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**BeLaila de Kala** [On the Night of the Bride]

On the Night of the Bride

125) Rabbi Shimon was sitting and studying the Torah on the night when the bride, Malchut, unites with her husband. On that night, after which—on the day of Shavuot—the bride is to be with her husband under the Huppah [wedding canopy], all the friends, who are the members of the bridal chamber, must be with her on that night and rejoice with her in the corrections that she is corrected, meaning to engage in Torah, from Torah to Prophets, from Prophets to Hagiographa, the interpretations of the texts, and the secrets of the wisdom, for these are her corrections and adornments.

The Bride and her maidens come and stand on their heads, and she is corrected in them and rejoices in them all through that night. On the next day, the day of Shavuot, she comes to the Huppah only with them. And these friends, who engage in the Torah all night long, are called “members of the Huppah.” And when she comes to the Huppah, the Creator asks about them, blesses them, and crowns them with the crowns of the bride. Happy are they.

Explanation: There are two meanings to it, which coincide.

1) The days of the exile are called “night,” since this is the time of the concealment of His face from the children of Israel. At that time, all the powers of separation of the servants of the Creator dominate, and yet, precisely at that time the bride bonds with her husband—through Torah and Mitzvot of the righteous, who at that time are regarded as those who hold the Torah. All the sublime degrees called, “secrets of the Torah,” are revealed by them, since this is why they are called “those who make them,” for they seemingly make the Torah. It follows that the days of the exile are called “night,” in which the bride bonds with her husband, and all the friends, who are the members of the bridal chamber, are those who hold the Torah.

After the end of correction and the complete redemption, it is written, “For there shall be one day, which is known to the Lord, neither day
nor night, when in the evening time there will be light.” This is why it is written that on the next day, the bride is to be with her husband under the Huppah, for then BON will return to being SAG, MA will be AB, and AB is regarded as the next day and a new Huppah.

At that time, the righteous are called “members of the Huppah,” who engage in Torah, in whom there is no action, for then it is said, “And the earth shall be full of the knowledge of the Lord.” And since those righteous—through their good deeds—raise BON to being SAG by their extension of the fear from the past, they are regarded as making this new Huppah, and this is why they are called “members of the Huppah.”

2) The night of Shavuot is called “the night in which the bride bonds with her husband.” This is so because on the next day, she is destined to be with her husband under the Huppah, on the day of Shavuot, the day of the reception of the Torah. However, it is the same matter as the first explanation because on the day of the reception of the Torah it was already the end of correction, in the form of “He will swallow up death forever, and the Lord God will wipe away tears from all faces.” It is as it is written in the verse, “Harut [carved] on the tablets”; do not pronounce it Harut, but Herut [freedom], since freedom from the angel of death has come.

However, because of the sin of the calf, they corrupted the correction once again. Thus, the day of the reception of the Torah is the same matter as the end of correction. It follows that on the night prior to the reception of the Torah, all the Zivugim of the days of concealment in her ended, and this is why that night is regarded as the night in which the bride bonds with her husband, after which she is destined to be with her husband under the Huppah. This is the holiday of Shavuot, in which there is the end of correction in freedom from the angel of death, which is the time when the righteous—through their good deeds—make a new Huppah for the bride. It is easier for me to continue the explanation in the first form of explanation, and one who scrutinizes will be able to copy the words to the day of Shavuot, since they are the same issue.

All those friends, who hold the Torah, are called “members of the bridal chamber.” They need to adhere to the Holy Divinity, who is called “bride,” through the whole of the night of the exile. This is so
because then, during the days of the exile, she is corrected through those who hold the Torah with all those good deeds and Torah and Mitzvot that they do, until she is purified from good and evil. And she is available for those who engage in Torah, in whom there is nothing in the form of Assiya, but she is entirely good without evil.

Hence, those who hold the Torah—the members of the bridal chamber—must rejoice with her over this great correction that was done in the bride through them, and rejoice with her in the corrections that she is corrected, to engage in Torah, meaning in the corrections that come before us: from Torah to Prophets, from Prophets to Hagiographa, the interpretations of the texts, and the secrets of the wisdom, which must be done with gladness.

It follows that all the degrees and disclosure of the secrets of Torah, which are the construction of Divinity for the end of her correction, are done only by those who hold the Torah during the exile. Therefore, all those degrees and levels that come out during the exile are called “the corrections of the bride and her decorations.” These are the ones that it details from Torah to Prophets, from Prophets to Hagiographa, the interpretations of the texts, and in the secrets of the wisdom. HGT is Torah; NH is Prophets; Malchut is Hagiographa; Mochin de VAK that are extended to her are the interpretations of the texts, and Mochin de GAR that are extended to her are the secrets of the wisdom. This is so because all those corrections must be extended to the bride on that night, in which the bride is completed for the end of correction, which is the day of the Huppah.

It was said, “The Bride and her maidens come and stand on their heads, and she is corrected in them and rejoices in them all through that night.” The angels that clothe the Kelim de Achoraim de Malchut of the first state are called “maidens that serve Divinity.” Divinity stands on their heads—of those who hold the Torah—as it is written, “And on my head is the Divinity of God.”

Along with her are the maidens that serve her, and she rejoices with them when she is corrected by them. This is why it was said, “[She] rejoices in them all through that night,” meaning that the entire period of corrections is called “night.” “On the next day, the day of Shavuot, she comes to the Huppah only with them,” meaning that on the day of the end of correction, the day of the Huppah, she will be able to enter
the Huppah only with those who support the Torah, who built and established her as much as was needed—from Torah to Prophets, from Prophets to Hagiographa, in the interpretations of the texts, and in the secrets of the wisdom. And this is why they are called “members of the Huppah.”

It is known that the end of correction will not bring anything new with it. Instead, through the upper light of Atik Yomin, all the MAN and MAD, all the Zivugim and the degrees that came out one at a time during the 6,000 years will gather into one Zivug and one great and precious level, and by that everything will be corrected. At that time, the bride will go into the Huppah.

And the Creator asks about them, about anyone who ever raised MAN for a high Zivug, since he is seemingly sitting and waiting for all of them to assemble. Thus, He asks and waits for every one. And once they gather, the Zivug of Rav Pe’alim uMekabtze’el is done, and He blesses them and crowns them, meaning they are all blessed and crowned at once. And then, at the end of correction, they are called “the crowns of the bride.”

126) Rabbi Shimon and all the friends were singing in the song of the Torah. Each of them was making innovations in the Torah, and Rabbi Shimon was happy, and so were the rest of the friends. Rabbi Shimon told them, “My sons, happy are you, since tomorrow the bride will come to the Huppah only with you, since all those who are making the corrections of the bride on that night and rejoice in her will all be registered and written in the book of remembrance, and the Creator will bless them with seventy blessings and crowns from the upper world.”

Explanation: It is written, “It is vain to serve God, and what profit is it that we have kept His charge? Not only are the doers of wickedness built up but they also test God and escape. Then those who feared the Lord spoke to one another, the Lord listened and heard, and a book of remembrance was written before Him for those who fear the Lord and who esteem His name. ‘They will be Mine,’ says the Lord of hosts, ‘on the day that I do remedy.” We should understand these words. When they said to each other and spoke such contemptible words among themselves, “It is vain to serve God, and what profit is it that we have
kept His charge,” the prophet says about them, “Then those who feared the Lord spoke to one another.”

In the end, when the great Zivug of Atik Yomin, Rav Pe‘alim uMekabtze‘el, appears, a great light will appear in all the worlds. By that, every flesh shall completely repent out of love, and it is known that one who is rewarded with repentance from love, his sins become as merits. This is what the prophet says about those wicked who said curses and swears among them, “It is vain to serve God, and what profit is it that we have kept His charge.”

On the great day of the end of correction, when the light of repentance from love appears, even the worst sins will become merits, and those who speak will be regarded as those who fear the Creator. At the end of correction, as the prophet said, “‘They will be Mine,’ says the Lord of hosts, ‘on the day that I do remedy,’” meaning on the day of the end of correction. For this reason, there is necessarily a book of remembrance before Him, in regard to the sins and transgressions that are done in the world, for He needs them for the day when He does remedy, for then they will become merits and will join and complement the level of light of the end of correction.

This is the meaning of what is written, “And a book of remembrance was written before Him for those who fear the Lord and who esteem His name.” “‘They will be Mine,’ says the Lord of hosts, ‘on the day that I do remedy, for I need them, to complement the level.’” This is why the prophet ends, “And I will spare them as a man spares his own son who serves him, for then they will be precious to Me and dear to Me as though they were from among those who serve Me.”

“They will all be registered and written in the book of remembrance” comes to include, for even the sins that they committed will then be registered and written in the book of remembrance. And the Creator will write them as though they were merits, and as though they were serving Him in them, as the prophet wrote.

The number seventy implies to Mochin de Hochma and GAR, which are called “crowns.” A blessing is for light of Hassadim. The world was created in Bet, in Beracha [blessing], as it is written, “A world of Hesed [grace] will be built,” in VAK. It also says that at the end of correction, the light of Hassadim, too, will be in seventy crowns, like the Hochma, since MA and BON will rise to AB SAG, and this is the meaning of the
Creator blessing them in seventy blessings and crowns from the upper world of \textit{AB SAG}. Hence, at that time, the blessings, too, are regarded as the number seventy.

127) Rabbi Shimon started and said, “The heavens are telling of the glory of God.” The bride awakens to enter the \textit{Huppah}, for tomorrow; she is corrected and illuminates in her decorations with the friends, who rejoice in her all through that night, and she is happy with them.

128) On the next day, several multitudes, armies, and camps gather to her, and she and all of them, all those armies and camps, wait for each of those who corrected her in the engagement in Torah on that night. When \textit{ZA} and \textit{Malchut} join together and \textit{Malchut} sees her husband, \textit{ZA}, it is written, “The heavens are telling of the glory of God.” “The heaven” is the bridgroom, who enters the \textit{Huppah}, \textit{ZA}, who is called “heaven,” and “Are telling” means that they illuminate as the brightness of the sapphire, which illuminates and shines from the end of the world to the end of the world.

Explanation: The day of the end of correction is called “tomorrow,” as it is written, “To do them today and to receive the reward for them tomorrow.” The multitudes are the nations of the land that do not serve the Creator. The armies are the servants of the Creator, and the camps point to the upper camps, which are the angels that accompany the souls, as it is written, “For He will give His angels charge over you, to keep you in all your ways.” And she and everyone await for each one, for as the Creator asks about each one, Divinity waits for each one. This is why it was said that when \textit{ZA} and \textit{Malchut} join together, \textit{Malchut} sees her husband, since she cannot see her husband before they all gather and are dependent on each other.

The heaven is the groom who enters the \textit{Huppah} [wedding canopy]. \textit{The Zohar} explains that about the end of correction, of which it was said, “And the light of the moon shall be as the light of the sun.” It says that the heaven is the groom who enters the \textit{Huppah} because the Creator is called “heaven,” and at the time of the end of correction, He is called “a groom,” as it is written, “And as the bridgroom rejoices over the bride, your God will rejoice over you.”

Wherever it writes, “And the Lord came down,” it is a matter of \textit{Din} or of \textit{Gevura} because it indicates to a descent from His greatness and sublimity, for “Strength and gladness are in His place.” However, at the
end of correction—when all the flaws and sins are turned into merits, it
will be made clear that all the descents were but ascents—the Creator
will be called “a bridegroom,” and the holy Divinity will be called “a
bride.”

A Kalah [bride] comes from the word Kilui [end] of correction, as in
“Now on the day that Moses had finished [Hebrew: Kalot] setting up
the tabernacle,” meaning when he completed the work of the
tabernacle, erecting it. The word Hatan [bridegroom] also indicates
descent, as in, “Descended a degree and married a woman.” However,
this descent is greater than all the prior ascents, for it is toward the
bride—Divinity at the end of correction.

A Huppah is a gathering and assembling of all the Ohr Hozer [reflected
light] that came out over the MAN that the righteous raised in all those
Zivugim of the Creator and His Divinity, that appeared one at a time
during all days and times of the 6,000 years. Now they have all become
great, single light of Ohr Hozer that rises and hovers over the Creator
and His Divinity, who are now called “groom and bride.” The Ohr
Hozer hovers over them like a canopy [Huppah], and for this reason, at
that time the righteous are called “members of the Huppah,” for each
has a part in this Huppah, to the extent of the MAN that he raised to
the Masach in Malchut for raising Ohr Hozer. When it says, “the heaven,”
it is the bridegroom entering the Huppah. This refers to the time of the
end of correction, at which time the Creator is called bridegroom who
then enters his Huppah.

The word “tell” means that they illuminate as the effulgence of the
sapphire, which illuminates and shines from the end of the world to
the end of the world. “Tell” mean the great Zivug that will be in the
future, from the words, “A woman tells with her husband.” Sapphire is
the name of Divinity, from the words, “And under His feet was as a
pavement of sapphire.” The effulgence of the sapphire means the Ohr
Hozer that she raises from below upwards. “Illuminating” refers to the
Ohr Yashar [direct light]. “Shining” refers to Ohr Hozer, and it says that
through this great Zivug that is done at the end of correction, which is a
gathering from all the Zivugim, the Ohr Yashar and the Ohr Hozer in this
Zivug illuminates and shines from the end of the world to its end, as it
is written, “The heavens are telling.”
“The glory of God” is the glory of the bride, Malchut, who is called El [God]. It is written, “God is indignant every day.” On all days of the year, she is called “God,” and now on the festival of Shavuot, when she has already entered the Huppah, she is called “glory” and she is called “God.” This indicates double honor, double light, and double governance.

This is so because the name “God” is the name of the great Hesed. It is written, “God is indignant every day.” This seems to be the opposite of Hesed. The thing is that it is as it is written, “And there was evening and there was morning, one day.” The Holy Divinity is the small light for the governance of the night, and it is called “fear of heaven,” since the righteous must raise MAN by their awakening from below and correct her with the Masach that raises Ohr Hozer. Then the abundance is drawn from above downwards and not otherwise.

It is written, “God has done so as to fear Him.” It is so because there cannot be awakening from below and raising of MAN without fear. This is why it is considered that she governs the night, since through the deficiency of the light, which is the night—which includes all the Dinim and torments, which are opposite to the quality of day, Hesed—there is fear of Him. Were it not for the fear, the measure of day and morning would not appear.

It is written, “And there was evening and there was morning one day.” The night, too, enters in the morning, for were it not for the night, there would be no morning; it is impossible without it. It is written, “God is indignant every day” because the quality of Hesed, called “God” appears only through the night, considered indignation. And this is why indignation is considered Hesed, too, for Hesed cannot appear any other way. In that sense, the holy Divinity is called “God,” as well.

The words “Glory of God” refer to the glory of the bride, who is called “God.” And “God is indignant every day” because it is impossible to have a day without the anger of the night. On all days of the year, she is called “God,” for so it is on the six days of action: in each of them it is written, “And there was evening and there was morning one day” or “A second day,” etc. It follows that the night falls under the name of the day; hence, on the six days of action, as well
as during the 6,000 years, it is called “God,” which is the name of Hesed.

And now on the festival of Shavuot, when she has already entered the Huppah, she is called “glory” and she is called “God” because at the great Zivug of the end of correction, the light of the moon will be as the light of the sun, as it is written, “When in the evening time there will be light.” Thus, her degrees are doubled, since during the 6,000 years in the state of the moon she was “and there was evening and there was morning.” And now, when she herself has become as great as the sun, who is ZA, called “glory,” she has double glory, for she has now become the essence of glory because she grew like ZA. Also, glory means honor, which is why it was said, “Double honor.”

It is the same with “Double light,” since during the 6,000 years, too, she was included in the morning light, “And there was evening and there was morning one day.” But now that she has grown like the sun, she becomes the essence of the light, and it follows that she has her own light over the light, in the Hitkalelut [mingling/mixture/inclusion] that she had before.

It is the same with “Double governance” because during the 6,000 years she had governance, which was governance with only the small light, for the night governance, but now she was given the governance of the day, as well, since she has grown like the light of the sun, for the governance of the day. By that, it tells us that we must not be mistaken to say that when she has grown to be as the light of the sun, her own degrees—which she had during the 6,000 years—are cancelled. This is not so. Instead, there is only an addition here to her own degrees, in a way that she has double glory.

130) Then, at that time, when the heaven, ZA, enters the Huppah and comes and shines for her, all those friends who established her in the engagement in Torah during the night become known there by their names, as it is written, “The heavens tell the work of His hands.” “The work of His hands” are those with the token of the covenant, as it is written, “And confirm for us the work of our hands,” which is a token of the covenant, imprinted in man’s flesh.

Explanation: Friends are those who support the Torah, in which there is Assiya, which is good and evil. And even those parts whose evil is still without correction are known by their names of holiness, as it is
written, “The heavens tell the work of His hands,” since the heaven is the book of remembrance, the light of the great Zivug, which yields repentance from love, when sins become as merits for them. And even those who slandered, it will be said about them, “Then those who feared the Lord spoke to one another.”

It follows that this Assiya, which holds the Torah, in which there is good and evil, where there is good for one who is rewarded and bad for one who is not rewarded, now the whole of Assiya has risen into being holiness and has become the work of the hands of the Creator. This is because the heavens tell, “Then those who feared the Lord spoke to one another,” even about those who were not rewarded. It follows that all the friends were doing only holy work for they were establishing her for the Huppah, and they are all known by their names.

