of achievement-based comfort. For a practitioner who is highly capable in solo, unstructured practice (e.g., someone with an authentic fighting background), the teacher might impose **"super-structured" and restrictive exercises**. This structured difficulty serves as a countermeasure against the practitioner's natural, comfortable movement patterns, preventing them from falling back into easily attained, yet superficial, achievements.

Discuss what these sources say about Individual Process, in the larger context of Solo vs. Group Practice (Community).

The sources paint the **Individual Process** as the ultimate, necessary, and solitary journey of deep self-evolution, which, paradoxically, must be supported and contextualized by **Group Practice (Community)** to remain grounded and potent.

In the larger context of **The Practice (Ha-Tirgul)**, the individual process centers on internal deconstruction, radical honesty, and the cultivation of an integrated self.

1. The Solitary Nature of Deep Transformation

The core shifts and realizations inherent in Ha-Tirgul must occur within the individual, regardless of the surrounding environment:

- **Everything is Done Alone:** The sources are clear that while one may be in a group or even lying next to a spouse, the essential reality is that **"everything is done alone"** (הכל נעשה לבד).

- **The Deep Self-Change:** The **deep, essential movement of self-change** (השינוי העצמי העמוק) must be performed **by the student alone**. A teacher can prepare the tools, but cannot make this move for the student.

- **The Deconstruction of Self-Lies:** The individual process demands confronting and deconstructing one's own internal structure (the "Ilan" or "Ido" structure). This structure is built on **deep self-lies and weaknesses**. Recognizing that "almost every word that you say is a great forgery" is a major individual realization that initially forces a withdrawal and quiet distance from others.

- **Becoming "Something Else":** The ultimate result of the individual process is not becoming a "better person," but becoming **"something else"** (משהו אחר). This involves fundamentally changing one's reactions and establishing a new quality of stability and integration.

2. The Individual Process Guided by Internal Compass

The individual is responsible for cultivating the internal conditions necessary for growth:

- **Recognizing and Choosing Practice:** The foundation of the individual process is recognizing instability and **choosing to practice** (לרצות לתרגל). The highest definition of the self is determined by what one **truly chooses to do** (מה אתה בוחר באמת), not what one does automatically.

- **Feeling the Body:** The individual must move past automated action and begin to **feel the movement and the body**. This requires internal work such as specific meditations and somatic practices.

- **Transforming Suffering:** The practitioner becomes, in essence, an **"engine for transforming suffering"** (מכונה להתמרת סבל). This process of utilizing stress, tension, and discomfort as fuel is inherently individual.

- **Finding the Subtle Voice:** The core internal work is to hear a **delicate, shy, and subtle internal voice** (קול פנימי עדין, ביישני ודקיק), which is always correct and clean. The individual must constantly create conditions to minimize external noise and negative inputs (like uncontrolled anger or worry) that suppress this voice.

3. Community as a Vital Necessary Support

While the core work is solo, the community (קהילה, *Kehila*) acts as a vital crucible and shield for the individual process:

- **Preventing Illusions:** Community, partner work, and the shared tribal aspect of the teacher-student relationship are deemed **essential and vital**. The primary communal function is to prevent individuals from **"erring in illusions"** (שוגים בדמיונות) and becoming too isolated or distant.

- **Providing Friction:** Contact with others provides the necessary **friction** (להתחכך כנגד) to challenge the practitioner and force growth.

- **Teacher's Tailoring:** The interaction between the teacher and the individual dictates the specific structure needed for their practice. An individual with a strong foundation (like a fighter) who "swims beautifully" in unstructured practice may need the teacher to impose **super-structured, restrictive exercises** to break them out of their comfort zone. Conversely, someone who struggles in group settings may require more solo focus.

- **Community as One of the Three Pillars:** Community, alongside Movement, and Practice, forms the **three strongest words** representing the philosophy. Even traditionally solitary practices like meditation are often performed within a *Sanga* (community).

Discuss what these sources say about Community (Kehila), in the larger context of Solo vs. Group Practice (Community).

The sources assert that **Community (, Kehila)** plays an **essential and vital** role within the profound context of **The Practice (Ha-Tirgul)**, serving as a necessary counterpoint and complement to the ultimately solitary journey of internal transformation.

This perspective places Community as one of the three most important components of the philosophy.

The Essential Role and Value of Community

The sources define the Community as indispensable for the effective transmission one of the three most important components of the philosophy.

The Essential Role and Value of Community

The sources define the Community as indispensable for the effective transmission and maintenance of the Practice:

- **Three Core Components:** Community is listed alongside Movement (תנועה) and Practice (תרגול) as the **three strongest words/components** representing Ido Portal's philosophy and work. These three elements **must be present**.
- **Preventing Illusions (Dilemmas of Solitude):** Practicing entirely alone leads practitioners to "err in illusions" (שוגים בדמיונות) and become distant (ממתרחקים). The communal setting prevents this straying.
- **Creating Necessary Friction:** The practitioner needs to "**rub up against**" (להתחכך כנגד) various things and qualities. This interaction, or friction, provided by the group and partners, is crucial for growth.
- **The Element of Partner Work:** The communal aspect explicitly includes **partner work** (עבודת זוגות) and working in pairs, which is considered necessary for the Practice.
- **Historical and Spiritual Context:** Even practices that appear solitary, such as meditation, are traditionally done within a *Sanga* (community). The communal, or tribal, aspect of the teacher/student relationship is viewed as a natural and fundamentally important element that was historically incorporated into the Practice.

Community as a Buffer Against Modern Degradation

The communal environment helps protect the potency and value of the Practice from the detrimental effects of modern information culture:

- **Protecting Potency:** The communal setting is crucial because external achievement and aesthetic focus have eroded the meaning of movement in the world of fitness.
- **The Loss in Fitness:** The sources lament that the community aspect (הדבר הזה) has been largely **lost in the world of fitness**, though it remains present in traditional sports and fighting disciplines.
- **The Power of Initiation (Inition):** The Practice involves an **initiation (*Inition*)**, which is described as the power of "**body meets body**" and "**consciousness meets consciousness**". This transmission of quality and experience cannot be gained merely through technology (like ChatGPT,

which can build a workout) or through tutorials. Without this communal initiation, the practitioner risks remaining in the same, limited state ("swimming in the same swamp").

Solo Practice: The Site of Ultimate Transformation

While community provides the necessary conditions and safeguards, the deepest work is inherently an individual process, emphasizing the complexity of **Solo vs. Group Practice**:

- **Self-Change is Solitary**: Despite the necessity of the group, the ultimate process of transformation occurs **within the practitioner**. The interlocutor notes that *everything is done alone* (הכל נעשה לבד), even when lying next to a spouse at night.

- **The Teacher's Limitation**: The deep self-change (השינוי העצמי העמוק) must be undertaken by the student alone; the teacher and the community can prepare all the conditions, but they cannot execute this move on the student's behalf.

- **The Dynamic Balance**: The ratio of time spent in solo vs. group practice is **constantly changing** (כל הזמן משתנה) depending on the practitioner's unique needs and background.

- A student who struggles when practicing with partners (where everything "breaks down" or "turns into garbage") might need more solo focus.

- Conversely, a student who is excellent at individual, unstructured practice (like a highly seasoned fighter who has learned not to depend on others) may need the teacher to impose **super-structured, group-based, or restrictive exercises** to break them out of their current pattern. Discuss what these sources say about Price and Appreciation, in the larger context of The Role of the Teacher (Mora).

The sources place immense importance on **Price and Appreciation** as fundamental guiding principles within **The Practice (Ha-Tirgul)**. In the larger context of **The Role of the Teacher (Mora)**, these concepts are crucial because they ensure the potency and meaning of the knowledge imparted, acting as a deliberate mechanism to prevent the dilution of the Practice.

Price (Mahir) as a Non-Negotiable Condition

The concept of "paying the price" is essential for the effectiveness of the work:

- **Valuation of the Practice**: For the Practice to be meaningful, the practitioner must "pay the price". This price includes **effort, suffering (), and high valuation**. Without paying this price, even technically correct exercises lose their potency and meaning.

- **The Teacher's Demand**: Ido Portal emphasizes that he has always **exacted the highest price** from his students, just as he paid the highest price as a student.

- **Embracing Difficulty:** The teacher should not offer an easy route. The practitioner should not be given an easy exercise; instead, they need a **difficult exercise**. This difficulty, often measured by the suffering (סבל) it entails, forces the necessary transformation.

- **Tangible Sacrifices:** Paying the price manifests in tangible, physical ways:

- **Financial Investment:** This includes high valuation of tools and knowledge, such as buying the highest quality supplements, the most expensive and specific books (like the original Red Book of Jung), or quality training gear, even if seemingly unnecessary, to demonstrate serious commitment. Ido noted that he spends heavily on his training clothes to maintain this appreciation.

- **Time and Effort:** It means making substantial **sacrifices**. Ido himself practices 10-12 hours of formal training daily, with almost all non-formal time dedicated to Practice-related reading or viewing, demonstrating this extreme effort.

- **Managing Negative Inputs:** The price is also paid by constantly minimizing negative inputs, such as controlling anger or avoiding improper eating, because these actions can **"burn weeks of work"** and silence the internal dialogue necessary for the Practice.

Appreciation and Protection of Potency

The teacher's role is to manage the transmission of knowledge in a way that preserves its potency, which is directly linked to the effort and price required to obtain it.

- **Knowledge Acquisition is the Process:** The sources explicitly state that the **process of acquiring knowledge is no less important than the knowledge itself**.

- **Critique of Easy Access:** The modern culture of instant information, tutorials, and social media posts (like Instagram or YouTube) destroys the knowledge's potency and value. When everything is readily available and free, people lose appreciation for it and the information becomes meaningless.

- **Strategic Secrecy (The Cat's Leap):** The teacher must protect certain knowledge ("secrets") to allow them to be effective when shared at the right time with the right person. This is likened to the Capoeira concept of *O Jogo de Angola* (The Cat's Leap), where the teacher holds back the deepest technique until the student has paid the price and is truly ready for it.

- **Initiation (Initiation):** Knowledge received without paying the price lacks the transformative power of **Initiation (Initiation)**. Initiation, which happens when "body meets body" and "consciousness meets consciousness" (often in a communal setting), only works when the student has demonstrated appreciation by paying the required price (suffering, money, effort).

- **Travel and Sacrifice:** The simple act of **organizing the conditions, making the sacrifice, and traveling** to meet a teacher is often **"more important than the cactus, the Practice, and everything else"** in enabling transformation, as it proves the necessary level of commitment and appreciation.

Ultimately, the teacher must not sacrifice the intrinsic value of the Practice for mass appeal or ease of consumption. By upholding the requirement of Price and Appreciation, the teacher ensures that

the student is properly initiated into Ha-Tirgul and can utilize the tools for deep, self-chosen transformation.

Discuss what these sources say about Knowledge Transfer and Value, in the larger context of The Role of the Teacher (Mora).

The sources provide a detailed perspective on **Knowledge Transfer and Value** within **The Practice (Ha-Tirgul)**, defining them in opposition to modern, readily available information. The **Role of the Teacher (, Mora)** is central to protecting this knowledge's potency and ensuring the student "pays the price" necessary for it to take root.

1. The Erosion of Knowledge Potency in the Modern Era

The sources critique the modern culture of open access, which devalues knowledge and transforms profound insights into superficial content.

- **The Problem of Abundance:** Today, the culture is one of "name-dropping," tutorials, and constant instruction (הדרכות). Because "everything is open" (הכל פרוץ) and all knowledge is seemingly available, this abundance has led to the loss of the knowledge's power ().
- **The Example of Training:** Concepts that once held deep value, such as meditation, Tai Chi, or even Jiu-Jitsu techniques, have been broken down into accessible tutorials. While these techniques "work" ostensibly, the practitioner loses sight of "how much I lost the value of the techniques".
- **The Lack of Internal Quality:** A modern practitioner can use AI (like ChatGPT) to generate an Ido Portal workout, but without the necessary internal context or "quality" instilled by the teacher and community, the individual will forever "swim in the same swamp" (תשחה באותה ביצה).

2. The Relationship Between Acquisition, Effort, and Value

In Ha-Tirgul, the way knowledge is acquired is as crucial as the knowledge itself, demanding effort and a corresponding high valuation (the "price").

- **Acquisition Process is Key:** The way knowledge is acquired is no less important than the knowledge itself (הרכישה של הידע לא פחות חשובה מהידע עצמו).
- **Paying the Price:** For the Practice to be potent, the practitioner must "pay the price" (לשלם את). This price is holistic, encompassing:
 - **Effort and Suffering:** Engaging in tasks that are difficult and entail suffering ().
 - **High Valuation (Financial/Material Cost):** Demonstrating commitment by buying the highest quality tools, clothing, supplements, or specific rare books (like Jung's "Red Book"). This high valuation provides a necessary depth and meaning to the Practice.
 - **Time and Distance:** Making great sacrifices, such as traveling halfway across the world to learn from a specific teacher, demonstrates the required appreciation and effort. The effort of

organizing the conditions, making the sacrifice, and traveling can sometimes be **"more important than the cactus, the Practice, and everything else"**.

- **Reversing the Trend:** When Ido Portal gave away simple advice (like hanging for 10 minutes a day) for free and with love, it worked only because it came after much of his previous work was *not* free and was highly valued. Now, every piece of advice has been copied, returned, and "destroyed" in various forms, making it lose its meaning.

3. The Role of the Teacher in Knowledge Transfer

The **Teacher ()** acts as the guardian of knowledge potency, ensuring that it is transferred in a way that respects the required price and timing.

- **Strategic Secrecy (Sod):** The teacher must protect certain knowledge ("secrets," סודות) to **allow it to be effective when revealed at the right time to the right person**. Ido avoids mentioning certain texts because doing so would make them ineffective for people who are not ready.

- **The Capoeira Example:** This principle is illustrated by the Capoeira concept of *O Jogo de Angola* (The Cat's Leap), where the teacher holds back the deepest, most potent technique. The teacher explains to the student, **"I taught you everything you know, but not all that I know,"** revealing the final teaching only when the student is truly prepared, ensuring it is acquired with great appreciation, love, and reverence.

- **Initiation (Iniation):** Knowledge transfer ultimately relies on **Initiation ()**, a powerful and qualitative transfer that happens when **"body meets body" and "consciousness meets consciousness"**. This is what distinguishes meeting a true teacher from watching a tutorial; the initiation opens things up for the student from the very first session.

- **Setting the Conditions for Choice:** The teacher's ultimate role in knowledge transfer is to provide all the tools and surrounding framework so that the student is able to **choose the Practice** and embark on the necessary solitary path of deep self-change.

In essence, the sources reject the idea that knowledge is merely information to be consumed; instead, it is a resource whose potency is directly proportional to the effort, valuation, and integrity brought to its acquisition, a process critically managed by the teacher.

Discuss what these sources say about Teacher's Core Task, in the larger context of The Role of the Teacher (Mora).

The **Teacher's Core Task** within the larger context of **The Role of the Teacher (, Mora)** is not **The Teacher's Core Task** within the larger context of **The Role of the Teacher (, Mora)** is not to impart knowledge or perform the transformation for the student, but rather to act as a crucial catalyst and framework provider, motivating the student to embark on the solitary and demanding path of **The Practice (Ha-Tirgul)**.

The sources delineate the core task through several key responsibilities:

1. Facilitating and Motivating Engagement

The primary task of the teacher is to initiate and sustain the student's relationship with Ha-Tirgul:

- **Conveying the Practice:** The teacher must "**convey the Practice**" (להעביר את התרגול) to the student.
- **Motivating Choice:** The teacher needs to motivate the student to engage with the Practice. The teacher provides all the tools necessary so that the student can ultimately "**choose the Practice**" (יוכל לבחור בתרגול).
- **Surrounding the Concept:** The teacher must surround the fundamental concept of self-change and instability with all the **necessary tools and frameworks** (כל הכלים).

2. Protecting the Potency of the Knowledge

A crucial aspect of the teacher's task is controlling the flow of information to ensure that the student pays the necessary **Price and Appreciation** for the work to be meaningful:

- **Exacting the Highest Price:** The teacher must "**exact the highest price**" (גויתי את המחיר הכי גבוה) from the students. This price ensures that the knowledge is taken seriously and its potency is maintained. The teacher, having paid this high price himself, understands that this is necessary.
- **Guarding Knowledge (Strategic Secrecy):** The teacher must **protect certain knowledge** (להגן על ידע מסוים) to ensure it is effective when given to the right person at the right time. This is done not to hoard information, but to prevent the knowledge from losing its power when exposed prematurely or casually (like via tutorials).
- **Valuing the Acquisition Process:** The teacher's core task is rooted in the belief that the **process of acquiring knowledge is no less important than the knowledge itself**. The teacher must not simplify or commercialize the process to the point where the value is destroyed.