“And confirm for us the work of our hands.” It seems that the evidence is to contradict, for the writing says, “The work of our hands,” not “The work of His hands.” However, he does not bring evidence from the text, except that the token of the covenant is called “The work of our hands.” “Confirm for us” is the foundation, which establishes and founds the entire structure, and the correction of the foundation [Yesod] is the circumcision. Thus, the token of the covenant is called “The work of our hands,” since we remove the foreskin from the Yesod [foundation], and this is the work of our hands. However, this is only prior to the end of correction.

But at the end of correction, everything will appear as the work of the hands of the Creator, and He Himself will be the one removing the foreskin. It is said, “The work of His hands.” These are the ones with the token of the covenant, since then the Creator Himself will remove the foreskin, as it is written, “The heavens tell the work of His hands.” And he brings an evidence to the correction of the covenant, which is now called “The work of our hands,” from the words, “And confirm for us the work of our hands.”

131) Old Rav Hamnuna Saba said, “Do not let your mouth make your flesh sin.” One must not let one’s mouth cause the arrival of an evil thought, and cause the holy flesh—in which the holy covenant is signed—to sin. If he does so, he is pulled into Hell. The one appointed over Hell, whose name is Dumah, several tens of thousands of sabotaging angels are with him. He stands over the door to Hell, and
he has no permission to draw near to all those who kept the holy covenant in this world.

To come into a bad thought is a caution that each person should look after his mouth—which is the raising of MAN through Torah and prayer—so it is in complete purity. This is so because should the Sitra Achra have any grip on it, the Sitra Achra will receive his MAN, and will thus bring him to question the Creator, meaning alien thoughts. Then, this will cause the sinning of the holy flesh, in which the holy covenant is imprinted, for by the thoughts, he pulls the foreskin over the holy covenant and the holy Neshama [soul] falls captive in the hands of the Sitra Achra, and then the Sitra Achra pulls his soul to Hell. It is as Rabbi Elazar said, that from this thing, which he does not know for certain, that vain firmament called Tohu is made, and he falls into the hands of Lilith. Here, however, he is speaking of a flaw in the holy covenant specifically.

When it was said, “And cause the holy flesh—in which the holy covenant is signed—to sin,” it refers to the holy Neshama, which is tied and kept by the holy covenant, as it is written, “Out of my flesh shall I see God.” Literally, out of my flesh, since any time one is written in this holy inscription of that token, he sees the Creator from within him, literally from within him, and the holy Neshama clings to him by the token of the covenant. And if he is not rewarded, he did not keep this token, it is written about him, “By the breath of God they perish.”

It is said here, “This will cause the sinning of the holy flesh,” meaning that by the thoughts, the foreskin—Sitra Achra—touches the holy covenant once more. By that, the Neshama [soul] of God immediately departs from him. This is why it is said in The Zohar that the tree yelled, “Wicked! Do not touch me!” since the tree is Yesod, Ateret Yesod, the tree of knowledge of good and evil.

That appointee over Hell, his name is Dumah. Dumah comes from the word Demamah [silence], since he takes the soul of life from him and leaves him in silence, which is death. We can also interpret that it is because he is the angel that brings the thoughts to the sinner and makes the thoughts of the Creator similar to the thoughts of a woman-born man. This is so because as long as one understands that His thoughts are not our thoughts, nor His ways our ways, that a thought cannot grasp the Creator at all—neither in His thoughts nor in His
governance—he will not even conceive that it is possible to question Him.

But because of the sin, Angel Dumah lusts after him and brings a spirit of folly into him, saying that a woman-born man is similar to the Creator in mind and reason. And then he is capable of all sorts of thoughts, and he pulls him into hell. Thus, his whole power is in the name, Dumah. It is written, “Who is like You, Master of mighty deeds, and who is similar to You, a king who causes death and restores life,” meaning that in failure, in what is similar to you, there is death, and in understanding that there is nothing like Him, there is life.

It was said, “And several tens of thousands of sabotaging angels are with him. And He stands over the door to Hell.” This is so because the thoughts that he brings to a person are myriad [10,000, as well as “numerous”], and they are all on the door to Hell. That is, this is the door by which one is pulled into Hell, though it is not Hell itself.

“And he has no permission to draw near to all those who kept the holy covenant in this world.” This means that although they are not completely clean and there is still doing of good and evil among them, still, if they keep the holy covenant in a way that they never question, Angel Dumah has no permission to pull him into Hell.

132) King David was afraid when that thing happened to him. At that time, Dumah rose up before the Creator and told Him, “Lord of the world, it is written in the Torah, ‘A man who commits adultery with another man's wife ... shall surely be put to death.’ And it is written, ‘You shall not have intercourse with your neighbor's wife.’ David, who desecrated his covenant with lewdness, what is he?”

The Creator told him, “David is righteous, and the holy covenant stands firm, for it is evident to me that Bat Sheba was made for him since the day the world was created.”

Explanation: Even though he did not sin, as it is written, “Anyone who says, ‘David sinned,’ is mistaken,” he was still afraid as though he had actually sinned, due to Dumah’s slander. “It is written in the Torah, ‘A man who commits adultery with another man's wife ... shall surely be put to death.’ And it is written, ‘You shall not have intercourse with your neighbor's wife.’” The Zohar brings two verses, one for punishment and one for caution.
And the Creator replied to him that David did not have a wrongful thought because Bat Sheba had been his mate since the creation of the world, thus he never corrupted his covenant and the holy covenant stands firm. When he lusted, he lusted after his own. The reason why Uriah took her before David is that Uriah took her with mercy although she was not his, and this must be understood.

Male and female are two halves of a body. Thus, if she is half of King David’s body, how did Uriah—who had no connection to her—take her? The thing is that Bat Sheba is truly David’s Nukva since the day the world was created, for David is the male in Malchut and Bat Sheba is the female in Malchut. However, as there was an ascent of Malchut to Bina at the time of Malchut’s constitution for the emanation of the worlds—where there was an ascent of Malchut to Bina—to mitigate her with the quality of Rachamim—Bat Sheba needed that mitigation in GAR, as well. Without that mitigation, she would be utterly unfit to beget the soul of King Solomon.

Uriah the Hittite was a very high soul, for he was entirely GAR, as his name proves, Ohr Koh [Light of Yod-Hey], for there was nothing in the form of VAK in him, which is the Vav-Hey. Hence, to mitigate Bat Sheba with the quality of Rachamim, Uriah—GAR—took her, and she was mitigated by him, and afterwards she was fit for the kingship over Israel. This is why it was said that Uriah took her with mercy [Rachamim], to mitigate her with Rachamim, in the name Koh in Uriah. This is why he took her although she was not his.

133) Dumah said to him, “If it is revealed before You, it is not revealed before him.” The Creator told him, “Moreover, everything that happened was with permission, since all who go to war, none of them goes out before he gives his wife a divorce.” Dumah told Him, “Thus, he should have waited three months, but he did not wait.” The Creator replied, “What does it concern? It is only in a place where we fear that perhaps she has conceived. But it is revealed to Me that Uriah never drew close to her, for My name is signed in him as a testimony, Uriah, with the letters Ohr [light] Koh [Yod-Hey]. It is written, Uriahu, with the letters Ohr Yod-Hey-Vav. My name is sealed in him as a testimony that he never made intercourse with her.

Explanation: How does the name Yod-Hey in Uriah testify that he never touched Bat Sheba? In the allegory of Prophet Nathan, he compares
David to a rich man, Uriah to a poor man, Bat Sheba to the poor man's lamb, and the Sitra Achra to a wanderer. He says that the poor man has nothing but one little lamb, since Uriah was of GAR without VAK. It is written as Uriah and it is written as Uriahu, since this name Uriahu in Yod-Hey-Vav is Yod-Hey, VAK, and Vav, VAK.

But here it writes only Uriah, without the Vav, indicating that there was nothing of the VAK in him, but Hochma without Hassadim. This is why he is considered poor, without anything, since the light of Hassadim is implied in “everything.” It is written, “Nothing except one little ewe lamb which he bought and nourished.” This is Bat Sheba, which he bought. This indicates that she is not part of his soul, but he only bought her to sustain her and to correct her with Rachamim. This is the meaning of “Which he bought and nourished.”

It also says, “And it grew up together with him and his children.” This indicates that he imparted his Gadlut upon him, as to his sons, in a way that “She would eat of his bread and drink of his cup and lie in his bosom.” And yet, we should not be mistaken to think that he approached her, too. This is why it ends, “And was like a daughter to him,” not as a woman.

Thus, the text testifies that Uriah did not draw close to her. But The Zohar explains why he did not draw close to her, and therefore says, “It is written as Uriah and it is written as Uriahu,” in whom My name is signed, as testimony that he never had intercourse with her, meaning the name Koh without Vav, which indicates absence of Hassadim, Vav. This is the reason why he could not approach her, for there is no Zivug without light of Hassadim. It follows that the name Koh that is signed in his name testifies that he was unfit to mate with her at all.

134) He him, “Lord of the world, this is what I said. If it is revealed to You that Uriah did not lay with her, who is revealed to him? He should have waited three months. Moreover, if You say that David knew that he had never laid with her, why did David send him away and commanded him to have intercourse with his wife, as it is written, “Go down to your house, and wash your feet?”

135) He told him, “He certainly did not know, but he waited more than three months, since it was four months. On the fifteenth of Nissan, David sent a proclamation through all of Israel to go to war. They were with Yoav on the seventh of Sivan, and went and destroyed the land of
the children of Amon. They were detained there through Sivan, Tamuz, Av, and Elul, and what happened with Bat Sheba was on the twenty-fourth of Elul. And on Yom Kippur [Day of Atonement], the Creator forgave his iniquity. And some say that he passed the manifest on the seventh of Adar and that they gathered on the fifteenth of Iyar, and what happened with Bat Sheba happened on the fifteenth of Elul. And on Yom Kippur, he was told, “The Lord also has taken away your sin; you shall not die” by the hand of Dumah.

Dumah is appointed over incest, and this sin was atoned for him on Yom Kippur. It follows that he would not die by the hand of Dumah. However, his death was because of the sin with Uriah, which he killed with the sword of the children of Amon, as it is written, “David did what was right in the sight of the Lord, and had not turned aside from anything that He commanded him all the days of his life, except in the case of Uriah the Hittite.”

136) Dumah said, “Lord of the world, I have one thing in regard to him: He opened his mouth and said, ‘As the Lord lives, surely the man who has done this deserves to die.’ Thus, he sentenced himself to death, which is why I have the power to put him to death.” The Creator told him, “You have no permission to put him to death, for he confessed before Me and said, ‘I have sinned before the Lord,’ even though he did not sin. But for his sin with the killing of Uriah, I have inscribed a punishment for him and he accepted it.” Promptly, Dumah returned to his place disappointed.

Explanation: The Mitzva of circumcision is connected to the token of the covenant. There are two points in the name Eloha [God], in the Hey in the name, Eloha, Malchut: Din and Rachamim. The whole correction of the covenant is in the power of the Din being hidden and concealed, and the Rachamim being open. Then the name Eloha is upon him. This is so because although there is the Malchut there, as well, on which there was Tzimtzum Aleph [first restriction], the Din, and all the external ones suckle from her. But because she is hidden and concealed, and only the quality of Rachamim from Bina is revealed, the external ones do not have the power to cling to her. And he has no permission to approach all those who kept the holy covenant in this world.
But one who corrupts a covenant discloses the Din in Malchut, in the Hey of Eloah, and all the external ones immediately approach her to suckle from her, since she is their lot and all their vitality. Hence, the holy soul, meaning the name Eloah, immediately departs.

David was from the Malchut that was mitigated with the quality of Rachamim. Hence, he needed extra care so the Din in Malchut would not be revealed in him. Thus, by saying, “As the Lord lives, surely the man who has done this deserves to die,” sentencing that one who corrupts the covenant of giving the poor man’s lamb before the wanderer, who is the Sitra Achra, his sentence is death, the Din before the Sitra Achra appeared in him, himself, meaning Angel Dumah. This is why he wished to grip the soul of David, since by these words the power of Din that is hidden and concealed in him appeared.

This is the meaning of what Angel Dumah said, “I have one thing in regard to him: He opened his mouth and said, ‘As the Lord lives, surely the man who has done this deserves to die.’ He sentenced himself to death by the words, that he sentenced one who corrupts a covenant is death. It follows that he sentenced himself to death because by that, the Din that was hidden in his soul appeared and hence, I have power over him, I have dominion over him, to suckle from his soul.”

This is the meaning of what the Creator told him, “You have no permission to put him to death, for he confessed before Me and said, ‘I have sinned before the Lord,’ even though he did not sin.” By the words that he said, he sentenced himself to death, revealing the Din before the Sitra Achra, as one who blemishes his covenant. And Angel Dumah wished to grip his soul and pull it to Hell. But the Creator said that he had already confessed and repented for incest, although he committed no sin in it at all. This is why the repentance of sentencing himself to death helped him, and hence you have no permission to draw near him.

“But for his sin with the killing of Uriah, I have inscribed a punishment for him and he accepted it.” In other words, for the sin of killing Uriah by the sword of the children of Amon, he had already received his punishment from Me, and this is no concern of yours, for you are appointed only over incest. Promptly, Dumah returned disappointed to his place, the door to Hell.
137) David said about that, “If the Lord had not been my help, my soul had almost dwelt with Dumah.” “If the Lord had not been my help” means if He had not become my keeper and watchman, in regard to Angel Dumah, “Had almost,” like a fine thread between me and the other side, it was that close to having “My soul had almost dwelt with Dumah,” with Angel Dumah in Hell.

Explanation: David is Malchut, of whom it is written, “Her legs go down to death,” and she is so because the Sium [holiness], from which the Sitra Achra and the Klipot are sustained, as it is written, “His kingdom rules over all.” However, when Malchut is corrected with Midat ha Rachamim [quality of mercy], she is regarded as two points: the point of Din from herself, and the point of Rachamim, which she received from Bina. Also, the Din in her is hidden and concealed, and only the Rachamim in her are out in the open.

Through this correction, the Sitra Achra has only a thin light of the illumination of Malchut. This is regarded as Shoresh [root], and it is sufficient for the persistence of the Klipot, but they have no power to expand at all. This Shoresh is also called “a fine thread,” meaning a thin root for the sins. It is written about it, “At first, it is akin to spider-web, and later it becomes as cart-ropes.” It is called “fine” because it is Din that is hidden and concealed at the point of Rachamim.

However, one who blemishes one’s covenant causes the point of Din in Malchut to appear, and then the Klipot approach her and suckle great abundance from her, receiving strength for great expansion. And one who does it loses his soul in the hands. And when he is rewarded and repents, he corrects the Malchut in correction of Midat ha Din [quality of judgment] once again, and this is why it is called Teshuva [repentance, which means “return” in Hebrew]. It has the letters of Tashuv Hey, which bring her back to her place, to Midat ha Rachamim, and the power of Din is hidden inside of her once more, with only a fine candle.

“If the Lord had not been my help,” becoming a keeper and watchman over me, meaning that He accepted my Teshuva and repelled Angel Dumah to his place. He brought Malchut back to her place, to Midat ha Rachamim, and left only a fine candle of Midat ha Din, as a measure of fine thread that there is between him and the Sitra Achra.

In other words, it is only as that tiny amount that must remain between the Malchut to the Sitra Achra, to give her sustenance in diminished
illumination, called “a fine thread.” It was that measure: “My soul had almost dwelt with Dumah.” And this measure saved me from falling in the hands of Angel Dumah. In other words, if the Din in Malchut did not return to be a as a fine thread, I would already be in the hands of Dumah.

138) For this reason, one must keep from saying things as did David because he cannot say to Angel Dumah that it was a mistake, as it was with David when the Creator defeated him in the sentence, as it is written, “Why should God be angry at your voice,” meaning that voice which said, “And destroy the work of your hands”—meaning the holy flesh, the holy covenant that he blemished and was pulled into Hell by Dumah.

Explanation: There are two discernments in repentance:

Repentance from fear, when sins become as mistakes to him;

Repentance from love, when sins become as merits to him.

The clarification is that prior to the end of correction, as long as the force of Din is required in the world, as it is written, “And God made it so as to fear Him,” Malchut must keep the Sitra Achra at least in the measure of a tiny candle, so the Klipot and the Sitra Achra will not be cancelled. Hence, the whole correction of Malchut is in two points—Rachamim and Din. However, the Din is concealed and hidden, and the Rachamim are disclosed, since by that, there is fear in it, as in the tree of knowledge of good and evil: if one is rewarded, it is good. If he is not rewarded, it is bad.

It follows that the repentance we do during the 6,000 years is only repentance from fear, where sins become as mistakes for him. This is so because through the repentance, we bring Malchut back to Midat ha Rachamim [quality of mercy] and the Din in her is concealed to a measure of a tiny candle and a fine thread, since Malchut must still remain in the quality of fear. This is why it is called “repentance from fear.”

This fine thread that must remain is called mistakes, since for one who errs, it is not a sin in and of itself, but the mistakes bring one to sin deliberately. This is so because one does not sin deliberately before he fails in some mistake, and here it is this fine thread that remains in Malchut, since although it remains, it is not a sin. However, because of
this hidden *Din* we come to sin. This is why it was said, “It begins as a hair’s breadth,” a fine thread, and if the covenant is not properly kept, it becomes “As cart ropes,” since *Midat ha Din* [quality of judgment] appears in *Malchut*.