3. Setting the Conditions and Guiding the Internal Compass

The teacher's task extends to helping the student establish the internal and external conditions required for true internal work:

- **Individualized Structure:** The teacher must analyze the student's background to impose the right kind of structure. For instance, a student adept at unstructured practice might be deliberately given "**super-structured**" () and **restrictive exercises** to break their existing patterns and force transformation.
- **Analytical Discernment:** The teacher employs **common sense and analytical thought** to build a systemic structure of understandings based on decades of practice, using this framework to identify when a student is deviating or encountering a problem.
- **Sensitivity and Intuition:** The teacher requires a **very high level of sensitivity** to people, energy, and situations. This intuitive tool helps the teacher save years of wasted effort by instantly discerning whether a system or another teacher is genuine or a "charlatan".

4. Recognizing the Limits of the Task

The most defining element of the teacher's task is understanding where their influence ends:

- **The Student Must Act Alone:** The teacher cannot perform the essential transformation. The "deep self-change" () is a move the student "must make alone" (חייב לעשות לבד). The teacher's effort can only serve to bring the student closer and prepare the tools.
- **Focus on Process over Achievement:** The teacher is not primarily tasked with producing external achievement (like champions or aesthetically pleasing movement). They must avoid the focus on external success that often results in the student remaining a "bad person" (חרה של בן אדם) despite technical mastery.
- **Community Facilitation:** While the deep work is solo, the teacher must facilitate Practice within a **Community** (), including partner work. This is vital because the teacher recognizes that practitioners working alone will "err in illusions" (שוגים בדמיונות).

Discuss what these sources say about Feeling Movement (Intraspection), in the larger context of Practice Mindset and Internal State.

The sources emphasize **Feeling Movement (Intraspection)** as a critical and foundational stage of **The Practice (Ha-Tirgul)**, marking a necessary shift in the **Practice Mindset** and leading to a desired, deeply **Integrated Internal State**. It is a move away from mechanical automation toward genuine presence and involvement with one's physical self.

The Problem: Automation and Lack of Feeling

Ido Portal identifies a profound disconnection common among practitioners, even those highly skilled:

- **Doing Without Feeling:** A key realization Ido came to was the understanding that he was "**not feeling movement at all**" (אני בכלל לא מרגיש תנועה) despite performing a vast number of movements (אני עושה מלא תנועות).
- **The Echo of Action:** Highly proficient individuals, such as excellent fighters, often "**do not feel what they are doing**" (בכלל לא מרגישים מה הם עושים). What they feel is merely an "**echo**" (כמעט כמו) after the movement is already finished.
- **Absolute Automation:** In these cases, the body is brought to **absolute automation** (אוטומציה) to execute tasks, but the person is **not genuinely involved** (הם לא מעורבים באמת לגמרי) in the deep observation of the process.

The Shift in Practice Mindset: Prioritizing Intraspection

To move beyond this state of mechanical automation and superficial action, the practitioner must adopt a mindset that actively seeks internal experience.

• **The Choice to Feel:** Realizing this lack of feeling was a "crazy insight" (הבנה מאוד מאוד מטורפת). The immediate next step became: **"forget wanting to move, let me feel movement"** (עזוב עזוב (לרצות לנוע בוא תן לי להרגיש תנועה).

• **Stopping to Sense:** This requires a decision to stop the constant external movement and training. Ido states he **"stopped and began to feel the body"** (אז עצרתי והתחלתי להרגיש את הגוף).

• **Seeking the Subtle Voice:** The ultimate goal of this intraspection is to hear the **delicate, shy, and subtle internal voice** (קול פנימי עדין, ביישני ודקיק). This voice is **always clean, right, and moves the body without error** (תמיד נקי תמיד צודק... ומניע את הגוף בצורה כנה ללא טעויות). Creating conditions to hear this voice requires reducing the external noise and distractions that "trample" and silence it.

Methods for Cultivating Intraspection

Specific methods and tools are employed to facilitate this deep internal sensing:

• **Somatic Practices and Meditation:** Ido used **"meditations of certain types"** (מדיטציות מסוגים מסוימים) and **"certain somatic practices"** (תרגולים סומטיים מסוימים) to begin sensing the body.

• **Repetitive Deep Observation:** Intraspection involves **observing a specific area of the body for many hours in a repetitive way** (מתבוננים באיזשהו אזור בגוף במשך שעות רבות ובצורה רפטיטיבית). This leads to questions like, "What is this? Is there another layer separating from the external layer?".

• **Deconstruction Through Feeling:** This sensory analysis leads to the **deconstruction** of the physical structure through **"abstraction and analysis and very deep sensitivity of the body"** (אבסטרקציה ופירוק ואנליטיקה תחושתיות מאוד עמוקה של הגוף).

• **Sensing Energy and Intention:** Intraspection extends beyond sensing one's own body to sensing the external world. In fighting, for example, a successful evasion occurs not because the punch was seen, but because the practitioner **"felt something else"** (הרגיש משהו אחר), like the opponent's **"tension or intention"** (מתח או כוונה). This ability to search for and utilize subtle feeling is learned through sustained inquiry.

Resulting Integrated Internal State

Successful intraspection fundamentally alters the Internal State, leading to genuine integration:

• **Integration:** The deep work leads to the body becoming **"fully integrated into my system"** (משולב לתוך המערכת שלי והוא חלק מלא אינטגרטיבי). This counters the common error of viewing the body as separate, or even betraying the self ("I have a body" is a mistake; "The body betrayed me").

- **New Quality of Stability:** This integration results in "**stability and a different quality**" (זו יציבות) (וזה איכות אחרת). The practitioner can then draw this new quality into all aspects of their actions and being.

- **Authentic Presence:** The Practice transforms action from a mechanical performance (a "great forgery" or self-lie) into a movement that is "**not entirely fake... it is present and honest**" (היא לא לגמרי באמת היא לא נוכחת וכנה).

Discuss what these sources say about Gratification and Expectation, in the larger context of Practice Mindset and Internal State.

The sources offer a strong critique of external **Gratification and Expectation** within the larger context of **The Practice (Ha-Tirgul)**, characterizing them as potential traps that compromise the required **Practice Mindset** and prevent the cultivation of an honest, integrated **Internal State**.

Critique of Gratification and External Achievement

The Practice is fundamentally structured to operate without the need for external rewards, shifting the focus entirely to internal causes:

- **Absence of External Rewards:** Many of the practices engaged in by Ido Portal and his students "**do not give more gratification**" (לא נותנים יותר גרטיפיקציה). They do not offer "**gifts**" or "**great rewards**" at their conclusion.

- **Nothing to Show Others:** Practitioners engage in these activities for many years, yet have "**nothing to show**" (שום דבר להראות) outwardly. This lack of aesthetic output (such as achieving a one-handed handstand) means that most people will not know or understand the practitioner's state, even if they encounter a highly advanced practitioner.

- **Avoiding Bias:** By choosing practices that lack external gratification, the mindset helps resolve the problem of "**bias**" (משוחדות). The practitioner is forced to stay focused on the internal process rather than performing actions to seek external validation or applause.

- **External Achievement is Superficial:** External achievements, such as those sought in competitive fighting, are criticized as being a "**sublimative derivative**" of the true essence of the discipline. Focusing on external achievement leaves behind an "**empty, dusty void**" (ריק מאובד) and ultimately provides a "**broken vessel**" (כלי שבור).

The Danger of Clinging to Expectation and Effect

The required Practice Mindset actively guards against falling into the trap of attachment to results or positive experiences:

- **The Trap of Finding:** Finding discoveries, insights, or positive feelings ("Genie") during the Practice is described as a "**trap**" (מלכודת). Ido advises that if an insight or "**feeling**" (תחושה)

emerges, the attitude should be to note it but **"leave it as it is"** (leave it as it is), putting the discovery aside.

- **Focus on Cause, Not Effect:** Clinging to the positive **effect** (האפקט) risks abandoning the **causes** (הסיבות) that brought the discovery forth in the first place. If the practitioner switches focus from the difficult internal work (the cause) to the enjoyable result (the effect), the effect itself will eventually be lost.

- **Questions Over Answers:** The Practice is focused on residing **"in the question"** (בתוך השאלה) rather than being **"in the answer"** (בתוך התשובה). Seeking an answer or a definitive result is often counterproductive to the process of deconstruction and inquiry.

Impact on the Internal State

Releasing the need for gratification and expectation is critical for cultivating an honest Internal State:

- **Honesty and Deconstruction:** The Practice is centered on **deconstruction and emptying** of existing structures, including illusions (השליות). Illusions often revolve around achievement or expected identity (e.g., "I am not lonely" because I succeeded). By eliminating these, a **"great power and great vitality"** is released.

- **The Teacher's Role (The True Path):** The teacher's core task is to prepare the conditions for the student to **choose the Practice**. If the teacher simplifies the work or promises external gratification, they destroy the necessary **potency and value** of the knowledge, because the student has not **"paid the price"** (through effort, suffering, and appreciation). Without paying this price, which is the antithesis of seeking easy gratification, even correct exercises are meaningless.

- **Sustaining Inquiry:** Gratification and expectation are often forms of distraction. The mindset required is one of **Creating Conditions** to ensure the **"correct questions"** continue to surface. External noise, overconsumption, or the lure of easy media silence the "delicate, shy, and subtle internal voice". Gratification (the sense of having achieved or found the answer) is one such noise that must be eliminated.

Discuss what these sources say about Internal Honesty and Awareness, in the larger context of Practice Mindset and Internal State.

The sources underscore **Internal Honesty and Awareness** as the foundational and most challenging aspects of the required **Practice Mindset** and the subsequent **Internal State** within **The Practice (Ha-Tirgul)**. This internal focus demands radical self-confrontation and a complete shift away from automatic, unexamined existence.

The Foundation of Internal Honesty: Confronting Self-Deception

The journey of Ha-Tirgul begins with the brutal honesty that the individual's current self is likely based on deep-seated falsehoods.

- **The "Great Forgery":** A key change experienced by the practitioner is the realization that almost every word they utter and almost every physical movement they make is a **"great forgery"** (זיוף אחד גדול).

- **Deep Self-Lies:** The practitioner realizes that their **self-lie () is so deep** that it controls them completely, making it impossible even to separate oneself from it.

- **The Structure of Weakness:** The existing personal structure—the individual "Ilan" or "Ido"—is built on weaknesses and self-lies. This structure, even if successful externally, lacks the inner power necessary for genuine transformation.

The Role of Awareness and Intraspection

To achieve honesty, the practitioner must cultivate a profound level of internal awareness, or intraspection, focused initially on the body and movement.

- **Doing Without Feeling:** The initial breakthrough in awareness comes from realizing that one performs many movements but is **"not feeling movement at all"** (אני בכלל לא מרגיש תנועה). Highly skilled individuals (like excellent fighters) often operate on **absolute automation** (אוטומציה מוחלטת), receiving only an **"echo"** (כמעט כמו אקו) of the movement after it is complete.

- **Prioritizing Feeling:** This awareness leads to a shift in the Practice Mindset: the priority becomes **"let me feel movement"** (תן לי להרגיש תנועה) rather than merely performing or wanting to move.

- **Somatic and Meditative Practices:** To cultivate this feeling, the practitioner must **stop** the external focus, **sit in meditation** (מדיטציות מסוגים מסוימים), and engage in **somatic practices** (תרגולים סומטיים). This process allows a different quality of presence (true involvement) to emerge.

The Internal State: Guiding Principles of Honesty

Internal honesty serves as a guiding principle (internal compass), leading to the deconstruction of the current self and the integration of the body.

- **Deconstruction and Emptying:** The core methodology of the Practice is **deconstruction and emptying** (פירוק ובריקון). This involves actively **breaking down illusions** (פירוק של אשליות) and existing conceptual frameworks (like "I am lonely" or "I am not lonely").

- **Confronting Intentions (The "Who Are You Now?" Question):** The practitioner must continuously maintain an active internal dialogue that forces honesty. Ido Portal describes carrying a "declaration of intentions" (הצרת כוונות) he wrote to himself, constantly confronting the reality that he was *not* living up to those intentions. This leads to the fundamental question: **"So who are you now?"** (אז מי אתה עכשיו?). This continuous check prevents self-deception and ensures actions stem from true choice.

• **Initial Withdrawal:** The first consequence of this radical internal honesty and awareness is a difficult period where the individual must confront their weaknesses and self-lies, often leading to becoming **very quiet and distant** (נהיה מאוד שקט ומרוחק) from others, students, and family.

• **Integration and Stability:** The sustained application of honesty and awareness leads to an **integrated Internal State**. The body is no longer seen as a separate entity ("I have a body" is a mistake) or something that might betray the self. Instead, the body becomes **fully integrated** (משולב), creating a new and steadfast quality of stability.

Discuss what these sources say about Motivation and Choice, in the larger context of Practice Mindset and Internal State.

The sources place **Motivation and Choice** (רצון, *Ratzon*) at the absolute core of the required **Practice Mindset for The Practice (Ha-Tirgul)**, distinguishing true internal work from mere mechanical effort. This conscious choice is essential for cultivating a genuine and honest **Internal State**. This conscious choice is essential for cultivating a genuine and honest **Internal State**.

Motivation: Moving Beyond Mechanical Action

The initial realization regarding motivation is that mechanical repetition, or "grind," lacks the transformative power required for Ha-Tirgul:

• **The Problem of the "Grind":** Any practice or training (אימון) that does not pass through the filter of genuine choice is considered **"grind"** (גרינד). In martial arts, practitioners often "do what needs to be done" (עושים מה שצריך לעשות) mechanically, such as getting up at 6 AM for a workout or changing a diaper because "it needs to be done".

• **Lack of Personal Feeling:** This mechanical execution often means the practitioner is operating on **absolute automation** and is **not genuinely involved** (לא מעורבים באמת לגמרי) in the deep observation of the process, only receiving an "echo" of the movement after it is finished.

• **Loss of Strength Upon Change:** If one performs actions mechanically, based on the principle of "what I do is who I am," they will lose their internal strength when the external situation changes.

Choice () as the Highest Guiding Principle

The shift in Practice Mindset is to elevate action from mere doing to genuine, conscious choice:

• **Necessity of "Wanting":** The practice must stem from a desire: **"I need to want to practice in general"** (אני צריך לרצות בכלל לתרגל). Ido acknowledges the difficulty here, noting that even he "doesn't like to move" and "doesn't like to practice" but still does so intensely.

• **Redefining Self-Identity:** The true measure of self shifts to the highest level: **"Don't show me what you do, show me what you want to do and you do"** (תראה לי מה אתה רוצה לעשות ואתה עושה). The self is defined by **"what you truly choose to do"** (מה אתה בוחר באמת).

- **The Path to Choice:** This level of choice is only reached after a process of internal reflection. Ido realized that before trying to *want* to move, he had to first try to **"feel movement"** (להרגיש תנועה), leading him to stop external training and focus on somatic practices and meditation to sense the body. This internal sensing ultimately allows the practitioner to choose from a place of genuine involvement.

Motivation and the Internal State

Genuine choice is necessary to access and protect the desired Integrated Internal State, which is characterized by integrity and presence:

- **Confronting Self-Deception:** The shift to conscious choice is forced by the realization that the established self (the "Ido" or "Ilan" structure) is built on **deep self-lies and weaknesses**. Almost every word or physical action is a **"great forgery"** controlled by those lies. This realization is highly destabilizing but necessary for honest choice to emerge.

- **The Question of Integrity:** The internal compass constantly asks the question, **"So who are you now?"** (אז מי אתה עכשיו?). This self-inquiry contrasts the declared intentions (what one *wants* to be) with the current actions (what one *is* doing), thereby motivating the individual to choose actions that align with their authentic self.

- **The Delicate Voice:** The motivation to practice and choose correctly is tied to the desire to hear and protect the **subtle, shy, and delicate internal voice** (קול פנימי עדין, ביישני ודקיק). This voice, which is always right and moves the body without error, is easily suppressed by external noise, negative input (like anger or worry), and mechanical, automatic behavior. The motivation to create the necessary conditions ensures this voice can guide true choices.

- **Transformation of Suffering:** Genuine motivation allows the practitioner to utilize **suffering** (סבל)—which includes stress, tension, and rumination—as the primary energy source for transformation. The Practice requires conscious choice (סבל מודע) in dealing with this suffering. Choosing to work through suffering, rather than seeking temporary relief, is key to development.

Discuss what these sources say about Challenge and Effort, in the larger context of Role of Suffering (סבל) and Tension (מתח).

The sources establish **Challenge and Effort** as indispensable requirements for engaging in **The Practice (Ha-Tirgul)**, defining them as integral components of the **Price** (מחיר) that must be paid to harness and transform **Suffering (סבל) and Tension (מתח)**. Without genuine challenge and substantial effort, the process of internal transformation cannot occur.

Challenge and Effort as the Required Price

Challenge and high effort are necessary to maintain the potency and meaning of the Practice, falling under the principle of "paying the price":

- **The Price for Potency:** For the work to be meaningful and effective, the practitioner must "pay the price," which includes **effort** (מאמץ), **suffering** (סבל), and high valuation. Without this commitment, even technically correct exercises lose their potency and meaning.

- **Rejecting the Easy Route:** The teacher is advised not to give the practitioner an easy exercise because they "**cannot use it**" (לא יכול להשתמש בו) and "**cannot appreciate it**" (לא יכול להעריך). The necessary work must be difficult.