This is the meaning of Dumah is sitting at the gate to Hell. It is a force that is a fine thread, only an opening. It is said about it that in the beginning it is at a hair’s breadth. For this reason, our repentance is considered as though our iniquities have been pardoned and have become mistakes, since the fine thread remains and can bring us to a deliberate act. And the meaning of the second form of repentance, which is from love, is that sins become as merits.

For this reason, one must keep from saying things like David, meaning to avoid saying something that could cause the appearance of *Midat ha Din* in *Malchut*, as did David, since he cannot tell Angel Dumah that it is a mistake, that he is not sure that he will be able to repent immediately, that the iniquity will be atoned into a mistake for him, as was with David, whom the Creator defeated in the *Din*.

David did that which was right in the eyes of the Creator all of his life. He committed no sin during his life, except in regard to Uriah. This is why the Creator became his guardian and keeper, and immediately assisted him in repenting, and the iniquity became as a mistake to him, as it is written, “If the Lord had not been my help, my soul had almost dwelt with Dumah.” But the rest of the people should fear that they will not be able to say before the angel that it was a mistake, and will fall into the hands of Dumah, to Hell.

“And destroy the work of your hands” is a holy flesh, the holy covenant that he blemished, and he was pulled into Hell by Dumah, since the correction of the holy covenant is called “The work of our hands.” It is written about it, “Confirm the work of our hands.” And the holy soul is called “holy flesh,” as it is written, “Out of my flesh shall I see God,” where by the disclosure of the *Din* in *Malchut*, the correction of the covenant is corrupted and the soul is pulled into Hell by Dumah.

For this reason, “The heavens tell the work of His hands,” and for this reason they revolve around the whole article of Rav Hamnuna Saba, which he presented to us. After that correction of the covenant, in its reward and in its punishment, it is clarified in it—and for which it is
called “the correction of the covenant,” “The work of our hands,”—
the end of correction clarifies regarding that day, that the heavens is the
groom who enters his Huppah with the bride.

Thus, at the end of correction, “The heavens tell the work of His
hands,” for then it will become known that all those corrections are
not the work of our hands but the work of His hands. This is what the
heavens tell, and on that was the great Zivug of Rav Pe’alim
UMekabtze’el done. Also, “Tell” means the disclosure of the extension
of the abundance.

Know that this is the whole difference between this world, prior to the
correction, and the end of correction. Prior to the end of correction,
Malchut is called “the tree of knowledge of good and evil,” since the
Malchut is the guidance of the Creator in this world. As long as the
receivers have not been completed so they can receive His whole
benevolence, which He had contemplated in our favor in the thought
of creation, the guidance must be in the form of good and bad, reward
and punishment. It is so because our vessels of reception are still
tainted with self-reception, which is very limited in its measure, as well
as separates us from the Creator.

The complete benefit, in the great measure that He had contemplated
for us, is only in bestowal, which is pleasure without any boundary and
limitation. But reception for oneself is limited and highly restricted
because the satiation promptly puts out the pleasure. It is written, “The
Lord has made everything for His own purpose,” meaning that
everything that occurs in the world was created from its inception only
to bestow contentment upon Him. Thus, people engage in worldly
affairs in complete contrast to how they were initially created, since the
Creator is saying, “The whole world was created for Me,” as it is
written, “The Lord has made everything for His own purpose,” and
“Everyone who is called by My name, I have created for My glory.”

And we say the complete opposite because we are saying, “The whole
world was created only for us.” We want to devour all the abundance
of the world into our bellies, for our own delights, and for our own
glory. Thus, it is no wonder that we are still unworthy of receiving His
complete benefit. For this reason, His guidance of good and evil has
been prescribed for us, with guidance of reward and punishment, for
they are interdependent because reward and punishment result from
good and evil. When we use the vessels of reception contrary to how they were created, we necessarily sense evil in the operations of Providence in relation to us.

It is a law that the creature cannot receive disclosed evil from the Creator, for it is a flaw in the glory of the Creator for the creature to perceive Him as an evildoer, for this is unbecoming of the complete Operator. Hence, when one feels bad, denial of the Creator’s guidance lies upon him and the superior Operator is concealed from him to that same extent. This is the greatest punishment in the world.

Thus, the sensation of good and evil in relation to His guidance brings with it the sensation of reward and punishment, for one who exerts to not part from faith in the Creator is rewarded even when he tastes a bad taste in Providence. And if he does not exert, he will have a punishment because he is separated from faith in the Creator. It follows that although the Creator does, is doing, and will do all the deeds, it still remains hidden from those who sense good and evil, since at the time of evil, the Sitra Achra is given the strength to conceal His guidance and faith. Thus, one comes to the great punishment of separation and becomes filled with heretical thoughts. And upon repentance, one receives the corresponding reward and can adhere to the Creator once again.

However, by the guidance of reward and punishment itself, the Creator has prepared it so that ultimately, we will be rewarded with the end of correction through it, that all the people will obtain the corrected vessels of reception in order to bestow contentment upon their Maker, as it is written, “The Lord has made everything for His own purpose,” as they were initially created. At that time, the great Zivug of Atik Yomin will appear, we will come to repentance from love, all the sins will be turned into merits, and all the bad into great good.

At that time, His private Providence will be revealed throughout the world, for all to see that He alone does, is doing, and will do all those deeds from before. This is because now, once the evil and the punishments have become benefits and merits, it will be possible to attain their Doer, for they have now become fitting for the work of His hands. Now they will praise and bless Him for those imaginary evils and punishments at the time.
This is the main point of the essay, for thus far the corrections, too, were regarded as the work of our hands because we received rewards or punishments for them. However, at the great Zivug of the end of correction it will be revealed that both corrections and punishments were all the work of His hands, as it is written, “The heavens tell the work of His hands.” This is so because the great Zivug of the firmament will say that everything is the work of His hands and He alone does, is doing, and will do all the deeds.

139) For this reason, “The heavens tell the work of His hands” are the friends who bonded with the bride, Malchut, by engagement in Torah on the night of Shavuot, and those of hers who have the token of the covenant, who are called “The work of His hands.” He mentions and registers each one. Who is the firmament? It is the firmament in which are the sun, the moon, the stars, and the signs. And this is called “the book of remembrance,” which mentions and registers them, and writes them, so they will be the members of His palace, and so He will always do their will.

Explanation: Yesod de ZA, in which the Zivug for disclosing all the upper places and degrees was done—which are the sun, the moon, the stars, and the signs—is called “firmament.” It is written about it, “And God placed them in the firmament of the heavens.” And when they all stand in it, they rejoice with each other. Then the moon diminished herself before the sun, and since then, everything that the sun takes is only so as to illuminate to the Nukva, and not to himself, as it is written, “To give light upon the earth.”

Commentary: All the upper lights were placed in the firmament of the heaven, in Yesod de ZA. They all stand in it, and he merrily mates with the Nukva, who is called “earth,” and he gives her all those lights, as it is written, “To give light upon the earth.” At that time, it is considered that the Malchut is smaller than the sun, ZA. However, at the end of correction, the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, in the light of the seven days. At that time, Malchut will not be smaller than ZA but will grow to be as ZA during the six days of creation, and ZA himself will rise sevenfold than the six days of creation.

This will be at a time when it is written, “Will swallow up death forever.” And then it is written, “On that day, the Lord will be one and
His name One,” for the firmament, ZA, HaVaYaH, who is called “sun.” “His name” is the Nukva, who receives from Him, the moon. During the 6,000 years, which receive from the six days of creation, it is not disclosed to them that He is one and His name One, since the moon is smaller than the sun, ZA, HaVaYaH. The Katnut of Malchut is corrected in Assiya because there is good and evil in it, reward and punishment. Also, there is a big difference between “He” and “His name.” In “His name,” Malchut, the Zivugim come one at a time, at times bonded and at times separated.

But at the end of correction, when death is swallowed up forever, it will be “The Lord [HaVaYaH] is one and His name One,” since “His name,” the Nukva, will once more be precisely like the light of ZA: all good without any bad at all. Also, private Providence will appear in her, as it is written, “The light of the moon shall be as the light of the sun.”

Hence, at that time, the Nukva will be called “a book of remembrance,” since Malchut is called “a book,” for the deeds of all the people in the world are inscribed in her, and Yesod de ZA is called “remembrance” because it remembers the deeds of the world and studies all the ancient creatures, for they are all imparted upon by him.

During the 6,000 years prior to the end of correction, the book is alone and the remembrance is alone, at times bonded and at times separated. But at the end of correction both these degrees will become one, as it is written, “The Lord is one and His name One.” And then Malchut herself will be called “a book of remembrance,” for they are literally one because the light of the moon has become as the light of the sun.

In the firmament, there are the sun, the moon, the stars, and the signs, meaning the Yesod of ZA, in which all the lights in the world come out, and in which they exist. He gives them to Malchut while she is smaller than him, and while she is still not considered “The Lord is one and His name One.” He is called “a book of remembrance,” and he himself will also be the Malchut of the end of correction, who will therefore be called “a book of remembrance,” for then Malchut will receive the full essence of ZA. And this firmament, who is called “remembrance,” will then be called “a book of remembrance,” Malchut herself, who is called “a book.” And the remembrance, which is the firmament, will literally be one with her, as it is written, “On that day the Lord will be one and His name One.”
140) “Day to day pours forth speech, and night to night reveals knowledge.” This means a holy day, from among those upper days of the King, from the Sefirot de ZA, which are called “days,” praising the friends who engaged in Torah on the night of Shavuot, and each tells his friend that thing which he said. This is, “Day to day pours forth that speech” and praises him. And “Night to night” means that each degree that governs in the night, the Sefirot of Malchut praises the other, and that knowledge is that each receives from his friend. And for all the wholeness, they have become friends and lovers.

Explanation: once he explains that “The heavens tell the work of His hands” is the book of remembrance, the writing explains “You have said, ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the Lord of hosts?’ ... Then those who feared the Lord spoke to one another, and the Lord listened and heard it, and a book of remembrance was written before Him for those who fear the Lord and who esteem His name. ‘They will be Mine,’ says the Lord of hosts, ‘on the day that I perform My Segula [special merit/quality], and I will have compassion over them as a man has compassion for his own son who serves him.’”

You find that they tell each other that same thing that He said, “It is vain to serve God; and what profit is it that we have kept His charge ... and a book of remembrance was written before Him for those who fear the Lord and who esteem His name.” This is because the Creator will have compassion over them as one has compassion of his son, who serves him, meaning only on the day when I perform Segula—the day of the end of correction.

This is so because prior to the end of correction, before we qualified our vessels of reception to receive only in order to give contentment to our Maker and not to our own benefit, Malchut is called “the tree of knowledge of good and evil.” This is so because Malchut is the guidance of the world by people’s actions. And since we are unfit to receive all the delight and pleasure that the Creator had contemplated in our favor in the thought of creation, we must receive the guidance of good and evil from the Malchut. This guidance qualifies us to ultimately correct our vessels of reception in order to bestow and to be rewarded with the delight and pleasure He had contemplated in our favor.
Our sensation of good and evil causes reward and punishment, too, since the sensation of evil causes separation from faith in the Creator. It follows that if one exerts, during one’s bad feeling, not to blemish his faith because of that, and to keep the Torah and Mitzvot in wholeness, he is rewarded. And if he does not succeed in the test and receives separation, he is filled with evil thoughts.

It is known that for such thoughts the Creator punishes as for an act. It is written about it, “To lay hold of the hearts of the house of Israel.” It is also known that the righteousness of the righteous will not save him on the day of his transgression. However, this concerns only those who ponder the beginning.

Yet, sometimes the thoughts prevail over a person until he wonders about all the good deeds he has done and says, “What profit is it that we have kept His charge, and that we have walked in mourning before the Lord of hosts?” At that time, he becomes a complete wicked because he ponders the beginning and loses all the good deeds he had done by this bad thought, as it is written, “The righteousness of the righteous will not save him on the day of his transgression.” This is why repentance is helpful, although this is already regarded as beginning to serve the Creator anew, as a newly born infant, whose righteousness from the past has completely vanished.

Often, the guidance of good and evil causes us ascents and descents, each according to what he is. You should know that for this reason, each ascent is regarded as a separate day because due to the great descent that he had, doubting the beginning, during the ascent he is as a newly born child. Thus, in each ascent, it is as though he begins to serve the Creator anew. This is why each ascent is considered a specific day, and similarly, each descent is considered a specific night.

It is written, “Day to day pours forth speech,” a holy day, from among those upper days of the King. In other words, on each ascent that a person had, when he clung to the upper days of the Creator, the friends are praised and each tells his friend that thing that he said. This is so because through the great Zivug at the end of correction they will be rewarded with repentance from love, for they will complete the correction of all the vessels of reception, so they will be only in order to bestow contentment upon the Creator. In that Zivug, all of the great delight and pleasure of the thought of creation will appear to us.
At that time, we will evidently see that all those punishments from the time of descents, which brought us into doubting the beginning, were the things that purified us and were the direct causes of all the happiness and goodness that have come to us at the time of the end of correction. This is so because were it not for those terrible punishments, we would never have come to this delight and pleasure. Then these sins will be inverted into actual merits.

“Day to day pours forth speech” means that each ascent prior to the end of correction is one of those upper days of the King, praising the friends. Thus, now it reappears in all the magnificence of its wholeness, which belongs to that day, and praises the friends who keep the Torah with that thing which each said to the friends, which is, “It is vain to serve God; and what profit is it that we have kept His charge,” which at the time inflicted great punishments.

This is because now they have been turned into merits, since the entire wholeness and happiness of that day would not be able to appear now, in that grandeur and magnificence, were it not for those punishments. This is why those who speak those words are regarded as “Those who fear the Lord and who esteem His name,” as actual good deeds. This is why it was said about them, too, “I will have compassion over them as a man has compassion for his own son who serves him.”

It is said, “Day to day pours forth that speech” and praises it. This is so because all those nights are the descents, the suffering, and the punishments that arrested the Dvekut [adhesion] with the Creator until they became many days one after the other. Now, once the night and darkness have become merits and good deeds, as well, the night shines like the day and darkness like light, there are no more arrests, and all 6,000 years unite into a single great day.

Thus, all the Zivugim that came out one at a time and disclosed ascents and descents that were separate from one another have now assembled into a level of one, sublime, and transcendent level of Zivug, which shines from the end of the world through its end. It is written, “Day to day pours forth that speech” because the word that separated between one day and the next has now become a great praise and praises it, for it has become a merit. Thus, they all became one day for the Lord.

When it is said, “And night to night,” it refers to all the degrees that govern at night, praising each other, to that knowledge that each
receives from his friend. This is because all those words and sufferings 
that are called “nights,” for which the degrees became discrete, one at a 
time, now they, too, shine like the day, since they have all gathered and 
become a single receptacle for the great knowledge that fills the whole 
earth with the knowledge of the Lord.

It follows that each night for itself would remain in the dark, had it not 
come into a gathering with all the nights. This is so because each night 
receives its share in the knowledge only out of the bonding with the 
rest of the nights, hence each night is regarded as revealing knowledge 
to the other, for it would be unfit for the knowledge, except in 
combination with another.

And each degree that governs at night, meaning each night, which has 
now been complemented into being a receptacle for the knowledge of 
the Creator, praises one another. It follows that each one praises his 
friend because of that knowledge that he received from his friend, 
since the part of the knowledge that each received is from his friend, 
through the bonding with his friend, the night. He would not receive 
unless by bonding with his friend, since only all of them together, 
assembled, became worthy of receiving that great knowledge. This is 
why it was said, “And for all the wholeness, they have become friends 
and lovers,” for in the great wholeness that they received together, all 
the nights become loving friends to one another.

141) “There is neither speech, nor are there words” means words and 
things from the rest of the matters in the world, which are not heard 
before the holy King, and He has no desire to hear them. But those 
matters, “Their line has gone out through all the earth,” meaning that 
those matters make a line from the dwellers above and from the 
dwellers below. From these things, the firmaments are made, and from 
those things, from that praise, the earth is made. And should you say 
that those things roam one place in the world, the writing says, “And 
their utterances to the end of the world.”

Explanation: Thus far, we spoke of the worst punishments and 
sufferings, the separation from faith in the Creator. *The Zohar* says that 
punishments and sufferings from other things in the world, from 
personal transgressions, and from torments of Hell, and bodily 
torments, etc., which fill the whole of this world, gather and are 
included in this great *Zivug*, as well. It is written about it, “It shall come
to pass that as the Lord delighted over you to prosper you and multiply you, so the Lord will delight over you to make you perish and destroy you.”

This is so because they all gather and become a great light, turning into merriment and great joy. And it is said, “There is neither speech, nor are there words,” from the rest of the mundane matters, which are all the sufferings of this world. They are not heard before the holy King, as they turn into merriment and joy. He does not wish to hear them so he will not lust after hearing them, since out of their inversion into merriment and joy, the holy King will lust after them and will crave to hear them.