- **The Individual's Time Investment:** Ido Portal exemplifies extreme effort by dedicating, on average, 10–12 hours daily to formal practice, with almost all non-formal time spent on Practice-related reading or viewing. This level of dedication is acknowledged as highly demanding and often unattainable for most people.

- **Tangible Sacrifices:** Effort is also required in the preparation and conditions surrounding the Practice, such as making great sacrifices like **traveling halfway across the world** to learn from a specific teacher. The effort of organizing the conditions, making the sacrifice, and traveling is sometimes considered "**more important than the cactus, the Practice, and everything else**" in enabling transformation.

The Nature of Necessary Challenge

The challenges embraced within Ha-Tirgul are specific and intentional, designed to force the practitioner out of their current self.

- **Always Possible, Often Impossible:** The Practice intentionally focuses on tasks that are **always possible yet often impossible** (תמיד אפשריים אך לרוב בלתי אפשריים) for the current self. The difficulty lies in the **suffering () they entail**.

- *Example:* Standing in certain positions for 20 minutes, or transferring weight from foot to foot for an hour while maintaining continuous observation, are tasks that are physically possible but extremely difficult to sustain due to the required internal focus and mental effort.

- **Forcing Transformation:** Because the practitioner **cannot perform the exercise from their current place** (אתה לא יכול לעשות אותו מהמקום הנוכחי), the challenge "**forces you to become another person**" (הוא מכריח אותך להפוך להיות אדם אחר).

Challenge and Effort in Relation to Suffering and Tension

Challenge and effort are the mechanisms through which suffering and tension are utilized for growth, linking the Guiding Principle of difficulty directly to the Role of Suffering.

- **Confronting Homeostasis:** Evolution and development require the system to **exit its current state of homeostasis** (יציאה מהומיאוסטזיס), which inevitably involves encountering **suffering**. Challenge and effort provide the pressure needed to force this exit.

- **A Machine for Transforming Suffering:** The practitioner fundamentally becomes a "**machine for transforming suffering**" (מכונה להתמרת סבל), using the energy of stress, muscular tension, rumination, and physical pain (all forms of Sevel) as the **primary energy source** for conscious practice. Challenge is what makes this transformation possible.

- **The Necessity of Traumatic Growth:** Any physical training designed for growth produces **trauma** (טרומה). Similarly, profound experiences that challenge the practitioner's balance point (בלנס פוינט) are inherently **traumatic** because they move the individual out of their homeostatic zone. The effort required to push through these traumatic challenges is essential for growth.

- **Working Through Suffering:** When dealing with individuals (such as those with post-trauma) who require temporary relief from tension, the teacher may offer "first aid". However, if the goal is true **development** ()—to establish a new, higher stability—the teacher must eventually **work with suffering**. This work requires the practitioner's effort and the intentional introduction of challenge.

- **Enduring Necessary Difficulty:** The Practice recognizes that some "doors you have to **knock on and scratch until blood flows** (לשרוט אותם עד זוב דם) and even then they might not open, but you still have to do it". This highlights that effort and enduring necessary suffering are required, even when success is not guaranteed.

Discuss what these sources say about Suffering as Essential Tool, in the larger context of Role of Suffering (סבל) and Tension (מתח).

The sources are explicit in defining **Suffering (, Sevel)** not merely as a consequence of the path, but as an **Essential Tool** within the larger context of **The Practice (Ha-Tirgul)**. In this framework, suffering and its related manifestations (like Tension) are transformed into the primary fuel for self-evolution, guided by the individual's conscious choice.

1. Defining Suffering and Tension as Energy Sources

The sources establish suffering as the overarching concept that encompasses various forms of physical and psychological stress:

- **The General Concept of Suffering:** Suffering (סבל, Sevel) is described as the more general word that includes stress (סטריס), muscular tension (מתח שרירי), rumination (מחשבות), and physical pains (כאבים).

- **Primary Energy Source:** In conscious practice, suffering is used as the **primary energy source**. This is distinct from positive energy sources like food, positivity, or inspiration.

- **The Machine for Transformation:** The ultimate result of the Practice is that the practitioner, in their essence, becomes a "**machine for transforming suffering**" (מכונה להתמרת סבל). The process involves "eating" this suffering and using it to give birth to a transformed self.

2. Suffering as Necessary for Development and Growth

The sources clarify that suffering is intrinsically linked to development, making it an unavoidable tool for evolution:

- **Exiting Homeostasis:** Development (התפתחות) is defined as, by its very nature, an **exit from the current state of homeostasis** (יציאה מהומיאוסטזיס). This exit is necessary to acquire a new, different homeostasis. When the individual crosses the boundaries of their current system, they inevitably encounter suffering (סבל).

- **The Impossibility of a Safe Path:** There is **no safe way and no positive way** (אין דרך בטוחה ואין) (דרך חיובית) to achieve development; suffering must be included in the process.

- **Trauma as a Growth Mechanism:** Any physical training intended for growth is, by definition, an activity that **produces trauma** (מייצר טראומה). Similarly, profound experiences, books, or conversations that lead to deep shifts and growth are considered "traumatic" in the sense that they displace the individual's current balance point.

3. Suffering as a Conscious Tool (Suffering Mapped by Choice)

The Practice Mindset is what elevates suffering from a mere affliction to an essential tool:

- **Conscious and Chosen Suffering:** The energy source utilized is **"conscious suffering"** (סבל מודע). It is suffering that the practitioner **chooses and uses** (בו ובחר בו) (שאתה משתמש בו ובחר בו).

- **Not Sadism or Masochism:** Ido stresses that the approach is **not sadistic or masochistic** (לא) (גישא סדום מזוכיסטית). The practitioner is not arbitrarily seeking suffering; rather, they are seeking the Practice and internal development, which naturally requires encountering suffering.

- **The Intentionally Difficult Task:** The Practice intentionally focuses on tasks that are **always possible yet often impossible** for the current self. The difficulty (קושי) of these tasks lies in the **suffering** (סבל) they entail, forcing the practitioner to transform into "something else".

4. Differentiating Development from "First Aid"

The teacher's role requires differentiating between utilizing suffering for growth and merely attempting to alleviate tension for stabilization:

- **Stabilization vs. Development:** Temporary practices aimed at relieving severe tension or post-trauma symptoms (providing **"first aid"** or "emptying" for trauma) are acknowledged as necessary steps for survival or immediate stability. However, these are **not developmental**.

- **The Requirement for Growth:** If the goal is truly to **develop** the system beyond its current, problematic homeostatic state (such as treating post-trauma), the teacher **must work with suffering** (תצטרך שוב לעבוד עם סבל). Most therapeutic work, in this view, only engages in "first aid".

By consciously choosing the Practice and accepting the suffering and difficulty it entails, the practitioner utilizes these painful states as the essential tool for establishing a new, more integrated, and stable Internal State.

Discuss what these sources say about Tension and Stress, in the larger context of Role of Suffering (סבל) and Tension (מתח).

The sources integrate **Tension (, Metach) and Stress ()** directly into the larger framework of ****The Role of Suffering (, Sevel)**, defining them not as phenomena to be merely avoided, but as essential input that must be consciously processed and transformed by the practitioner as part of **The Practice (Ha-Tirgul)**.

Tension and Stress as Manifestations of Suffering ()

In the context of The Practice, Tension and Stress are categorized under the broader, more general concept of Suffering (סבל):

- **Tension as a Specific Manifestation:** The general term for the negative states encountered in the system is סבל (Suffering). סטרס (Stress) and **muscular tension ()** are merely some of the effects or manifestations of the סבל that enters the system. Other manifestations of סבל include rumination (מחשבות) and physical pains (כאבים).
- **The Primary Energy Source:** This collective internal state of סבל is considered the **primary energy source** used by the practitioner. The practitioner's goal is to become a **"machine for transforming suffering"** (מכונה להתמרת סבל).

The Role of Tension () in the System

Tension is viewed as a constant input from reality that the practitioner must learn to process effectively to evolve.

- **Tension Enters the System:** מתח constantly **"enters all the time into our system"**. This tension can be muscular (מתח שרירי) or reflective of the tension of reality itself.
- **Transformation Defines the Self:** The way the individual chooses to **"experience, receive, and transform this tension"** (להתחווות... לקבל... להתמיר את המתח הזה) is what repeatedly defines and changes them. The ability to skillfully channel this tension (along with possessing the correct tools) dictates whether positive outcomes can emerge from confronting reality.
- **Sensing Tension (Intraspection):** Awareness of tension is critical in applying the Practice Mindset. For example, in fighting, a practitioner who successfully evades a punch realizes they didn't just see it; they **"felt something else,"** like the opponent's **"tension or intention"** (מתח או כוונה). This reliance on sensing subtle shifts in tension is an advanced form of intraspection.