In other words, the memory of any sorrow and pain from past times will now, at the end of correction, cause great joy and pleasure. It is written about it, “‘In those days and at that time,’ declares the Lord, ‘search will be made for the iniquity of Israel, but there will be none.”’ This is so because when they turn into merits, they will cause such contentment that the iniquities from past times will be sought so as to joke about them, but they will not be found. That is, it will seem to us that they no longer exist in their real form, as they were in the past. And it is said, “He does not wish to hear them,” meaning that there is no utterance and no speech, that it will not return to them with a desire and a craving to hear them, since now they have all become holy and faithful lights.

This great level that rises in the great Zivug from all the souls and all the deeds at the end of correction—good or bad—is regarded as a line and a pillar of light that shines from the end of the world to its end. This is the great unification, as it is written, “The Lord will be one and His name One.” And it was said, “But those matters, their line has gone out through all the earth,” since the level that comes out on those matters, which are every kind of suffering and punishment, illuminates from the end of the world to its end, meaning throughout the land.

And it was said, “From the dwellers above and from the dwellers below.” This matter is sublime indeed, and I will exert to clarify it as best as I can. We should know that in eternity, the order of time is not as it is in this world. It follows that when the Creator contemplated creating the world, all the souls with all their conducts were already created in Him—through the end, in the complete wholeness that is
required of them, to receive all the pleasure and delight that He had contemplated to delight them. In Him, the future is like the present, and future and past do not apply to Him.

Now you will understand the words, “The Creator showed Adam HaRishon each generation and its teachers,” as well as to Moses. This seems perplexing. Since they have not been created yet, how did He show them? However, it is written that all the souls and all their conducts through the end of correction have already come out before Him in reality. They are all present in the upper Garden of Eden, and from there they come down, clothing bodies in this world, each in its time. The Creator showed them to Adam HaRishon from there, as well as to Moses, and to all who were worthy of it. This is an extensive matter and not every mind can bear it.

This is why it is said in *The Zohar* that as they unite in one above, she unites in one below, since the level of the great *Zivug* of the end of correction—as it is written, “The Lord will be one and His name One”—this level has already come out above—all the souls and all the deeds in the world, which will be created through the end of correction, in relation to His eternity, for the future is as the present to Him. It follows that this pillar of light—which shines from the end of the world through its end, which will shine at the end of correction—is already standing in the upper Garden of Eden and shines before Him as it will appear to us at the end of correction.

It says there, “One opposite one,” since the Creator is one. This is so because at the end of correction, the two levels will shine one opposite the other, and then “The Lord will be one and His name One.” And it was written, “Those matters make a line from the dwellers above and from the dwellers below,” a line that shines from the dwellers above and from the dwellers below, one opposite the other.

This is so because that level shines from the dwellers above—which are the souls who are all in the upper Garden of Eden—and shines from the dwellers below—which are all the souls once they have actually been dressed in a body in this world and arrived at the end of correction. In other words, those two levels shine at the end of correction together, and then the unification of “The Lord is one and His name One” appears.
It tells us so we will not err in thinking that this pillar of light that shines in the upper Garden of Eden extends and illuminates at the end of correction in this world. To that, it tells us that it is not so. Rather, the firmaments are made from those things because this level comes out on Yesod de ZA, who is called “a firmament.”

For this reason, there is still this distinction in all the Zivugim, where the level first comes out from the firmament and above, and then illuminates to the receivers from the firmament and below. The level that comes out from the firmament and above is called “heaven,” and the level that is received from the firmament and below is called “earth.”

It was said that when the line of light unites the dwellers above and the dwellers below, there still remains the distinction between the upper Garden of Eden and the dwellers of this world. This is so because only the dwellers of the upper Garden of Eden receive the level of the Zivug that comes out from the firmament and above, for the firmaments are made of these things, meaning a new heaven for the dwellers above. Only the brightness that extends from the firmament and below is received by the dwellers below, and it is called “a new land.” This is what concludes that praise, meaning that the dwellers below obtain only the praise and the brightness that extend from heaven to earth.

And should you say that those matters are in one place, since it was explained that the Zivug was done like all the Zivugim, where from the firmament and above it extends to from the firmament and below, it is therefore possible to err and say that it is only a thin line, which rises in one place. It is written about it in the act of creation, “Let the waters ... be gathered into one place,” meaning only to the internality of the worlds, which reaches only Israel, and not to the externality of the worlds.

But he says that it is not so, but they rather wander in the world, that the light wanders and fills the world from the end of the world to its end. It is written about it, “And their utterances to the end of the world,” meaning even to the externality of the worlds, that it reaches the nations of the world, as well, as it is written, “And the earth shall be full of the knowledge of the Lord.”

142) And since firmaments were made of them, who is in them? He repeated and said, “In them He has placed a tent for the sun.” That
holy sun, ZA, there is his chamber and his dwelling place is in them, and he is crowned in them. He says that the pillar of light comes out of the firmament and above, and only a praise of them extends from the firmament and below. Thus, we should ask, “Who is using that pillar of light? Who is in them? He replies that ZA, the sun, crowns and places his abode in this pillar of light, for he crowns in this pillar as though under a Huppah [which also means canopy], since a tent means that there is a canopy above it. “In them He has placed a tent for the sun.”

143) Since ZA is present in those firmaments and is crowned in them, he is as a groom coming out of his Huppah, delighted and running through those firmaments, going out of them and coming in, running into another tower in another place. It emerges from the end of the heaven, coming out from the upper world and arriving at the edge of the heaven above, Bina. Its time is the end of the heaven below, Malchut, the time of year that surrounds all the endings and was tied from the heaven to this firmament.

Commentary: Here it implies to a great and terrible secret—the emergence of the sun from its sheath, from its Huppah. Once the great Zivug was done in those firmaments, in a Huppah, he comes out of those firmaments into another tower in another place, in Malchut, who is called “The name of the Lord is ‘a strong tower,’” since then the Malchut rises and unites with Him as one.

The end of the Malchut is called “the time of the year.” Prior to the correction, the Klipot called “the end of days” would grip there, but now, after the end of correction there is still the need to correct that specific Beina [discernment]. This is done by the emergence of the sun from its sheath, as it is written, “A groom coming out of his Huppah,” illuminating and comes in another tower, which is Malchut. And then “It rejoices as a strong man to run his course,” for it runs in that same tower, “And its time to the other end of them,” for it shines from the edge of the heaven above, through all the ends in Malchut, to correct this period of the year through the end of the heaven below.

This is why it was said, “Surrounds all the endings.” Endings, since this correction completes the correction of all the endings in Malchut. By that, she was tied from the heaven through this firmament, meaning that Malchut receives illumination of the end of the heaven from above through this firmament of ZA.
144) “And there is nothing hidden from its heat,” from that time of the year and from the period of the sun, which circles on each side. “And there is nothing hidden” means that there is no one, from among all the upper degrees, who will hide from it; they would all turn and come to it, and each one, there was no one to be hidden from it. “From its heat” means that it heats up and returns to them, to the friends, while they are in complete repentance. All this praise and all this merit is because of their engagement in the Torah, as it is written, “The Torah [law] of the Lord is whole.”

This is so because after the great Zivug, hiding and concealment occurred in all the upper lights. Hence, this new Zivug is necessary in another tower, as it is written, “And its time to the other end of them,” meaning it reopens all the upper lights that were hidden due to the cancelling of the BON, prior to its ascent to SAG. And it was said, “And there is nothing hidden from its heat,” from that period, and from the period of the sun, which surrounds on all sides.

This is so because this Zivug of the period of the sun with the period of the year corrects the endings of Malchut on all sides, in every aspect until it is sufficient for the complete correction, when BON rises and becomes SAG again, which is a complete correction in every aspect. After that, “There is nothing hidden,” that is, none of the upper degrees are hidden from it, since all the degrees and the upper lights that would turn and come to it become revealed in complete disclosure once again; they would all turn and come to it. And each and every one, there is no one to hide from it, since all the degrees and upper lights return and come to it slowly until nothing is hidden from it.

It is said, “From its heat,” since it heats up and returns to them while they are in complete repentance. This means that the above disclosure does not happen in a minute, since the period of the sun gradually shines until it is heated up sufficiently for complete repentance, when the wicked are sentenced in it and the righteous are healed by it. And then he is rewarded with the above-mentioned great revelation.

145) HaVaYaH [The Lord] is written six times here. Six verses are from the verse, “The heavens tell” through “The law of the Lord is whole.” This is why it writes Beresheet [In the beginning], in which are six letters [in Hebrew]. “God created the heaven and the earth” are six words [in Hebrew]. The other verses, from the verse, “The law of the
Lord is whole,” through “Who are nicer than gold” are only opposite the six times HaVαYaH that is written in them. However, the six verses themselves are not explained.

The six verses from the verse, “The heavens tell” through “The law of the Lord is whole” are for the six letters in the word Beresheet. The six names are for the six words that are here, which are “God created the heaven and the earth.”

Explanation: The whole degree that appears in the worlds first comes in letters, at which time it is still concealed. Afterwards it comes in combinations of words, and then what is in the degree becomes known in 216 letters and seventy-two words. It was said that the six letters in the word Beresheet already include the existence of heaven and earth in their six letters. However, they are still hidden because they are only implied in the letters, without any combinations of words.

Afterwards there are six words: “God, created, the heaven, and, the earth.” And what is contained in the word Beresheet becomes revealed, for they are the heaven and the earth and what fills them. Similarly, we must understand the six verses from the verse, “The heavens tell,” through “The law of the Lord is whole,” where it is still the beginning of the disclosure of the end of correction, when it is still in letters, as in the six letters in the word Beresheet. The complete disclosure of the end of correction begins from “The law of the Lord is whole” onward, where there are six names and each name indicates an attainment, to show that only after the complete redemption, all the combination of words that were in the great Zivug of the end of correction appear in six names, as it is written, “And there is nothing hidden from its heat.”

It was said that it is about that it writes Beresheet [In the beginning], in which there are six letters. “God created the heaven and the earth” are six words. Over the six verses and six names, the six letters in Beresheet are written in the Torah, where heaven and earth disappear. And in six words they are disclosed: “God, created, the heaven, and, the earth.” So are the six verses from “The heavens tell” through “The law of the Lord is whole,” the great Zivug of the end of correction has not been completely disclosed. Only after the words, “And there is nothing hidden from its heat” did the six names become revealed. In those six names comes the whole of the great disclosure of the end of correction to its fullest and in whole.
It was said that the other verses only correspond to the six names HaVaYaH, since the verses are written after, “And there is nothing hidden from its heat,” through the end of the psalm, implying to the six names that are written in them. It follows that the six verses are for the six letters here, and the six names are for the six words here.

This means that six verses from the verse, “The heavens tell” through “The law of the Lord is whole” are as the six letters of Beresheet, which are not completely disclosed. And the six names in the words from “The law of the Lord is whole” through the end are as the six words, “God, created, the heaven, and, the earth,” which here have come to their completeness. It comes to tell us that in six verses, their degree is not revealed yet, and they are like the six letters of Beresheet. But after the six other verses, in which there are six names, they arrive at the desired disclosure.

146) While they were seated, Rabbi Elazar, his son, and Rabbi Abba came in. He told them, “Indeed, the face of Divinity has come, this is why I called you Peni’el, which has the letters of Pnei El [face of God], for you saw the face of Divinity face to face. And now that you know, and he has revealed to you text of Benaiah son of Jehoiada, it must be a word of the holy Atik, Keter. And also the following text, “And he killed the Egyptian man.” And that one, which is the most hidden, they said that he is the holy Atik.

Commentary: This refers to the matter of the donkey driver, who revealed the soul of Benaiah son of Jehoiada, for which Rabbi Shimon called them Peni’el. The soul of Benaiah son of Jehoiada is a level that is destined to appear at the end of correction. This is why they, too, experienced the covering and concealment of all the upper lights, as is written here in the Zivug of the period of the sun in the time of the year, until they were rewarded with all the lights once more.

This is what Rabbi Shimon revealed to them, the verse of Benaiah son of Jehoiada. He hinted to them that they have already been rewarded with the six verses of “The heavens tell,” and they are already in the six names in the other verses. This is so because while they attained the soul of Benaiah son of Jehoiada through that donkey driver, their attainment was still not revealed, since at that time they were in six verses, for they have undergone that path of miracles and tokens.
But now the soul of Benaiah is openly revealed to them, as it was said, “And now that you know that it is a word of the holy Atik,” and the following text, as well. This is so because the soul of Benaiah son of Jehoiada is the circumcision of Atik, meaning the great Zivug of Atik Yomin, which they knew then, as well. But you also know the following verse—that he killed “The two of Ariel, Moab,” and he killed the Egyptian man. All those verses are the circumcision of Atik, too, and that one which is the most hidden, they said, meaning Atik Yomin, he is the most hidden.

147) This verse, “And he killed the Egyptian man,” is explained elsewhere, meaning at another degree. “And he killed the Egyptian, a man of great stature five cubits tall.” It is all one thing. This Egyptian is that famous one of whom it is written, “Very great in the land of Egypt in the eyes of the servants,” for he was great and precious, as that old man revealed.

Commentary: That verse, which Rav Hamnuna Saba explained, “He killed an Egyptian, a man of vision,” is explained at another degree, according to the words in Chronicles, “And he killed the Egyptian man,” and it is all one. The two verses are one, for it is written, “He killed an Egyptian, a man of vision,” and it is written, “And he killed the Egyptian, a man of great stature five cubits tall.” Both are one, and it refers to Moses in different wording.

148) This verse is studied in the upper seminary. A man of measure; it is all one. A man of vision and a man of measure are all one, since he is the Sabbath and the Sabbath zone, as it is written, “You shall also measure outside the city.” It is also written, “You shall do no wrong in judgment, in measurement of weight.” Hence, he is a man of measure. And he is truly a man of measure: his length is from the end of the world to the end of the world. So was Adam HaRishon. And if you say, “But it is written, ‘Five cubits tall,’” these five cubits were from the end of the world to the end of the world.

Commentary: It is the seminary of the Creator. Rabbi Shimon said about this seminary, “I saw noble men, and they are few.” There is a seminary below, which is the seminary of Matat. He says that this verse, which the Saba explained, you will explain in the upper seminary. A man of vision refers to the degree of Moses, of whom it was said, “There has never been another prophet such as Moses,” as it is written,
“In vision, and not in riddles.” A man of measure is also named after the vision, but a measure of that vision, since the measure of that vision is from the end of the world to its end.

Vision and measure are akin to the Sabbath and the Sabbath zone: the Sabbath zone is the end of the measure of the Sabbath. However, during the 6,000 years, the measure of the Sabbath zone is restricted to 2,000 cubits. After the end of correction, the Sabbath zone will be from the end of the world to its end, as it is written, “And the Lord will be king over all the earth.” And it was said, “A man of vision and a man of measure are all one, since it is the Sabbath and the Sabbath zone.” It is written, “You shall also measure outside the city,” and it is written, “You shall do no wrong in judgment, in measurement of weight.” Thus, the matter of measure is the end of the boundary of the matter. Similarly, a man of measure indicates the end of the boundary of the Sabbath after the end of correction—from the end of the world to its end.

It was said, “And he is really a man of measure.” A man of measure means the owner of that very quality [in Hebrew, Midah means “quality” as well as “measure”], that the quality does not govern him, but that he is the governor of that quality and executes it according to his will and desire.

This was Adam HaRishon prior to his sin with the tree of knowledge—his length was from the end of the world to its end. He illuminated from the end of the world to its end, as the measure of the Sabbath zone after the end of correction. These five cubits were from the end of the world to the end of the world because those five cubits are ten Sefirot, which are essentially only KHB TM, who will spread from the end of the world to its end after the end of correction.

149) “And in the hand of the Egyptian was a spear,” as it is written, “As a weaver's beam,” which is the staff of God that was in his hand, engraved in the carved and explicit name in illumination of letter-combinations, which Bezalel and his seminary— which is called “weaver”—engraved. It is written, “He has filled them ... an engraver and a thinker ... in fine linen, and a weaver.” And in that staff, the name that was engraved on all sides was illuminating in illumination of the wise, who engraved the explicit Name in forty-two Behinot

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Commentary: The letter-combinations for the holy names are called “weaving.” Like a weaver who weaves the threads into a garment, the letters join and combine into words of the holy Names, which mean holy attainments. It says that with the staff of God, which was in Moses’ hand, those letter-combinations of the explicit Name were engraved, which Bezalel and his seminary engraved in the work of the tabernacle. This is why the staff of God is called “a beaver’s beam,” after Bezalel, who was called “a weaver.”

A “beam” is like a beam of light, and the weaver is Bezalel, implying that the light of the letter-combinations of the explicit Name was as the light of the explicit Name which Bezalel engraved. This is why it was said, “in illumination of letter-combinations, which Bezalel engraved.”

Before the end of correction, the staff did not shine on all sides, since there was a difference in it between the staff of God and the staff of Moses. It is written about Moses’ staff, “Stretch out your hand and grasp it by its tail ... and it became a staff in his hand.” Thus, it did not shine on all sides. However, after the end of correction it shines on all sides.

It was said that in that staff, the engraved Name was shining on all sides with illumination of the wise, who would engrave the explicit Name in forty-two Behinot, since the explicit Name that was engraved in the staff illuminated on all sides, as in “Death shall be swallowed up forever.” Hence, it illuminated equally on all sides, and the light of the Name that was engraved on the staff was illumination of Hochma of the name Mem-Bet.