Managing and Utilizing Stress for Development

The sources distinguish between relieving immediate stress/tension and using it for long-term development:

- **Development Requires Exiting Homeostasis:** Development (התפתחות) fundamentally requires the system to exit its current state of **homeostasis**. This necessary exit immediately involves encountering סבל. There is no "safe" or "positive-only" path; stress and suffering must be included.

- **First Aid vs. Development:** When dealing with individuals experiencing acute trauma or post-trauma, temporary practices might be necessary to **"vent or empty the tension"** (לפרוק את), such as providing "first aid". However, these are not developmental practices; they are stabilization techniques. To genuinely **develop** the system, the practitioner must eventually work *with* סבל and מתח again.

- **Protecting Internal Integrity:** The Practice Mindset involves constantly **"creating the conditions"** necessary for the subtle internal voice to be heard. This involves paying the price by actively **reducing unnecessary negative stress and tension** inputs. For instance, **five minutes of uncontrolled anger** (כעס שיוצא משליטה) can introduce so much destructive tension that it **"can burn weeks of work"**. Similarly, uncontrolled worries (דאגות) and improper physical inputs (like injury from a bad training partner) must be minimized because they create disruptive tension.

- **Balancing Tension and Relaxation:** The Practice, at its core, involves finding the **"connection between tension and relaxation"** (בין מתח להרפיה) as part of the integration of internal and external movement.

Discuss what these sources say about Deconstruction (פירוק) and Emptying, in the larger context of Core Philosophy & Approach.

The sources identify **Deconstruction (, Piruk)** and **Emptying (, Rikon)** as fundamental and essential elements of the core philosophy and approach of **The Practice (Ha-Tirgul)**, articulated by Ido Portal. This process is a constant, difficult, but ultimately liberating path toward transformation and the release of internal power.

1. Deconstruction and Emptying as the Core Methodology

The central focus of Ha-Tirgul is the removal of existing structures, rather than the accumulation of new ones:

- **Focus on Removal:** The Practice primarily involves engaging in **"deconstruction and emptying"** (פירוק ובריכון) **much more than construction and addition** (בנייה ובהוספה).

- **Derrida's Concept:** This concept aligns with philosophical ideas, such as those of Derrida, focusing on **releasing the power () residing within the structure**.

- **The Continuous Process:** Deconstruction is not a one-time event; the entire process of Ha-Tirgul involves constantly **"breaking down illusions"** (פירוק של אשליות) and existing conceptual frameworks.

2. Targets of Deconstruction: Physical, Conceptual, and Personal Structures

Deconstruction is applied across all domains of the practitioner's existence:

- **Conceptual Structures (Illusions):** The sources note that illusions (השליות) are a type of structure (מבנה מסוים) that must be dismantled. Examples include strongly held, yet potentially false, ideas such as **"I am lonely" or "I am not lonely"** ("I have a family, I have this..."). The practitioner must learn to observe these ideas through the lens of the Practice until they are broken down.

- **Physical Structures (The Body):** Deconstruction is applied physically through deep, sensory analysis. This involves **"abstraction and analysis and very deep sensitivity of the body"** (אבסטרקציה ופירוק ואנליטיקה תחושתיות מאוד עמוקה של הגוף), alongside **"separation and breakages and verbalizations"** (הפרדה ופירוקים ומילולים). The sources use the specific term **"we literally mill the body"** (ממש ממוללים את הגוף).

- **The Personal Structure:** The most crucial target for deconstruction is the practitioner's existing personal identity structure (e.g., the structure named "Ilan" or "Ido"). This structure, which may have been built since birth and achieved external success, is often rooted in **deep self-lies and weaknesses**. This structure must be broken down because the **"power within it cannot be released"**.

3. The Consequences and Benefits of Deconstruction

Deconstruction, while initially stressful and difficult, leads directly to the core transformative goals of Ha-Tirgul:

- **Initial Stress and Withdrawal:** When illusions are taken away, the practitioner initially experiences **stress and pressure**. The realization that one's words and actions are often a **"great forgery"** controlled by deep self-lies forces the individual to become **"very quiet and distant"** (מאוד שקט) (ומרוחק) from everything, which is acknowledged as a very difficult period.

- **Release of Power and Vitality:** Once deconstruction is successful, it releases **"immense power, great vitality, and many good things"** (כוח אדיר וחיו גדולה והמון דברים טובים).

- **Becoming "Something Else":** The result of deconstruction is a fundamental transformation, leading the individual to become **"something else"** (משהו אחר), rather than simply a "better person". This new internal state is characterized by **stability and a different quality**.

- **Transforming Suffering:** The entire process of self-evolution requires exiting one's current state of homeostasis, which involves encountering **suffering ()**. The practitioner must become a **"machine for transforming suffering"** (מכונה להתמרת סבל), using the stress and tension encountered during the deconstruction process as the primary energy source.

In summary, Deconstruction and Emptying are not mere techniques but the philosophical mechanism of Ha-Tirgul, serving as the essential, if painful, route to release genuine power and achieve the profound self-evolution that distinguishes Practice from conventional training.

Discuss what these sources say about Self-Evolution & Presence, in the larger context of Core Philosophy & Approach.

The sources place **Self-Evolution () and Presence ()** at the absolute heart of Ido Portal's **Core Philosophy and Approach to The Practice (Ha-Tirgul)**. These concepts define the ultimate purpose of the work, moving beyond external skill acquisition toward a fundamental transformation of the self and a conscious, involved existence.

1. Self-Evolution () as the Core Purpose

The Practice is fundamentally defined as the path toward guided and profound self-change, connecting the individual to universal processes.

- **Guiding Personal Evolution:** The Practice is viewed as the **way of self-evolution** (דרך של) (אבולוציה עצמית) and the **guidance of one's self-evolution** (הכוונת האבולוציה העצמית שלי). This is distinct from the biological evolution that occurs automatically as part of the gene pool or the biosphere; the individual has the unique option to actively engage in conscious development.
- **A Continuous Path:** The Practice is not about reaching a final state, but aligning oneself with the continuous process of development. The entire universe is understood to be engaged in a constant state of **Practice ()**.
- **Transforming into "Something Else":** The deepest change resulting from the Practice is not becoming a *better person*, but becoming **"something else"** (משהו אחר). This transformation manifests as a fundamental change in one's reactions and the establishment of a new quality of being.

2. Presence () and Genuineness

Presence (נוכחות) is the immediate goal of the Practice Mindset, achieved by overcoming the pervasive state of automation and self-deception.

- **The Problem of Absence:** The sources repeatedly stress that most people, including the practitioner before beginning Ha-Tirgul, are **not genuinely involved or present** (לא נוכחים כמו) (שאנחנו חושבים שאנחנו נוכחים) in their actions, despite feeling otherwise.
- **The Illusion of Automation:** Highly skilled people often operate on **absolute automation** (כמעט כמו אקו), executing actions mechanically while only receiving an **"echo"** (זיוף אחד גדול) (אוטומציה מוחלטת) of the movement after it is finished.
- **Confronting the "Great Forgery":** True presence requires radical honesty, beginning with the realization that one's actions and words are often a **"great forgery"** (זיוף אחד גדול) (שקר עצמי) controlled by deep self-lies. When the individual is not present, their actions are **"not entirely fake... [but] not present and honest"** (לא לגמרי באמת היא לא נוכחת וכנה).

- **Achieving Presence through Feeling Movement:** To cultivate presence, the practitioner must shift their focus from *wanting to move* to "**feeling movement**" (להרגיש תנועה). This requires pausing the external "doing" and engaging in **somatic practices and specific meditations** to sense the body.

3. The Necessary Catalyst: Instability and Inquiry

The path to self-evolution and genuine presence is ignited by recognizing one's current unstable state and committing to sustained inquiry.

- **The Starting Point is Instability:** Unlike conventional training which proceeds from a stable place toward a goal, Ha-Tirgul begins with the **recognition of fundamental instability** (הכרה בחוסר היציבות). The Practice is the path to reach a **stable, steadfast, and present place** within oneself.

- **Sustaining Inquiry:** Self-evolution is driven by maintaining an active internal dialogue. The Core Philosophy dictates residing "**in the question**" (בתוך השאלה) rather than seeking the answer. This sustained inquiry is necessary to **deconstruct illusions** (פירוק של השליות) and break down existing structures.

- **The Internal Compass:** The ultimate guide to maintaining presence and self-evolution is the **delicate, shy, and subtle internal voice** (קול פנימי עדין, ביישני ודקיק). This voice is **always clean, right, and moves the body without error**. The entire process of **Creating Conditions** (minimizing distraction, controlling anger, avoiding overconsumption) is focused on ensuring this subtle, honest voice can be heard and guide the choices necessary for evolution.

4. Integration and the Physical Body

Self-evolution uses the body and physicality as a trustworthy gateway to transformation, reinforcing the move toward an integrated internal state.

- **The Body as the Gateway to Change:** The sources emphasize using the physical body and behavioral change as the primary pathway because language and intellect are seen as having "**gotten out of control**" and being "**biased and misleading**". Physical practice provides "**wet tests**" (מבדקים רטובים) and reliable feedback.

- **Full Integration:** Successful self-evolution achieves a state where the body is "**fully integrated into my system**" (משולב לתוך המערכת שלי והוא חלק מלא אינטגרטיבי). This counters the mistaken belief that "I have a body" or that "The body betrayed me". This integration is what constitutes the "**different quality**" and stability.

- **Evolving Identity:** The process results in a shift in identity from "who I am is what I do" to the highest definition of self: "**what I truly choose to do is who I am**" (מה אתה בוחר באמת). This emphasizes that true evolution is driven by conscious choice (רצון) rather than mechanical compulsion.

Discuss what these sources say about Working Through the Body/Physicality, in the larger context of Core Philosophy & Approach.

The sources highlight **Working Through the Body/Physicality** as a fundamental and non-negotiable component of **The Practice** (תרגול, *HaThe sources highlight **Working Through the Body/Physicality** as a fundamental and non-negotiable component of **The Practice** (, **Ha-Tirgul**), serving as a primary pathway to internal transformation and a crucial checkpoint for verifying the practitioner's honesty and development. In the larger context of the Core Philosophy, physicality grounds abstract concepts and ensures that changes are genuine and integrated.

1. Physicality as the Gateway to Internal Transformation

Working through the body is the mechanism by which the individual connects external action with internal movement and achieves deep self-evolution:

- **Pathway to Internal Change:** The core aim of Ha-Tirgul is the ability to discover, through **physical practice** (תרגול הפיזי), a **pathway to internal transformation** (נתיב להתמרה הפנימית).
- **Connecting External and Internal:** The work centers on the search for a connection between **movement that is outside** (תנועה שבהוץ) and **movement that is inside** (תנועה שבפנים).
- **The Medium for Evolution:** Physicality serves as a medium for **self-evolution** (אבולוציה עצמית). The individual uses the physical body to direct their own evolution at the level of the self.

2. The Body as a Test of Honesty and Integrity

Physical and behavioral changes are considered the only reliable indicators of genuine progress, contrasting sharply with disconnected intellect:

- **Mistrust of Disconnected Concepts:** Ido Portal explicitly states that he **does not trust anything that is detached from physicality** and the body. Such things (language, intellect) are viewed as often misleading, "biased," and "out of control".
- **Verification Through Physical and Behavioral Change:** The only things the practitioner should rely on are **physical change** and **behavioral change** (שינוי התנהגות ושינוי הפיזי). The statement "who I am is how I move" is a guiding principle, superseding verbal declarations ("who I am is not who I say I want to be").
- **"Wet Testing" (Mevdakim Retuvim):** The continued reliance on the physical is emphasized by the ongoing need to use the body for **"wet testing"** (מבדקים רטובים) and behavioral testing.

3. Physical Practice as Deconstruction and Intraspection

Working through the body facilitates the core philosophical process of deconstruction and the necessary development of internal awareness:

- **Deconstruction of the Physical Structure:** The approach involves **deconstruction, abstraction, and analysis** (פירוק אבסטרקציה ואנליטיקה) applied through **very deep sensory awareness of the body** (תחושתיות מאוד עמוקה של הגוף).

- **Releasing Power:** By performing this deconstruction, the physical structure is "released" or "unwound" (ממוללים), which in turn **releases immense energy**.

- **Moving Beyond Automation (Feeling Movement):** Physical work must overcome **absolute automation** (אוטומציה מוחלטת). Practitioners, even highly skilled ones, often perform movements without genuinely **feeling the movement** (לא מרגיש תנועה), receiving only an "echo" after the action.

- **Cultivating Intraspection:** To correct this, the Practice requires stopping external action and beginning to **"feel the body"** through specific **somatic practices** (תרגולים סומטיים) and meditations. This internal focus is necessary to hear the **delicate, shy internal voice** that moves the body without error.

4. Physicality in the Context of Suffering ()

The body serves as the primary site where the inevitable pain and tension of growth are encountered and processed:

- **Physical Manifestations of Suffering:** Physical discomfort, such as **muscular tension** (מתח שרירי) and **physical pains** (כאבים), are listed as manifestations of the general energy source known as **Suffering** ().

- **Processing Tension:** The body is constantly receiving מתח (tension) from reality, and the way the individual **"experiences, receives, and transforms this tension"** is what defines them.

- **Growth Requires Trauma:** Any physical training intended for growth **"produces trauma"** (מייצר טראומה). This reality means working through pain and difficulty is an inescapable part of the physical process.

5. Physicality in Knowledge Transfer and Initiation

The transfer of knowledge is intrinsically tied to physical presence, emphasizing the difference between true learning and digital consumption:

- **Initiation (Initiation):** True knowledge transfer requires an **"Initiation"** (אינישן). This is a powerful, qualitative transfer that occurs when **"body meets body"** (חוויה של גוף עם גוף) and "consciousness meets consciousness" (מודעות עם מודעות). This underscores that the physical presence of the teacher and the communal setting are vital for profound learning, which cannot be achieved through tutorials or intellectual understanding alone.

Discuss what these sources say about Focus on Transformation, in the larger context of Core Philosophy & Approach.

The sources establish that the **Focus on Transformation** (, *Hatamara Pnimimit*) is the central, defining purpose of **The Practice** (, *Ha-Tirgul*), setting it apart from mere physical training or skill acquisition. This approach forms the absolute core of the philosophy.

1. Transformation as the Central Goal of The Practice

The fundamental difference between general exercise (אימון, *Imun*) and The Practice (תרגול, *Ha-Tirgul*) lies in their ultimate goal:

- **Internal Transformation:** The goal of Ha-Tirgul is the **capacity to discover in the physical practice a pathway to internal transformation** (נתיב להתמרה הפנימית).
- **A Shift in State:** The Practice aims to achieve a **deep, essential movement of self-change** (השינוי העצמי העמוק). The result is not simply becoming a "better person," but becoming "**something else**" (משהו אחר).
- **Changing Reactions:** The physical and philosophical deconstruction leads to an Internal State where the practitioner's **reactions change** (התגובות שלך משתנות), demonstrating a profound, structural evolution.

2. The Mechanism of Transformation: Deconstruction and Release

Transformation is achieved through a deliberate process of dismantling the existing, flawed self, rather than accumulating new skills:

- **Deconstruction and Emptying:** The core methodology is **deconstruction and emptying** (פירוק ובריקון). This process involves actively **breaking down illusions** (פירוק של אשליות) and conceptual frameworks built on self-lies and weaknesses.
- **Releasing Power:** When these personal structures are broken down, the process **releases an immense power and vitality** (כוח אדיר וחיו גדולה).
- **Forcing the Shift:** Transformation is often forced by intentionally confronting challenges. The Practice involves tasks that are **always possible yet often impossible** for the current self. Because the practitioner **cannot perform the exercise from their current state** (אתה לא יכול לעשות אותו), the challenge literally **"forces you to become another person"** (הוא מכריח אותך) (מהמקום הנוכחי, להפוך להיות אדם אחר).

3. Transformation Through Conscious Choice and Suffering

The focus on transformation necessitates specific mental engagement, particularly regarding motivation and pain:

- **The Necessity of Choice ():** Transformation requires the practitioner to move beyond mechanical action (the "grind"). The highest level of self-definition is based on **"what you truly choose to do"** (מה אתה בוחר באמת), meaning the individual consciously chooses the practice and the suffering it entails.
- **Transformation of Suffering ():** Suffering (including stress, tension, and rumination) is defined as the **primary energy source** for transformation. The practitioner must become a **"machine for transforming suffering"** (מכונה להתמרת סבל). This process is essential because development

(התפתחות) requires the system to **exit its current state of homeostasis**, which inevitably involves encountering suffering.

- **The Price of Potency:** For the transformation to be meaningful, the practitioner must "**pay the price**" (through effort and appreciation) for the knowledge. When knowledge is acquired too easily, it loses its potency, rendering true transformation less likely.

4. Transformation vs. External Achievement

The focus on transformation dictates a profound rejection of conventional, external achievement:

- **Internal over External:** The work is internal and not directed toward **aesthetics or external achievement** (לא מכוון החוצה לאסתטיקה להישג).