150) Return O precious, return, and we will renew the correction of the bride on this night. Anyone who bonds with her on that night will be kept with her all through that year, above and below, and will complete his year in peace. It is written about them, “The angel of God camps around those who fear Him and will rescue them. Taste and see that the Lord is good.”

There are two interpretations to that and both are true: According to the first interpretation, the day of the giving of Torah is illumination of the end of correction, when death is swallowed up forever and there is
freedom from the angel of death. Hence, it is worthwhile to exert to draw this light in its time, on the day of Shavuot. This is so because it is the nature of lights that they renew in their season, and he will be assured that he will complete his year in peace even now and will have freedom from the angel of death.

The second interpretation refers to the actual time of the end of correction. Here, the meaning of “Will complete his year in peace” will be that Malchut is called “year,” and out of the renewal of the lights of those who keep the Torah after the end of correction, he will be guaranteed to correct the year, Malchut, in full. This is so because the renewal of the lights of those who keep the Torah is called “the night correction of the bride,” who is Malchut, called “a year.” By that he will complete his year in peace in the full perfection.

Among All the Sages of the Nations of the World, There Are None Like You

161) Rabbi Elazar said, “It is written, ‘Who would not fear You, O King of the nations, for it is Your due?’” What kind of a praise is that? Rabbi Shimon told him, “Elazar, my son, this verse was said in several places. But it is certainly not so as its literal meaning, as it is written, ‘For among all the sages of the nations and in all their kingdoms, there is none like You.’ This would enable the wicked to speak, meaning those who think that the Creator does not know their thoughts and contemplations.

“This is the reason why their methods must be made known. Once, a philosopher from the nations of the world came to me. He told me, ‘You say that your God rules over the whole of the heaven, and all the armies and the camps do not attain or know His whereabouts.’ This verse does not give Him much respect, for it is written, ‘For among all the sages of the nations and in all their kingdoms, there is none like You.’ Why this comparison to people, who have no persistence?”

It is as it is written, “They say, ‘How does God know? And is there knowledge with the Most High?’ Behold, these wicked and those that are always at ease have obtained riches,” as he brings before us the words of the philosopher. That philosopher was among the greatest of the sages of the nations. He came to Rabbi Shimon to despise Israel’s wisdom and our work in complete faith, which is in great wholeness, since the thought has no attainment in it whatsoever. And this sage was
among those philosophers who say that the heart of the work of God is to attain Him, for in their view, they attain Him. Thus, he came to mock us.

“Rules over the whole of the heaven” means that He is above any human mind, and He is the ruler in this sublimity. And He commanded you to work before Him in faith and in wholeness, and to not doubt Him at all because all the armies and camps do not attain. Not only does the human mind not attain Him, but even the armies and the high angels will not attain Him whatsoever, or know His whereabouts. They do not even attain His place, as it is written, “Blessed be the glory of God from His place,” for they do not know His whereabouts.

And he came to ask about that, that this verse does not give Him much respect, for it is written, “For among all the sages of the nations and in all their kingdoms, there is none like You.” If the prophecy comes to praise the God of Israel, who is more important than the God that the sages of the nations attain with their own human force and wisdom, it does not give Him much respect. After all, this praise does not give Him much respect because what sort of weighing and comparison is it between the Creator and mortal beings? Thus, there is great contempt against your God here, assessing Him compared to the mortal sages of the nations.

162) The philosopher also said, “When you say about the words, ‘Never has there been such a prophet as Moses in Israel,’ he has not risen in Israel, but he has risen in the nations of the world. I, too, say so: there are none like him among all the sages of the nations, but there are like him among the sages of Israel. Thus, a God whom there are like Him among the sages of Israel is not a superior, ruling God. Look in the Bible and you will find my words precise.”

Here Rabbi Shimon spoke in words of wisdom. It was said, “Look in the Bible and you will find my words precise,” for he realized that he would easily answer his question, since in all the sages of the nations and in all their kingdoms there is no one who attains You. “There is none like You” is as in, “Had I not known Him, I would be Him.” And since the sages of the nations boast about attaining Him, they are regarded as like Him. This is why it is written that they lied and they are not like Him, for they do not attain Him but rather mislead themselves.
Therefore, the philosopher cleverly asked, “Accordingly, it means that there are none like Him only among the sages of the nations, but are there like Him among the sages of Israel, meaning those who attain Him? Thus, a God, of whom there are like Him among the children of Israel is not a superior and ruling God. Accordingly, why do you say that the thought has no attainment in the God of Israel at all, and that He is the ruler over His servants by the power of faith in His sublimity? But it is written that there are like Him among the sages of Israel, meaning that there are sages of Israel who attain Him. Thus, the text contradicts you.”

163) I told him, “Indeed, you said correctly, there are others like Him in Israel. After all, who revives the dead? It is the Creator alone. Elijah and Elisha came and revived dead. Who brings down rains? It is only the Creator. Elijah came and halted them, then brought them down with his prayer. And who makes heaven and earth? It is the Creator alone. Abraham came and the heaven and earth persisted in their existence thanks to him.”

Rabbi Shimon explained to him that as you said, it must be true there are others like Him in Israel. And yet, this is not at all in contrast with our whole faith, for we do not attain Him whatsoever. He governs the whole of the high heaven, and even the highest angels do not attain Him or know His whereabouts.

However in relation to that, He has given us Torah and Mitzvot, whereby the engagement in Torah and Mitzvot Lishma [for Her name], Israel are rewarded with actually adhering unto Him, and His Divinity dresses in them until they perform the same deeds as the Creator: reviving dead, bringing down rains, and sustaining heaven and earth. In that respect, they are completely like Him, as it is written, “By Your actions we know You.” However, they attain all that only by complete and whole faith, and they do not even contemplate attaining Him with their wisdom, as do the sages of the nations.

164) Who guides the sun? It is only the Creator. Joshua came and silenced it. He commanded it to stand still, and it went silent, as it is written, “So the sun stood still and the moon stopped.” The Creator sentences, and so did Moses: he sentenced and it was executed. Moreover, the Creator makes verdicts and the righteous of Israel revoke them, as it is written, “A righteous rules the fear of God.”
Moreover, the Creator commanded them to go by His very ways, to resemble Him in everything. That philosopher went and converted in the village Shehalim. He was named Little Yosi, he learned much Torah, and he is among the wise and righteous in that place.

But when they are rewarded with being exactly like Him, do they not diminish the power of their whole faith? Rather, they do it because He commanded them to do so, and to attain Him by His actions. The Creator commanded them to go by His very ways, as it is written, “And walk in His ways.” They do the King’s commandment to resemble Him in everything. Indeed, the philosopher was so inspired by this truth that he went and converted, and took upon him the burden of Torah and Mitzvot.

165) Now we should look at the text. It is written, “All the nations are as nothing before Him.” What advantage is there here? Answer: “Who will not fear You, O king of the nations?” But is the king of the nations not the king of Israel? In all the places, the Creator wishes to be glorified in Israel. He is named only after Israel, as it is written, “The God of Israel,” “The God of the Hebrews,” and it is written, “Thus said the Lord, king of Israel.” Indeed, the king of Israel. The nations of the world said, “We have another protector in the heaven, for your king rules only over you; He does not rule over us.”

Now, at that night, the queen is summoned to come to the Huppah [wedding canopy] where Rabbi Shimon was, and now he wishes to adorn the bride with a decoration. We should reexamine that verse, “Who would not fear You, O King of the nations,” and interpret it in relation to the decoration of the bride. It repeats the beginning of the verse, as it was said, “Who would not fear You, O King of the nations.” What advantage is there here? After all, it is written, “All the nations are as nothing before Him,” so what is it telling us here? The nations of the world said, “We have another protector in the heaven.” The nations pester Israel into saying that they have a good guide and protector in the heaven, who gives them wisdom and power, and the king of Israel does not govern them.

166) It is written, “Who would not fear You, O King of the nations,” meaning a king who is superior to them, to tyrannize them, to strike them, and to do with them as he wishes. “For it is Your due,” to fear you above and below. “For among all the sages of the nations,” the
governors and ministers above, which are appointed over them, and in all their kingdoms, in that Malchut above.

There are four Malchuts that govern above. By the Creator’s will, they govern all the other nations. For this reason, there is none among them who does even the slightest thing, except as He commanded them, as it is written, “And He does according to His will in the host of heaven, and among the inhabitants of the earth.” The sages of the nations are the appointees and the ministers above, from which comes the wisdom of the nations. “And in all their kingdoms” is Malchut, which governs them. This is the literal meaning of the text.

This text explains how at the time of exile, the bride is summoned to come to the Huppah at the end of correction. It is so because all of the nations’ power to conquer us in exile under their rule is through their wisdom and kingship, which are the upper appointees in the heaven of Klipa, which impart them with wisdom and power. Through their wisdom, they bring us to think evil thoughts, to wish to understand the Creator in all aspects: Him, His ways, and His thoughts, without any fear or consideration of His sublimity.

Through these evil thoughts, we are emptied of any abundance of Kedusha [holiness], and the abundance moves to their Malchut, as it is written, “Tyre was filled only by the ruin of Jerusalem.” By that, they obtain the strength to tyrannize us, to strike us, and to force us to do their will. This is the foundation of the four kingdoms that enslave us in the four exiles, implied in their four Behinot, HB TM. They are implied in the Tzelem [semblance] of Nebuchadnezzar, as it is written, “As for that image, its head was of fine gold, its breast and its arms of silver, its belly and thighs of brass, its shins of iron, its legs part iron and part clay.”

At the time of the ruling of that Tzelem, they mock us that they have another protector in the heaven. However, all that is as it is written, “God has made it so as to fear Him,” since Divinity is called “fear of heaven.” This implies that we are utterly unable to permanently adhere to the Creator if not through great fear of His sublimity, taking upon ourselves the burden of Torah and Mitzvot with complete and pure faith, without doubting His qualities in any way, lest He will be hidden from us.
This is so because then we adhere to Him for all eternity in an unbreakable tie, and then the Creator, too, will give the abundance in all that He had contemplated to delight us in the thought of creation. And then we are rewarded with the complete redemption and the end of correction.

But before that, “He who earns puts wages into a punctured purse.” This is so because through the evil thoughts that it brings into us, the Sitra Achra always has the strength to rob the abundance that we receive, following the rule, “Tyre was filled only by the ruin of Jerusalem.”

However, even these punishments are not against us, but only to qualify us for His fear, through numerous experiences that the exile brings upon us until we are rewarded with receiving His faith in wholeness and with fear of sublimity. And then it is said, “He has remembered His grace and His faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God,” for at the time of the end, the Creator will remember all His mercies for us, along with the wholeness of His faith, at once.

Once we receive the strength to receive His faith in whole, Jerusalem will be built out of the ruins of Tyre, for all the Hassadim and the abundance that the Malchuts of Sitra Achra have stolen from us during the days of the exile will return to us after the wholeness of His faith in full, with none missing. And then, “All the ends of the earth have seen the salvation of our God,” for all the nations will see that even until now they were only needlessly watching over our abundance, to give it back to us at the desired time.

It follows that “A man has exercised authority over another is to his hurt,” since the hardship of enslavement—that they ruled over us at the time when the evil man was governing the man of Kedusha—was only to hurt the evil man, since because of it, we rushed to come to faith in the Creator and to collect from him all the thefts he has robbed of us.

The prophet said about that time, “Who would not fear You, O King of the nations?” This is because now it has been revealed that You are the king of the nations, to tyrannize them, to strike them, and to do with them as You please. And what seemed before, that they were tyrannizing us, has now been revealed as the opposite, that they were
only our servants and slaves, to bring us into whole faith. And what
seemed before, that they were striking us, has now been revealed as the
opposite—they themselves were stricken—for by that, they rushed us
to come into wholeness, and hurried their own bitter end.

And in a place where it seemed that they were rebelling against the
Creator and worked by their own desire and will, to oppress us for the
fulfillment of their evil wills, and there was no judgment and no judge,
now it has been revealed that they were only following the Creator’s
will to bring us into wholeness. By that, it became clear that You are
the king of the nations from beginning to end, since You ruled over
them and forced them to always do Your will, as a king over his
servants. And now the fear of Your sublimity has appeared in all the
nations, and it is written, “Who would not fear You, O King of the
nations?”

“Among all the sages of the nations” refers to the rulers and the
ministers appointed over them. These are the appointees Afriron and
Kastimon in the land, as well as Aza and Azael, from whom the sages
of the nations draw their wisdom and pester Israel.

It is written, “In all their kingdoms.” There are four governing
kingdoms above. By the Creator’s will, they govern all the other
nations. These four kingdoms are implied in the Tzelem [semblance] in
the image of Nebuchadnezzar:

Its head was of fine gold;
Its breast and its arms of silver;
Its belly and thighs of brass;
Its shins of iron, its legs part iron and part clay.

And these four are HB TM de Klipa, governing over all seventy nations
of the world.

And yet, there is none among them who does even the slightest thing
by himself, but only as You have commanded them. In the end, it will
be revealed that by all the enslavement and the blows through which
they removed Israel from their father in heaven, they were only loyal
servants to bringing them closer to their father in heaven in a way that
they did not do a thing unless as You commanded them to do. It is
written about it, “And He does according to His will in the host of heaven, and among the inhabitants of the earth.”

In other words, to bring us into whole faith, to be rewarded with all His mercies, as it is written, “He has remembered His grace and His faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God.” Then the image will be broken, as it is written, “You saw that a stone was cut out ... without hands,” and struck the image in its legs of iron and clay and crushed them. Then the iron, the clay, the brass, and the gold were grinded and crushed, and became as the chaff from the summer barns. They were carried by the wind and you will not find them anywhere. And the stone which struck the image has become a great mountain, filling the whole of the earth.

The holy faith is called “a stone that is held without the hands.” After He remembers His grace and His faithfulness, the stone is cut off by itself, not by the hands, and no place is found for them, as it is written, “All the ends of the earth have seen the salvation of our God.” And that stone became a great mountain, filling the whole earth, as it is written, “The whole earth shall be full of the knowledge of the Lord as the waters cover the sea.”

167) All the sages of the nations and all their kingdoms are the armies and the camps above. Even though they were charged over the matters of the world and He commanded each to do his work, who is he who can do? None of them, like You. It is because You are inscribed in Your value, and You are inscribed in Your deeds from all of them. This is the meaning of “There is none like You O Lord.” Who is the hidden holy One above and below, who will do and will be like You, similar to You in all the deeds of the holy King in heaven and in earth? In their kingdom, it is written, “And the land was unformed and void.”

168) Rabbi Shimon said to the friends, “My sons, this wedding, each of you will adorn the bride with one decoration.” He said to Rabbi Elazar, his son, “Elazar, give one gift to the bride, for on the next day, when ZA enters the Ḥuppah, He will look at the songs and praises that the members of the palace have given her for when she stands before Him.”
Hakdamat Sefer HaZohar [Introduction of The Book of Zohar]

The Rose

1) Rabbi Hizkiya began: “It is written, ‘As a rose among the thorns.’” What is a rose? It is the Assembly of Israel, meaning Malchut. There is a rose, and there is a rose. Just as a rose among the thorns is tinged with red and white, the Assembly of Israel contains Din [judgment] and Rachamim [mercy]. Just as a rose has thirteen petals, the Assembly of Israel consists of thirteen qualities of Rachamim, surrounding it on all sides.

In the verse, “In the beginning God created,” God, too, elicited thirteen words to surround the Assembly of Israel and to keep her: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE DARKNESS, OVER, THE FACE, OF THE ABYSS, AND-THE SPIRIT, up to the words “Of God hovered” [In Hebrew, “and” is written in conjunction with the word following it, so it is regarded as one word].

Explanation: There are ten Sefirot: Keter, Hochma, Bina, Hesed, Gevura, Tifferet, Netzah, Hod, Yesod, and Malchut. However, essentially, they are only five: Keter, Hochma, Bina, Tifferet, and Malchut, since the Sefira [singular of Sefirot] Tifferet contains six Sefirot HGT NYH within it. They became five Partzufim [plural of Partzuf]: AA, AVI, and ZON. Keter is called Arich Anpin (AA); Hochma and Bina are called Aba ve [and] Ima (AVI); Tifferet and Malchut are called Zeir Anpin and Nukva (ZON).

The seven days of creation are the two Partzufim Zeir Anpin (ZA) and Nukva de [of] Atzilut. They contain seven Sefirot HGT NYH and Malchut. The writings of the act of creation explain how AVI, which are Hochma and Bina, emanated them from the beginning of their formation until the end of the Gadlut [adulthood, greatness], which is conducted in them over six thousand years.

Rabbi Hizkiya begins with the explanation of Nukva de ZA, explaining the order of her emanation from Ima, Bina, which is called Elokim. This is the meaning of Rabbi Hizkiya beginning with the explanation of the
roses, which is the Nukva de ZA. At the time of Gadlut, the Nukva de ZA is called “the Assembly of Israel,” and this is why it says, “What is a rose? It is the Assembly of Israel.”

There are two states to that rose: 1) Katnut—the beginning of her formation, in which there is only the Sefira Keter in her, in which her light of Nefesh is clothed, and her bottom nine fall outside of Atzilut, the world of Beria. 2) Gadlut—when her bottom nine rise from the world of Beria into the world of Atzilut and with them, she is built into a complete Partzuf with ten Sefirot.

At that time, she rises with ZA, her husband, to an equal level with AVI de Atzilut and they clothe them. Then ZA is called Yisrael [Israel], with the letters Li Rosh [I have a Rosh (head)], and the Nukva is called “the Assembly of Israel,” for she assembles within her all the lights of Israel, her husband, and gives them to the lower ones.

Katnut [infancy/smallness] is called “a rose among the thorns,” since her bottom nine were emptied from the light of Atzilut and remained as thorns. Gadlut is called plainly “a rose” or “the Assembly of Israel.” This is why it was said, “There is a rose, and there is a rose.”

The red color indicates that there is gripping to the outer ones there, for the Klipot to suckle from her. This is in Katnut, when her bottom nine are in Beria. There is also white in her Kli de Keter, where there is no gripping to the outer ones. It was said, “Just as a rose among the thorns is tinged with red and white, the Assembly of Israel contains Din and Rachamim.” This indicates that even in her Gadlut, called “the Assembly of Israel,” although at that time she rises and clothes the Bina, Din still remains in her because she needs the Masach that is set up in her for the Zivug de Hakaa, which strikes the upper light and reflects it back because of the Din in the Masach.

By that, it raises ten Sefirot of Ohr Hozer [reflected light], which is called the light of Din, and within them, it draws ten Sefirot de Ohr Yashar [direct light], called “light of Rachamim.” Hence, there are Din and Rachamim in the Assembly of Israel, as well, corresponding to the red and the white that the rose among the thorns has.

This is the sea that Solomon made, which stands on twelve oxen. This is so because her bottom nine that fell into Beria have been established there in twelve oxen, and the point of Keter that remained in Atzilut is
the sea that stands atop them. All together, they are called “the thirteen petals of the rose.”

The Mochin de Gadlut de Nukva that contain illumination of Hochma extend from the thirteen names, called “the thirteen qualities of Rachamim.” This is why it was said, “The Assembly of Israel consists of thirteen qualities of Rachamim,” as well. The main thing that Rabbi Hizkiya comes to teach us in this comparison between the rose among the thorns and the Assembly of Israel is that everything that the Nukva has in her state of Gadlut must, correspondingly, have a preparation and qualification in the beginning of her formation, in the state of Katnut. This is why it was said that opposite the white and red in Katnut, Din and Rachamim come out in her in Gadlut, and opposite the thirteen petals in Katnut, thirteen qualities of Rachamim appear in her in Gadlut.

Elokim [God] in the Bible. “In the beginning God created” is the Bina that emanates to the Nukva de Z.A. He elicited thirteen words: THE, HEAVEN, AND-THE, EARTH, AND-THE EARTH, WAS, EMPTY, AND-CHAOTIC, AND-THE-DARKNESS, OVER, THE-FACE, OF-THE-ABYSS, AND-THE-SPIRIT, up to the second Elokim [God]. These thirteen words imply to the same thirteen petals of the rose among the thorns, the sea that stands over the twelve oxen, which are preparation and qualification for the Assembly of Israel to receive the thirteen qualities of Rachamim.

It is written, “To surround the Assembly of Israel and to keep her.” This is because the thirteen qualities of Rachamim—the complete Mochin de Nukva—are regarded as surrounding and illuminating her on all sides from all around. Through them, she is kept from contact with the outer ones because as long as the great Mochin in illumination of Hochma from the thirteen qualities are not in her, there is suction for the outer ones in her.

2) Afterwards, the name Elokim is mentioned another time: “...of God hovers,” to elicit five hard leaves that surround the rose. These five leaves are called “salvations,” and they are five gates. This is why it is written, “I shall lift up the cup of salvation.” It is a cup of blessing. A cup of blessing must be over five fingers and not more, like the rose that sits on five hard leaves that correspond to the five fingers, and this rose is a cup of blessing.
There are five words from the second name *Elokim* to the third name *Elokim*: HOVERED, OVER, THE-FACE, OF-THE-WATERS, AND ... SAID [in Hebrew *Elokim* comes after the “said”], corresponding to the five leaves. Henceforth, when it is said, “God ... Let there be light,” it is the light that was created and concealed and was included in that covenant, which entered the rose and produced a seed in her. This is called “a fruit bearing tree” in which they sowed. And that seed is found in the very token of the covenant.

Explanation: Five hard leaves are the five Gevurot [plural of Gevura] de Nukva, which are ten Sefirot de Ohr Hozer that the Nukva raises through the Zivug de Hakaa with the upper light, called “a light of Din.” This is so because the ten Sefirot de Ohr Yashar are called five Hassadim HGT NH, and clothe the five Gevurot HGT NH de Ohr Hozer. Those five hard leaves are the power of Din in the Masach that detains the upper light from clothing from the Masach down. This is why now it is only called “five hard leaves,” since she is still unfit for Zivug on them. At the time of Gadlut, when a Masach comes in Zivug with the upper light, they are called five Gevurot.

These five hard leaves are five words that are from the second *Elokim* to the third *Elokim*: HOVERED, OVER, THE-FACE, OF-THE-WATERS, AND ... SAID. And why was it mentioned another time? It means that there is a new action here, and he says in order to bring these five hard leaves out of the Nukva, which are preparation for a Zivug during the Gadlut.

Ten Sefirot de Ohr Hozer are called five Gevurot HGT NH. They are not called KHB TM because they extend only light of Hassadim, hence the KHB declined from their degree and they are called HGT, and Tifferet and Malchut are called NH.

In Gadlut, when the five hard leaves became five Gevurot, they are considered five gates, open to receive the five Hassadim de Ohr Yashar. Also, they are called “salvations,” and then the Nukva is called “a cup of salvations” or “a cup of blessing,” since through them, the Nukva becomes a Kli that holds the blessing, five Hassadim.

The number of Sefirot is ten, and they are essentially five Behinot [discernments], or thirteen, like the thirteen qualities of Rachamim. Ten indicates the Sefira ZON, in which there is only light of Hassadim.
Thirteen indicates the *Mochin* of illumination of *Hochma*, which is received to the *ZON*.

A cup of blessing indicates the extension of five *Hassadim* within her five *Gevurot*. It must be five fingers and not more, meaning only in the number ten, *HGT NH* and not more, with the exception of the number thirteen, since the *Nukva* is unfit to receive *Hochma* from thirteen except by clothing of *Hochma* in *Hassadim*. Hence, first there must be extension of a blessing, which are five *Hassadim*, specifically through the five fingers, which are five *Gevurot*, and then she can receive from thirteen, as well.

This means that it refers to the five fingers of the left hand, which are five *Gevurot*, since the five fingers of the right hand are five *Hassadim*. Thus, the cup of blessing must be raised with both hands, meaning with the five fingers of the left hand, as well, to indicate the intention of the five *Gevurot*. However, afterwards, in the beginning of the blessing, only the five fingers of the right hand should remain on the cup, to avoid awakening the gripping of the *Sitra Achra*, which suckles from the left.

The third *Elokim* in the verse, “Let there be light” is to emanate the *Gadlut de Nukva*, which is five *Hassadim* and the thirteen qualities of *Rachamim*, where the five *Hassadim* are five times “light” in the text: “Let there be light,” “And there was light,” “That the light was good,” “Between the light,” “The light, day.” The thirteen qualities of *Rachamim* are implied in the words, “And there was evening and there was morning, one day,” since one is thirteen and also thirteen in *Gematria*.

These five lights are the light that the Creator created on the first day. Adam was watching it from the end of the world to its end. When the Creator looked at the generation of the flood and the generation of Babylon and saw that their actions were corrupt, He stood and concealed it from them, as it is written, “Was ... concealed and was included in that covenant,” meaning that it entered the rose. This means that those five *Hassadim* were first incorporated in *Yesod de ZA* and did not come directly from *Bina*, from *Elokim*, to the *Nukva*. And the covenant, *Yesod de ZA*, which entered the rose and gave them to her.
These five Hassadim that come out on the five Gevurot are called “seed.” The majority of the power of the Din and the Gevurot in the Masach, by whose power it strikes the upper light and repels it, is found only in Ateret Yesod de ZA, which it extended from Mazal ve Nakeh in the Dikna, while the Nukva receives only illumination and a branch from it. Hence, the heart of the Zivug on the Masach, which elevates the five Gevurot that extend and clothe the five Hassadim, which are five lights, is done in Yesod de ZA, and he is the one who gives them to the Nukva.

That seed, which are five Hassadim and five Gevurot, is present in the very token of the covenant, since in the sign of the covenant, which is Ateret Yesod de ZA, there is the actuality of the Gevurot that extend five Hassadim, which is called “seed.” However, the Yesod of the Nukva receives only the form of his Gevurot, hence the Yesod of the Nukva is called only by the name of the form of the covenant.

3) As the form of the covenant was sown in forty-two Zivugim from the seed, the engraved and explicit Name was sown in the forty-two letters of the act of creation.

Explanation: The name “forty-two letters” is simple HaVaYaH, HaVaYaH with filling, HaVaYaH with filling of filling, in which there are forty-two letters. That seed in the token of the token of the covenant—which are five Hassadim and five Gevurot—extends from the name “forty-two.”

This is why it was said that as the form of the covenant, Yesod de Nukva, was sown in forty-two Zivugim [plural of Zivug] from the seed of the token of the covenant, the engraved and explicit Name was sown in forty-two letters of the act of creation.

This is so because there are two Behinot in Nukva: 1) The construction of her Partzuf, which was built through the Bina, and 2) her mating with ZA, which is called “the Zivug.”

And as the form of the covenant, Yesod de Nukva, was sown in forty-two Zivugim from that seed of the token of the covenant, where the difference is in the Zivug, so you deduce in the order of the emanation of the construction of the Nukva, called “the act of creation,” through the Bina, who was in the name “forty-two,” as well. Also, there are two states in the construction of the Nukva: Katnut and Gadlut. The Katnut is called “engraving,” meaning engraving into a receptacle of the lights of
the time of Gadlut. This is because all that is received by the Nukva at the time of Gadlut requires preparation and qualification for them from the days of Katnut. The Gadlut is called “the explicit Name” because all that is concealed during the Katnut is explained and becomes known during the Gadlut.

This is why it was said, “The engraved and explicit Name.” Nukva is called “a name.” “Engraved” means her Katnut; “Explicit” is her Gadlut; and they, too, were sown and built in forty-two letters, like the forty-two Zivgim in the Zivng in the token of the covenant. Also, the forty-two letters of the act of creation are the forty-two letters presented from Beresheet [In the beginning] through the Bet of Bohu [Tohu ve Tohu means “unformed and chaotic”].

The Rose (Mirrors of the Sulam [Ladder])

(A) The engraved and explicit Name was sown in forty-two letters of the act of creation. There are many numbers in the counting of the Sefirot.

1) The number ten: KHB, HGT, NHYM.
2) The number seven: HGT, NHYM.
3) The number six, called VAK: HGT, NHY.
4) The number five—five Hassadim or five Gevurot: HGT, NH.
5) The number thirteen: the thirteen qualities of Rachamim or upper KHB, HGT, and lower HGT and NHYM.

We must understand: It is said in Sefer Yetzira [The Book of Creation], “Ten and not nine; ten and not eleven.” Thus, we must neither subtract nor add to the number ten. Instead, we must know that the ten Sefirot KHB HGT NHYM are essentially only KHB TM, but the Sefira Tifferet contains six Sefirot HGT NHY within it, and thus we arrive at the number ten. However, all those six elements HGT NHY are but detailing of a single Sefira: Tifferet.

The reason why we only detail Tifferet and not GAR is not because of the merit of Tifferet, but because of her deficiency compared to GAR, since this detailing is the incorporation of five Sefirot in one another, in each of which are five Sefirot. It follows that there are five Sefirot KHB
TM in Keter, five Sefirot KHB TM in Hochma, and five Sefirot KHB TM in Bina.

Thus, there should also be five Sefirot KHB TM in Tifferet. However, since the essence of Tifferet is only light of Hassadim and not Hochma, and it is necessary that the five Sefirot included in it are only five Hassadim, the names of the five Sefirot have therefore changed in it, since KHB descended in it into HGT, and TM descended in it into NH. Thus, the five Sefirot included in Tifferet are only called HGT NH. Also, a discernment that includes all five Hassadim was added to it, and it is called Yesod. Hence, there are six Sefirot in Tifferet: HGT NHY.

And why are the five Sefirot included in each of the KHB not counted in the number of the Sefirot, and only the elements of Tifferet are counted? It is so because the integration of the Sefirot in one another does not add to the number of the primary five Sefirot, rendering worthy of particular mention. But with the integration of the five Sefirot in Tifferet, the five Sefirot became new Behinot in it—five Hassadim—hence they are mentioned as five particular Behinot in the Sefirot and are included in the count of the Sefirot. Thus, Tifferet being counted as six Sefirot HGT NHY is because of its inferiority compared to GAR, as it is only light of Hassadim.

Also, in all the numbers in the count of Sefirot, it does not decrease from the number ten, which is essentially only five Sefirot. This is so because ten Sefirot means along with the six Sefirot detailed in Tifferet. And when we say “five Sefirot,” it means without the detailing of the VAK in Tifferet, and the count of VAK is five Sefirot included in Tifferet, with its Kolel [inclusive/ the one that includes], called Yesod. And the count of seven Sefirot is when we calculate Malchut along with Tifferet.

(B) Let us explain the number thirteen. This number first came out in the world of correction, in the establishment of the Partzuf. This is so because in each Partzuf in ABYA there are only three Kelim: Bina, ZA, and Malchut, and the Kelim Keter and Hochma are missing, and the lights of Keter and Hochma clothed within the Kli de Bina. However, in particular, each Sefira contains these three Kelim, even in Keter Hochma, having three Kelim Bina and ZON in Keter, Bina and ZON in Hochma, and Bina and ZON in Bina. Thus, the Kli of Keter and Hochma is missing in all the Sefirot, and Bina, ZA, and Nukva is present in all the Sefirot.
The three *Kelim*, *Bina*, *ZA*, and *Malchut*, divide into ten *Sefirot*, since each of them comprises three lines—right, left, and middle. The three lines in *Bina* became *HBD*; the three lines in *ZA* became *HGT*; the three lines in *Malchut* became *NHY*, and with the *Malchut* that contains them, they are ten *Sefirot*. Thus, each *Partzuf* has ten *Sefirot* HBD, HGT, NHYM.

Also, it is known that *Rosh de AA de Atzilut* has only two *Sefirot* KH, which are called *Keter* and *Hochma Stima* (Mocha Stima), whose *Bina* went out of *Rosh de AA* and became a *Guf* [body], *VAK*, lacking the *Mochin de Rosh*. This is the meaning of *Aba* taking *Ima* outside.

For this reason, *Bina* divided into *GAR* and *ZAT*. This is so because the flaw of lack of *Mochin de Rosh* does not blemish the *GAR de Bina* at all, since she is only light of *Hassadim* in her essence in the ten *Sefirot de Ohr Yashar*, and there is no difference in that light when it is in the *Rosh* or in the *Guf*, for it always illuminates equally. Hence, the exit of *Bina* outside the *Rosh* does not diminish her from *GAR* and from *Mochin de Rosh*. Thus, *GAR de Bina* were separated to be on their own and became the *Partzufim* of upper *AVI*, which are considered *GAR* although they stand from *Peh de AA* and below.

But *ZAT de Bina*—which are essentially *Bina* but from the *Hitkalelut* [mingling/incorporation] of *ZON* in *Bina*—need illumination of *Hochma*, as well, to impart to *ZON*. For this reason, they suffer from this flaw of *Bina’s exit from Rosh AA*, since by that, they became devoid of *Hochma*. Thus, they are regarded as *VAK* and *Guf*, lacking the *Mochin de Rosh*. And because of that flaw, they were separated from *GAR de Bina* and became a separate *Partzuf*, called *YESHSUT*.

It follows that the exit of *Bina* from *Rosh de AA* created two distinct *Bebinoth* in her: *GAR* and *ZAT*. As a result, three *Sefirot* were added to the *Partzuf* because now the three lines in *GAR de Bina* were considered *HBD*, the three lines in *ZAT de Bina* were considered upper *HGT*, the three lines in *ZA* were considered lower *HGT*, and the three lines in *Malchut* as *NHY*. And along with the *Malchut* that includes them, they are thirteen *Sefirot*. Thus, the exit of *Bina* from the *Rosh* causes the number thirteen *Sefirot* in the *Partzuf*, since double *HGT* were made in the *Partzuf*.

However, this is not permanent, since by raising *MAN* from the lower ones, illumination from *AB SAG de AK* is extended, and this
illumination brings the Bina back to Rosh de AA, and then the ZAT de Bina can receive Hochma from AA and impart upon the sons, to ZON.

It is considered that the exit of Bina from Rosh de AA in the beginning was essentially only in order to impart illumination of Hochma to ZON. Were it not for the exit, it would have been impossible to extend illumination of Hochma to ZON. Thus, these three Sefirot that were added by the exit of Bina are only preparation and qualification for extension of Mochin de Hochma to ZON, which are the seven days of creation. Thus, in every place, the number thirteen is regarded as extension of Hochma to ZON.

This explains the discernment of five Sefirot and thirteen Sefirot. Five Sefirot indicate that they have only illumination of Hochma, but thirteen indicates the extension of illumination of Hochma by the three Sefirot, upper HGT, which were added due to Bina’s exit.