- **Avoiding Gratification:** Many practices are deliberately chosen because they **yield no external "gifts" or gratification** and produce "nothing to show others". This lack of external payoff helps the practitioner avoid "biased" behavior and remain focused on internal causes.

- **The Broken Vessel:** Systems that prioritize external achievement (like modern fighting) may produce successful champions, but they often leave the individual with a "**broken vessel**" (כלי שבור) because the external tool cannot carry them across the river of internal transformation.

Discuss what these sources say about The Practice (התרגול), in the larger context of Defining Practice (תרגול) vs. Training (אימון).

The sources define **The Practice (, Ha-Tirgul)** as a profound, comprehensive, and non-conventional path of internal work, fundamentally distinct from conventional **Training (, Imun)** or simple exercises (תרגולים). The distinction is primarily drawn based on the practitioner's intention, starting point, and ultimate goal.

Defining The Practice (Ha-Tirgul - Capital P)

The Practice is referred to specifically as "The Practice with a capital P" (*Practice with a capital P*) to emphasize its philosophical and spiritual depth, separating it from everyday exercises.

- **Recognition of Instability:** Ha-Tirgul begins with the fundamental realization and **acknowledgment of instability ()**. It arises from recognizing the lack of a stable, firm place (חוסר המקום) from which the individual can consciously decide or choose.

- **Ultimate Goal: Presence and Stability:** The goal of Ha-Tirgul is the *way to reach a stable, firm, and present state* (מקום עם עצמך שהוא יציב שהוא איתן מקום נוכח) with oneself. It is a search for connection **between inner and outer movement** (תנועה שבחוץ לבין תנועה שבפנים).

- **Self-Evolution:** Ha-Tirgul is defined as the **way of self-evolution ()** and the guidance of one's own conscious evolution. This is a unique option available to humans, who can choose to observe and develop themselves, thereby joining the overall cosmic process: "**all the universe is engaged in, which is Practice**" (שכל היקום עוסק בו שהוא תרגול).

- **Historical Context:** Historically, this concept aligns with the ancient Greek notion of *Praxis* (פרקסיס), a pursuit that was reserved only for **free people**.

Defining Practice () vs. Training ()

The difference between Ha-Tirgul and conventional Training is rooted in motivation and orientation:

Feature	Training (אימון/תרגולים)	The Practice (התרגול)
Starting Point	Stability ("I know what I want and I am in a stable place...").	Instability (Acknowledgment of one's own lack of stability).
Motivation	Based on need or desire for an external result ("I need something," "I want something").	Based on an internal choice (בחירה) and genuine wanting .
Methodology	Exercises (תרגולים) are the direct path to acquiring that desired thing (e.g., being a fighter, being a violinist).	Exercises (תרגולים), drills, and systems are merely tools used by Ha-Tirgul to achieve internal stability and presence.
Goal Focus	External achievement, aesthetics, skill acquisition.	Internal transformation (התמרה הפנימית), deconstruction, and cultivating deep awareness (מודעות ונחות עמוקה).

Core Approach of Ha-Tirgul

The sources emphasize that the methodology of Ha-Tirgul relies on difficult internal processes that reject external rewards:

1. **Deconstruction and Emptying ():** The approach involves **deconstruction and emptying** much more than construction. This means actively breaking down illusory conceptual structures (e.g., "I am lonely," "I am not lonely") and the practitioner's personal identity structure, which is often built on **deep self-lies** and weaknesses. The goal is to release the **immense power** residing within the existing structure by dismantling it.
2. **Transformation of Suffering ():** The Practice requires confronting and using **Suffering ()** (which includes stress, tension, and rumination) as the **primary energy source** for conscious practice. The practitioner becomes a **"machine for transforming suffering"** (מכונה להתמרת סבל).

3. **Physicality as the Gateway:** Although the goal is internal, the Practice maintains a strong connection to **physicality and the body**. The sources state that physical and behavioral changes are the only trustworthy indicators of genuine transformation, particularly in an era where **language and intellect are "out of control" and biased**.

4. **Rejection of Gratification:** Ha-Tirgul avoids achievement; many exercises **"do not give more gratification"** (לא נותנים יותר גרטיפיקציה) and yield **"nothing to show"** outwardly. This lack of external aesthetic focus helps eliminate the "bias" (משוחדות) of seeking validation and keeps the focus purely on internal causes.

5. **Focus on the Question:** The required mindset of Ha-Tirgul is to be **"inside the question"** (בתוך השאלה) rather than seeking the answer (בתוך התשובה). Sometimes, the task is even to **"ridicule the question"** itself.

Discuss what these sources say about Training/Exercises (תרגולים), in the larger context of Defining Practice (תרגול) vs. Training (אימון).

The sources draw a critical distinction between **Training (, *Imun*)** and **The Practice (, *Ha-Tirgul*)**, positioning conventional **Training/Exercises (, *Tirgulim*)** as tools that may be *used* by The Practice, but which are fundamentally different in their purpose, starting point, and ultimate goal.

1. Defining Training () vs. The Practice ()

Training (אימון) and exercises (תרגולים) are characterized by external goals, stability, and acquisition, whereas The Practice (תרגול) is defined by internal transformation and the acknowledgment of instability.

Feature	Training/Exercises (תרגולים)	The Practice (תרגול)
Starting Point	A place of stability (מקום יציב).	Recognition of instability (הכרה בחוסר היציבות) and uncertainty.
Purpose	To acquire (לרכוש) a desired outcome (e.g., be a musician, a fighter).	To achieve an integrated, stable, and present place within oneself.
Mindset	Mechanical execution, doing what "needs to be done" (עושים מה שצריך לעשות); this is considered "grind" (גרינד) if not chosen.	Conscious choice (בחירה) and desire to engage.

Goal Focus	Directed outward toward aesthetics and external achievement (הישג).	Directed inward toward deconstruction and emptying (פירוק ובריקון).
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2. The Relationship Between The Practice and Exercises

The sources clarify that while the ultimate goal is Ha-Tirgul, conventional exercises are often necessary components used within the larger framework:

- **Exercises as Subsets of Practice:** The Practice (התרגול) **"uses exercises"** (משתמש בתרגולים). This includes "all sorts of exercises, all sorts of systems, all sorts of drills, all sorts of scenarios, and so on".
- **The Intent Defines the Action:** The same physical act (like a handstand, or *Gluglon* (גלגלון, a cartwheel/roll)) can be either *Imun* (training) or *Ha-Tirgul* (The Practice), depending entirely on the **intention and context**. Most people recognize the concept of Practice only from the perspective of external goals (e.g., "I want to be a fighter, and this is my practice").
- **Body and Physicality as the Medium:** Exercises are predominantly expressed in the **physical dimension**. Even Ido Portal's famous movements, like handstands, are the physical manifestation most people recognize him for. He continues to work through physicality because it is necessary to check conceptual changes against **"wet testing"** (מבדקים רטובים) and **physical change** (שינוי פיזי).

3. The Required Quality of Exercises and Effort

For any exercise to serve The Practice, it must fulfill criteria related to challenge, price, and internal presence:

- **Intentionally Difficult Tasks:** Effective exercises are those that are **"always possible yet often impossible"** (תמיד אפשריים אך לרוב בלתי אפשריים) for the current self. The difficulty (קושי) of these tasks lies in the **suffering () they entail**. Examples include standing in a specific position for 20 minutes or maintaining continuous observation while transferring weight for an hour.
- **Forcing Transformation:** Because the practitioner **cannot perform the exercise from their current place** (אתה לא יכול לעשות אותו מהמקום הנוכחי), the difficulty **"forces you to become another person"** (הוא מכריח אותך להפוך להיות אדם אחר).
- **The Price of the Exercise:** The teacher must **not offer an easy exercise** because the student **"cannot use it" or "appreciate it"**. High effort (מאמץ) and difficulty are part of the necessary price (מחיר).

- **Focus on Feeling and Presence:** True Practice requires moving beyond "**absolute automation**" (להרגיש תנועה). The practitioner must learn to genuinely "**feel movement**" (אוטומציה מוחלטת) through exercises, rather than merely performing them.

- **Structural Prescription by the Teacher:** The teacher may impose highly structured, restrictive exercises (תרגילים סופר מעוצבים) on a student who is too comfortable with improvisation (like a seasoned fighter) to break their habitual movement patterns.

In summary, Training/Exercises (תרגולים) are technical actions aimed at acquiring skills, but their ultimate purpose within this philosophy is to serve as the **physical and psychological pressure points** used by The Practice (התרגול) to force internal deconstruction, conscious choice, and profound self-evolution.