(C) Now we will explain the name “forty-two” and forty-two Zivugim. Due to Bina’s exit, she divided into GAR and ZAT. GAR de Bina were established as Partzuf upper AVI, clothing AA from its Peh through the Chazeh, and the light in them is called “pure Avir [air].” ZAT de Bina were established as Partzuf YESHSUT, which clothes AA from Chazeh to Tabur, and the light in them is called “plain Avir.”

Avir means light of Ruach, meaning only light of Hassadim, without Hochma. For this reason, Bina is considered to have departed the Rosh de AA into Avir, since due to the exit outside of Rosh de AA, which is Hochma, there is only light of Hassadim in her, without Hochma, which is called Avir.

However, there is a difference between upper AVI and YESHSUT. Upper AVI are GAR de Bina; they are not flawed by their exit from the Hochma because their essence is Hassadim without Hochma. Thus, even while the lower ones raise MAN and Bina returns to Rosh de AA, even then upper AVI do not receive Hochma, but only YESHSUT, since GAR de Bina never change their nature, and are hence not flawed at all by the exit from the Rosh. They are regarded as though they never went out of Rosh de AA, and they are considered complete GAR. For this reason, they are regarded as pure Avir. Thus, they are also unknown Avir, which means that their Daat does not extend Hochma and their Avir does not become light, Hochma.
However, YESHSUT, ZAT de Bina, which need the light of Hochma in order to impart to ZON, are blemished by the exit from Rosh de AA because the absence of Hochma due to their being at the Guf de AA is sensed in them as actual deficiency. For this reason, their Avir is not considered “pure Avir,” but only “plain Avir” or Avir that is about to become known and to extend Hochma through the MAN, which is called Daat. This is so because while the lower ones raise MAN, Bina returns entirely to being Rosh de AA, and then YESHSUT receive Hochma from AA and impart upon ZON. Then it is considered that the Yod comes out of the Avir and becomes light, which is light of Hochma. Thus, Avir de YESHSUT is known, but upper AVI remain, as well, upon their return to Rosh de AA, as pure Avir, and the Yod does not come out of their Avir because they never change their ways. Hence, they are called “Avir that is not known.”

Also, there is Parsa inside the Mei [intestine] of AA, which was made in the place of Chazeh. This is the firmament that separates the upper water, Rosh de AA, from upper AVI that clothe him from the Peh to the Chazeh, since the Rosh de AA continues through there. Hence, the Parsa stands beneath them and divides between them and between YESHSUT and ZON, lower water, which are devoid of illumination of the Rosh de AA. This is why the lower waters cry, “We want to be before the King,” since they wish to rise and receive the illumination of Hochma from Rosh de AA.

(D) Two ways to explain the name “forty-two”: 1) The name “forty-two de Atzilut” is called “a name,” a real form, and all the names are imprinted from it. This is the four letters of the simple HaVaYaH and the ten letters of the filled HaVaYaH, and the twenty-eight letters of the filling of the filling, which together make up forty-two letters. 2) The name “forty-two” of the act of creation, which are the seven days of creation, ZON de Atzilut, having thirty-two Elokim and ten utterances, which add up to forty-two.

Explanation: The lights received above the Parsa, through the Yesodot [plural of Yesod] of upper AVI above the Chazeh, where the Rosh de AA, which is Keter, and upper AVI, which are HB, are called there “forty-two” of Atzilut, from which all the names of the forty-two are imprinted. Hence, they are implied in simple HaVaYaH, Keter, and HaVaYaH in filling, Hochma, and HaVaYaH in filling of filling, which is Bina. Thus, the pure Avir in AVI is the name “forty-two.”
However, ZON, which are the seven days of creation, cannot receive anything from the name “forty-two” because they are below the Parsa at the Chazeb de AA. They are the lower water, devoid of GAR, and receive from YESHSUT, whose Avir is not pure Avir. And they cannot receive from the upper AVI, which are the name “forty-two” because the Parsa separates between them.

However, when the lower ones raise MAN, and MAD is drawn from AB SAG de AK, this illumination brings Bina back to Rosh de AA, at which time YESHSUT receive illumination of Hochma and impart to ZON, and then ZON are as above the Parsa de Chazeb de AA, and they, too, receive pure Avir from upper AVI. Then, ZON, too, are discerned as the name “forty-two.”

For this reason, forty-two de ZON in thirty-two Elokim and ten utterances is implied there, which make up forty-two, together, in Gematria. This is so because the thirty-two Elokim is YESHSUT, when they rise to the Rosh, receiving illumination of Hochma from the thirty-two paths of Hochma, since the thirty-two paths of Hochma make thirty-two names of Elokim in YESHSUT, which are thirty-two times the name Elokim mentioned in the act of creation, and ten utterances are five Hassadim. However, when ZON received the illumination of Hochma from the thirty-two Elokim, the five Hassadim that they receive, which come from upper AVI, are the pure Avir, which is the name “forty-two,” considered “upper water.” It follows that the five Hassadim from ZON did not become forty-two there before they received from the thirty-two Elokim, hence the implication that thirty-two Elokim with ten utterances together are forty-two in Gematria.

And as the form of the covenant was sown in forty-two Zivugim from the seed of Yesod de ZA, the engraved and explicit Name was sown in forty-two letters of the act of creation. This is because the five lights of the words “Let there be light” [written in five letters in Hebrew] are five Hassadim, where Yesod de ZA imparts upon the Nukva, and they are called “seed.”

That seed is the name “forty-two” because although they are five Hassadim, because there is illumination of Hochma within them from the thirty-two Elokim de YESHSUT, they are regarded as the name “forty-two.” It compares between the structure of Partzuf Nukva in the name “forty-two” and the seed of Yesod de ZA. However, the engraving of
the name “forty-two” are forty-two letters from Beresheet [In the beginning] through the Bet in the word Bohu [Tobu ve Bohu means “unformed and chaotic”].

The Flower Buds

4) In the beginning, Rabbi Shimon started, “The flowers buds have appeared on the earth; the time for pruning has arrived, and the voice of the turtledove is heard in our land.” “The flower buds” are the act of creation. “Have appeared on the earth” on the third day, as it is written, “And the earth shall spring forth grass.” “The time for pruning has arrived” is the fourth day, in which there was the pruning of the tyrants. This is why it is written about it, “Let there be lights” without a Vav [in Hebrew], which is a curse. “And the voice of the turtledove” is the fifth day, of which it is written, “Let the waters swarm” to produce offspring. “Is heard” is the sixth day, of which it is written, “Let us make man,” who is destined to put doing before hearing. “In our land” is the Sabbath, which is like the land of life, the next world.

Explanation: The flower buds are the six days of the act of creation, VAK, HGT NHY de ZA, from which the ten Sefirot of Partzuf Nukva de ZA are built. This is so because the Nukva has nothing of her own and her whole construction is from what ZA gives her. He interprets how the Nukva is built from the VAK de ZA. He says, “Appeared on the earth,” on the third day, since the Nukva is called “earth.” The flower buds, Sefirot de ZA, were received and appeared in the Nukva, who is called “earth,” on the third day of the act of creation. This was on the third day, Tifferet, since first she was emanated in the two great lights, and then she was equal to Tifferet de ZA. It follows that she was emanated on the third day equally with Tifferet de ZA, who is called “the third day of the act of creation.”

Then they “Appeared on the earth,” since that state did not exist in Nukva, hence, they “Appeared on the earth,” meaning that they appeared so once.

Afterwards, “The time for pruning has arrived.” This is the fourth day, on which there was the pruning of the tyrants, since on the fourth day, the moon, Nukva de ZA, was diminished, as it was written that the moon complained and said, “Two kings cannot use the same crown.” And the Creator told her, “Go diminish yourself,” and then she
descended into a point under Yesod de ZA, her bottom nine fell into Beria, and only her point of Keter remained in Atzilut, and she stood under the Yesod. And henceforth, she is built by NH de ZA.

This is called “Pruning of the tyrants,” since the diminution became a preparation and a receptacle for receiving Mochin de Haya, and these Mochin cut off all the Klipot that cling to the Nukva. Pruning means cutting off, and the tyrants are the external ones and the Klipot that surround the rose.

“The voice of the turtledove” is the fifth day. The turtledove is Netzah de ZA. The voice of the turtledove is Hod de ZA, who receives from Hod that is included in Netzah de ZA. For this reason, this reception is called “The voice of the turtledove.”

“Is heard” is the sixth day. The voice of the turtledove is received in the Nukva only through the sixth day, Yesod de ZA, which includes NH, and imparts them upon the Nukva. It is heard to the Nukva only on the sixth day. The rule is that the Nukva receives only from the middle line of ZA, which is Daat-Tifferet-Yesod, or from Daat, or from Tifferet, or from Yesod.

It was said, “Let us make man,” who is destined to put doing before hearing. Hearing is Bina, since seeing and hearing are HB. Doing is Malchut. In Tzimtzum Bet, the bottom Hey rose to NE, to associate her with Midat ha Rachamim [quality of mercy], upper Bina. Yet, Aba moved Ima outside, and Aba himself was established as male and female. This is so because Eynaim is Aba, and through the ascent of the bottom Hey to him, the Zivug of Rosh was established in the bottom Hey, who is called NE. And Ima, Bina, went because of that from Rosh to Guf. Thus, there are KH in Rosh de AA, and Bina went out to the Guf. It follows that “doing,” the bottom Hey, Malchut, comes before “hearing,” Bina, since Aba was established in the Nukva, who is called “I” and the Nukva became like Aba, the second Sefira after Keter.

From the ascent of Malchut to NE, she was mitigated there and became fit to rise and clothe upper AVI and receive Mochin de Haya, like upper Ima. This is the meaning of the moon being full. Hence, upon the giving of the Torah, Israel said first, “We shall do and we shall hear,” putting doing before hearing, and by that they were rewarded with the reception of the Torah, since doing, Malchut, rose and clothed upper AVI, and the Yovel, the fiftieth gate, appeared.
This is why the hearing was in the sixth day, since on it the correction of putting doing before hearing was done, as at the time of the giving of the Torah. For this reason, on the Sabbath of Beresheet, Malchut became “the land of the living,” upper Ima.

“In our land” is the Sabbath day, which is a sample of the land of the living. Upper Ima is called “the land of the living,” and through the giving of the sixth day, Nukva rose on the Sabbath day of the act of creation up to upper Ima, and Nukva, too, became like the land of the living, since the lower one that rises to the upper one becomes like it.

5) The flower buds are the patriarchs, who entered in thought and entered the next world, Bina, and were hidden there. From there, they came out in concealment and were hidden in the true prophets. Joseph was born and they hid in him. Joseph entered the holy land and erected them there, and then they appeared in the land and were revealed there.

When are they seen? They appear when the rainbow appears in the world. And at that time, the time of pruning has arrived, the time to cut off the wicked from the world. Why were they saved? It was because the flower buds appeared on the earth. Had they not appeared already, they would not have remained in the world, and the world would not have existed.

Explanation: The Zohar explains the attainment of Mochin de Haya de ZA itself. The flower buds relate to HGT de ZA, which are called “the patriarchs.” NHY de ZA are called “sons” and they are two Partzufim [plural of Partzuf] that divide on the Chazeh de ZA, since HGT are called “the great ZON,” and NHY are called “the small ZON.” Hence, The Zohar makes the precision of telling us that it is from the great ZA, and this is why it said, “patriarchs.”

They are called “flower buds,” which means plantings, since they grow like plantings. First, their measure was as that of NHY. Afterwards, in Yenika, they became HGT, then in the first Gadlut they became HBD of Neshama, and in the second Gadlut they became HBD de Haya.

When it is said that they entered in a thought, and entered the next world, Bina, it refers to the Ibur of ZA, since during his Ibur, he rises to AVI, who are called “thought” and “the next world.” Aba is called “thought” and Ima is called “the next world.” And there is the
beginning of the construction of ZA in three within three, which means that HGT are clothed within NHY.

This is why it was said, “The plantings were as antenna of grasshoppers,” uprooting from there and planting elsewhere and raising. The plantings are the patriarchs, HGT from their root. Through their ascent to Ibur into HB, when he plants them elsewhere, they obtain there the mitigated Malchut, which is fit for Mochin at the time of Gadlut. By that, they grew slowly in Ibur, then through Yenika, then through the first Gadlut, and finally through the second Gadlut. From there, they came out in concealment, where once HGT received all the Mochin de Ibur, they are born and come out of AVI to their place below, and come out in concealment, since after their exit from AVI to their place, they still remained in concealment, in diminished light.

They “Were hidden in the true prophets” means that by obtaining Mochin de Yenika, the unique light was extended to NHY de ZA, the true prophets. Then HGT expanded for them out of NHY and he obtained VAK. This is why they are still hidden, for they are still in concealment of Mochin de Rosh and only have NR [Nefesh-Ruach]. This is why it was said that they were hidden in the true prophets.

They are NH that they obtained through the Yenika, but they were hidden in them because their light disappeared and is no longer revealed. You should know that there is always an inverse relation between Kelim and lights. This is so because in relation to the lights, the light of HGT, meaning Ruach, is obtained through Yenika. In relation to the Kelim, the Kelim of NH are obtained in Yenika, and the light of Nefesh that was in HGT descends in them. Similarly, in Mochin de Gadlut, in relation to the lights, it is considered that light of HBD is obtained, and in relation to the Kelim, it is considered that they obtained the Kli of Yesod de Gadlut.

“Joseph was born and they hid in him.” After the completion of the Mochin de Yenika, ZA rises for a second Ibur for Mochin of the first Gadlut. Through these Mochin, his HGT became HBD and Rosh, and the NHY that he acquired through the Yenika became HGT for him. Then, new NHY was born to him, and they are called “NHY of Mochin de Gadlut.” And those NHY are called Joseph, who is Yesod de Gadlut, which includes NH de Gadlut. This is why it was said, “Joseph was born,” meaning the Yesod de Gadlut.
“And they hid in him” means that HGT still does not have the complete lights of Gadlut and they are still in concealment. This is so because in the first Gadlut, he obtains only Mochin de Nesbama, which are still regarded as Achoraim for ZA. This is why he says that they hid in him, since they are still concealed.

Joseph entered the holy land and established them there because after Mochin of the first Gadlut, ZA begins to receive Mochin of the second Gadlut, Mochin de Haya. At that time, the Nukva is cut off from him and is built as a whole Partzuf in Mochin de Haya. Then, the Nukva is called “the holy land” because the Mochin de Haya is called “holiness.”

Joseph, Yesod de Gadlut de ZA, entered the holy land, the Nukva, PBP [Panim be Panim, face-to-face] with ZA, at an equal level.

And he established them in the holy land, since Mochin de Haya, the light of Hochma, are drawn out only in a Zivug of ZON as one, and remain only with the Nukva because only by her are they drawn during the Zivug.

And he erected them in her house, since the value of ZA with respect to the Nukva is as the value of upper AVI with respect to YESHSUT. Hence, Mochin de Haya, light of Hochma, appears only in Nukva, which is considered YESHSUT.

Then they appeared on the earth and were revealed there. Now they have become sufficiently revealed in the quality of Gadlut, but until now, they were regarded as hidden and concealed.

When are they seen? The Zohar has already explained that they appear when Joseph entered the holy land, meaning at the time of the Zivug, and the place of disclosure is in the Nukva. Thus, why is he asking again, “When are they seen”? The thing is that even during the Zivug there are two discernments: Hitkalelut [incorporation/integration/mingling] of the left in the right, the five Hassadim in the male, and Hitkalelut of the right in the left, the five Gevurot in the Nukva.

This is why he asks, “When are they seen,” during the Hitkalelut of the right in the left or during the Hitkalelut of the left in the right?

Answer: When the rainbow appears in the world. The rainbow is Yesod de ZA in the world, in Nukva. This is the Hitkalelut of the right in the left during the Zivug, as it is written, “I have set My bow in the cloud.”
Only from that are the upper Mochin extended, as then they appear from the Hitkalelut of the right in the left.

And at that time, “The time for pruning has arrived,” a time to cut off the wicked from the world. When the wicked multiply in the world, there is much gripping to the Klipot and the Sitra Achra because of them, as was at the time of the generation of the flood, for which the whole universe was wiped out. At that time, the people in the world have no other hope but through the disclosure of the upper Mochin, Mochin de Haya.

And why were they saved? It is because the flower buds appeared. Why were the people of the world saved from extinction, as it happened at the time of the flood? It is because the flower buds appeared on the earth. This is so because disclosure of Mochin de Haya removes the Klipot from the land, Malebut, and they can no longer grip to it, as it is written, “And I will look upon it, to remember the everlasting covenant.”

It was said, “But if they were not already seen, they would not remain in the world.” First, the Nukva is built with the two great lights, and she has an equal level with ZA. However, she stands at the back of ZA, which is why the moon complained that two kings cannot use the same crown.

For this reason, these Mochin are regarded as Mochin de Achor [posterior Mochin]. They are called Mochin de VAK de Nukva, which are Mochin of her Katnut from the beginning of her formation. And at that time, ZON is regarded as a “small Panim [face],” and they are called “children,” “youths,” and “youngsters.” However, once she is completed with these Mochin, she returns to upper AVI for a second Ibur, and then she is built as a great structure, with Mochin of PBP [face-to-face] with ZA. And then they are called “big Panim.”

It is known that there is no change or absence in the spiritual, and those Mochin de Achor, small Panim, remain in her even at the time of Mochin and Gadlut. Moreover, the reason for the extension of the Mochin de Haya is primarily in the Kelim de Mochin de Achor in the small Panim.

It was said, “And if they were not seen, they would not remain in the world.” In other words, if those flower buds had not been seen in the
Nukva from her Katnut, in the construction of her Achoraim, the Mochin de Haya would not have remained in her during the Gadlut, as well, since she would have no Kelim in which to receive them.

6) And who is the one who sustains the world and causes the patriarchs to appear? It is the voice of the children who engage, and for these children of the world, the world is saved. It is in relation to them that it is written, “We will make for you turtledoves of gold.” These are the children, youths, and youngsters, as it is written, “You shall make two cherubim of gold.”

Explanation: The children of the world are Mochin de Achor, which is called “small Panim.” Also, the children of the world, as well as children, youths, and youngsters, and their Zivug in that state, are called “the voice of the children who engage in Torah. They are the turtledoves of gold, and they are the two cherubim, small Panim [face], without which these Mochin de Haya, which extend by the Hitkalelut of right in left, would not be received in the Nukva whatsoever.

And who is the one who sustains the world at the time of proliferation of the Klipot, who have the power to destroy the world as during the time of the flood? There is no hope except the drawing of Mochin de Haya in the rainbow. By that, the world will be saved. And who is the one who sustains and save the world at that time, and causes the patriarchs—who cause the disclosure of HGT in Mochin de Rosh, when HGT became HBD de Haya—to appear? The voice of the children who engage in Torah causes that, the Mochin de Achor, which is the voice of the children and the turtledoves of gold.
Who Created These

7) Beresheet [In the beginning]. Rabbi Elazar started, “Lift up your eyes on high and see who created these.” “Lift up your eyes,” to which place? To the place to which all look in anticipation—the opening of the eyes, Malchut de Rosh AA. There you will know that this hidden Atik, to whom the question, “Who created these” applies. Who is he? He is the one called MI, ZAT de Bina, the one who is called, “From the edge of the heaven above,” and who is in possession of everything. And since the question lies in him, and he is concealed, He is called MI [who], as in a question. This is so because there are no questions above him, and this edge of the heaven, where questions are found, is called MI.

Explanation: Rabbi Elazar explains the meaning of the creation of heaven and earth in the text of Beresheet. Heaven and earth are the whole of the seven days of creation; they are ZON de Atzilut. Hence, why does it write, Barah [created], which is Bina and not Atzilut, it should have said He’etzil [emanated]? The Zohar says, “Who is the opening of the eyes? Malchut de Rosh AA de Atzilut is called “the opening of the eyes” because the Sefira Hochma of the ten Sefirot de Rosh is called Eynaim [eyes].

Also, there are only KH in Rosh AA, hence his Malchut is called “the opening of the eyes,” since by her opening, the Mochin de Hochma pour down from Rosh AA to all the Partzufim of Atzilut. This is why it was said, “To the place to which all look in anticipation,” since Mochin de Hochma is called Eynaim, and there is no Mochin de Hochma in all the Partzufim of Atzilut, except by opening of the Malchut de Rosh AA.

And there, in the opening of the eyes, in Malchut de Rosh AA, you will know how Bina created the ZON, since the word Barab [created] means Lebar [Aramaic: outside of] the degree of Atzilut. And since Bina herself went outside the degree of Rosh de AA, and thus became regarded as Beria, in relation to Rosh de AA, she necessarily created the ZON, as well.
Hence, ZA became Yetzira, since what comes out of Beria is regarded as Yetzira, and the Nukva became Assiya since all that comes out of Yetzira is called Assiya.

However, they must not be compared to the actual BYA behind Parsa de Atzilut because these Bina and ZON stand above Parsa in the world of Atzilut. Rather, it refers only to the Rosh de AA, hence there are two kinds of BYA in it:

Separated BYA, which parted from Atzilut through the Parsa, which is the ground of the world of Atzilut, standing over them from above.

BYA of the world of Atzilut itself, which are its Bina, ZA, and Nukva. They are only outside the Rosh de AA, and they are still Atzilut, but the Parsa inside the intestine of these AA, at the place of his Chazeh, stands over them from above. For this reason, they are separated from Rosh de AA and are considered Guf without a Rosh, meaning lacking Mochin de Hochma, which is called Rosh, with respect to the world of Atzilut. This is so because usually, the world of Atzilut is regarded as Hochma of all four worlds ABYA, hence that which lacks Hochma is regarded as Guf without a Rosh.

It was said that this hidden Atik, in whom there is a question, created these. In other words, Bina came out of Rosh de AA by the Nukva that rose to Hochma de AA and ended the Rosh de AA there, and thus parted into being Beria and Guf de AA, and was therefore divided into two Behinot [discernments]: GAR and ZAT.

The origin of Bina is the ten Sefirot de Ohr Yashar [direct light]. Its nature is not to receive any Hochma, but only light of Hassadim, as it is written, “For he desires Hesed [mercy],” and not Hochma. Thus, her exit to the Guf does not blemish her at all, since even when she is at the Rosh she does not receive Hochma from him. For this reason, she is not lessened at all because of her position below Malchut de Rosh de AA, and now, too, she is completely regarded as Rosh, as though she never parted the Rosh de AA, and she is established in upper AVI that clothe AA from Peh to Chazeh.

The second Behina [discernment], ZAT de Bina, are from the Hitkalelut [mixture] of ZON in Bina, who are the root of the ZON in Bina. Hence, they need illumination of Hochma for the ZON. For this reason, they were blemished by their presence in Guf de AA, which became devoid
of Hochma, and they are considered Beria, and VAK without a Rosh. It is said about them, Aba took Ima outside, outside the Rosh de AA. They are called YESHSUT and clothe AA from Chazeh to Tabur. And their sons, ZON, clothe from Tabur de AA and below, through the end of the world of Atzilut.

The Parsa inside the intestine of AA stands at his Chazeh because she is the force of Malechut at the Rosh de AA, which brings ZAT de Bina outside the Rosh, disrupting them from receiving Hochma. This is because even though this Masach stands at the Peh de Rosh AA, it still does not act there in any way, since upper AVI—regarded as GAR de Bina, which are still considered Rosh AA—are standing there. It follows that only at the place of Chazeh, above ZAT de Bina, the power of the Masach dominates, ejecting the ZAT de Bina below it outside of Rosh de AA.

Thus, GAR de Bina is called “the concealed Atik,” since the Rosh de AA is called “Atik,” and since the GAR de Bina—who are from Peh de AA and below—are regarded as still standing at Rosh de AA, and they, too, are called Atik, like the Rosh de AA. However, because of their presence in the Guf of AA, they are called “the concealed Atik.”

It was said that this concealed Atik, in whom there is a question, created these, meaning only the ZAT of this concealed Atik, called YESHSUT, in whom there is a question, to receive the ZON into them by raising MAN. This is so because “These” means ascent of MAN, as in “Asking about the rains,” and he says that only this hidden ZAT de Atik, called YESHSUT, are poised for a question, to receive MAN for extension of light of Hochma, since they are devoid of Hochma. Before that, they are regarded as Beria. Hence, the ZON created those who are called “These.”

And they, too, were created without a Rosh, like him, since the word “created,” indicates a lack of Rosh with respect to Atzilut. And who is MI [Who]? It is the ZAT de Bina, which are poised for a question. They are called MI, and the word “created” relates to them because they themselves became Beria, due to the Parsa at Chazeh de AA, which separates them from the illumination of Rosh de AA.

It was said, “From the edge of the heaven above,” meaning that everything is in his possession. ZAT de Bina, which are called YESHSUT and are called MI, are considered, “The edge of the heaven...”
above.” This is so because heaven is ZA, who receives only from YESHSUT, who is called MI. This is why MI is called “The edge of the heaven above,” that everything is in his possession, since the heaven and the earth, which are ZON and the three lower worlds BYA, all receive from YESHSUT, who is called MI. This is why, “Everything is in his possession.

“This is so because there are no questions above him, and this edge of the heaven, where questions are found, is called MI. This means that there are no questions above GAR de Bina, in upper AVI, since they do not receive MAN for extension of Hochma, as they are light of Hassadim and are not devoid of Hochma. This is why they are not called MI, as they are not considered “The edge of the heaven,” for they do not need the ZON, which need illumination of Hochma. And there is a question only in the ZAT, which are YESHSUT, to receive MAN from the ZON and to rise to Rosh de AA to receive illumination of Hochma for them. Hence, they are considered “The edge of the heaven above” because ZA, who is called “heaven,” receives from them.

8) And there is another one, below, called MA. What is the connection between one and the other? The first one, called MI, is hidden. There is a question in him. Since man questioned and researched, to look and to know from degree to degree through the end of all the degrees, the Malchut, once he has arrived there, he is MA [which means “what” in Hebrew], meaning “What did you know?” “What did you observe?” “What did you research?” After all, everything is as concealed as before.

Explanation: When Nukva de ZA is Panim be Panim [PBP] with ZA, Nukva is also called MA, like ZA. She is regarded as the edge of the heaven below, since she is the end of all the degrees and ends the Atzilut. It follows that ZA, who is called “heaven,” stands between the YESHSUT, who is called “the edge of the heaven above,” and the Nukva, who is called “the edge of the heaven below.”

It was said, “Since man asked and researched, to observe.” “To observe refers to the Zivng de AVI, called Histaklut [looking] of AVI at each other through their ascent to Rosh de AA. At that time, the Bina returns to receive illumination of Hochma for the ZON. This is because while YESHSUT, ZAT de Bina, do not need illumination of Hochma for themselves, since in and of themselves, ZAT de Bina are similar to their
GAR and do not need to receive Hochma, when ZON rise for MAN to YESHSUT, YESHSUT awaken for them to rise to Rosh de AA and receive Hochma. However, ZON, too, do not rise for MAN to YESHSUT, except by raising of MAN from the lower people to the ZON in a way that the souls of people rise for MAN to ZON, then the ZON rise for MAN to YESHSUT, and YESHSUT rise to AA and become one Partzuf with upper AVI. At that time, AVI look at each other and extend Hochma for the ZON.

“And since man asked” means that he raised MAN. “And researched” means scrutinizing his actions, to raise the ZON for Zivug AVI to look so that AVI would look at each other and extend Hochma. “And to know from degree to degree through the end of all the degrees, the Malchut,” since the illumination of Hochma that is drawn through raising of MAN and the Zivug is called “knowing” or is called Hochma through Daat [wisdom through knowledge], for ZON that rise for MAN are regarded there as the Sefira Daat for AVI, as they cause their Zivug. Also, the Zivug is called “knowing,” from the words, “And the man knew his wife, Eve.”

“And to know” means to extend Mochin in Daat from degree to degree, from Daat of the degree of AVI to the Mochin of the degree of ZA. “Through the end of all the degrees” is from ZA to the Nukva, who is called “the end of all the degrees.” This is so because Bina stands Achor be Achor [ABA, back-to-back] with the Hochma, for she is only Hassadim, and returns to being PBP with Hochma only for ZON’s needs.

“Once he has arrived there” is MA [also “what”].” When the Mochin has arrived there to Nukva de ZA, the Nukva is called MA, the bottom degree. The lower world, Malchut, is called MA. It is written, “What does the Lord your God ask of you?” Do not pronounce it MA [what], but Me’ah [100], since all the upper degrees in their wholeness, which are fifty, are here in Malchut, hence she is called “one hundred,” since her fifty, KHB TM, each of which comprises ten, and Bina’s fifty, are one hundred. Thus, Bina is called MI, which are fifty, and Malchut is MA, which is one hundred, since she also includes Bina’s fifty within her. This is why it is called MA, to indicate that the whole of the great wholeness of those Mochin comes only once the Mochin have arrived at the Nukva.
It was written, “What did you know? What did you observe? What did you research? After all, everything is as concealed as before.” Malchut is called MA because although the upper extension of Hochma extends through the upper degrees, Bina and ZA, she does not appear until she is completed here in Malchut, the place of the end of all the degrees, the end of the extension of everything. She stands revealed in illumination of Hochma. And even though she became more revealed than all, she is poised for the questions, “What did you see?” “What did you know?” as it is written, “Since you did not see any image.”

And even though the upper Mochin have already been extended to her through raising MAN, and she was already completed with them, there is still a question in her, as YESHSUT were prior to raising MAN. This is why it was said, “What did you know? What did you observe? What did you research? After all, everything is as concealed as before,” since after the raising of MAN and extension of the Mochin, everything is still hidden in the Nukva, as prior to the raising of MAN, which is still poised for questioning, meaning raising MAN.

Thus, how do the lower ones help in raising MAN, and why were the Mochin drawn to her, since they are not revealed at all? “Do not pronounce it MA [what], but Me’ab [100],” one hundred blessings that the Nukva gives to the lower ones. Accordingly, how is she still poised for questioning, and everything is hidden as before?

There are two Mochin de Gadlut in the Nukva, which are called first Gadlut and second Gadlut. In the first Gadlut, only upper AVI rise to Rosh de AA, and not YESHSUT. And even though they became one Partzuf, YESHSUT still remained in Guf AA, but rose to the place of AVI as before, clothing from Peh to Chazeh de AA. Hence, on the one hand, YESHSUT became Rosh AA, since they became one Partzuf with upper AVI that now stand at Rosh de AA, and they also rose above Parsa de Chazeb de AA, where the Rosh de AA illuminates, as it was explained in AVI themselves, who stood there prior to raising of MAN.

For this reason, they give complete Mochin de GAR to the ZA, and the ZA to the Nukva, and the Nukva becomes 100 blessings, since through these Mochin, the ZON rise to the place of YESHSUT, from prior to the raising of MAN from Chazeb to Tabur de AA. It follows that the Nukva is in the place of Ima, and for this reason the Nukva becomes
one hundred, like Ima, because one hundred is in Ima, thousands is in Aba, and the lower one that rises to the upper one becomes like him.

However, on the other hand, the Nukva is similar only to MI, who is poised for a question, like YESHSUT, prior to the raising of MAN and extending of the Mochin due to her clothing of the place of YESHSUT de Katnut from Chazeh to Tabur de AA. Thus, she stands below the Parsa inside the intestine of AA, where the illumination of Rosh de AA stops above this Parsa. Thus, in that respect, the Nukva did not gain the Mochin and Rosh AA, for which all of the raisings of MAN took place, and everything is as hidden as before, as prior to the raising of MAN. However, in another respect, the Nukva gained being discerned as Ima because she rose to the place of YESHSUT, which is called Ima, who became one hundred blessings.

For this reason, these Mochin are only regarded as VAK de Gadlut, since she cannot receive Rosh de Gadlut, as she is below Parsa de Chazeh de AA. However, her degree is now equal to YESHSUT while it is VAK, prior to the raising of MAN, when he stood from Chazeh to Tabur de AA. This is a great Gadlut for the Nukva, but it is VAK de Gadlut. It is still missing GAR de Gadlut, and obtainment of GAR de Gadlut is called “the second Gadlut of the Nukva.”

Now you will understand why Nukva is called MA. In the first reason, he explains the upper Mochin that the Nukva obtained, which are called “One hundred blessings.” This is why it was said, “Do not pronounce it MA [what], but Me’ah [100],” by her ascent to the place of YESHSUT through these Mochin. The second reason is that since she only rose to the place of YESHSUT de Katnut, and she is poised for a question from Chazeh to Tabur de AA. Thus, the Mochin de Nukva are completely similar to him, as well, and Nukva becomes poised for a question, too, meaning VAK without GAR. However, there is a great difference because he is VAK of upper AVI, VAK de Gadlut.

Also, when it was said, “What did you know, since everything is as hidden as before,” it does not mean what it did before, as the Nukva was prior to raising MAN, but rather as YESHSUT were prior to raising MAN. But the Nukva gained much by raising MAN, since now she received Ima, one hundred blessings, albeit they are VAK de Gadlut. Thus, she is still poised for a question, as did YESHSUT prior to raising of MAN.
9) It is written about that, “What shall I testify to you? To what shall I compare you, O daughter of Jerusalem?” This is so because when the Temple was ruined, a voice came out and said, “What shall I testify to you? To what shall I compare you,” meaning I will admonish you with that MA. Each day I testify to you from ancient days, as it is written, “I call heaven and earth to witness against you today.”

“To what shall I compare you?” In that very way I have crowned you with holy crowns and made you governor over the world, as it is written, “Is this the city of which they said, the perfection of beauty?” I have called you “Jerusalem, which is built as a city that was put together.”

“To what shall I liken you and comfort you.” As you sit, so it is above, in the Jerusalem above. As now the holy people do not enter you in holy arrangements, I swear to you that I will not enter above until your armies enter within you below. This is your comfort, since I compare that degree to you, the Jerusalem above, the Malehut, in everything, now that you are here, your shattering is as great as the sea. And if you say that you have no healing and cure, who will cure you? It is that uppermost, hidden degree, called MI, by which everything exists, which is Bina. She will heal you and erect you.

Explanation: The ruin of the Temple was because Israel sinned in idol worship and did not wish to raise MAN for the Zivug of ZON. Instead, they wished to extend the abundance for Sitra Achra, who is called “other gods.” This is why the Zivug de ZON was separated, the one hundred blessings from the Nukva were cancelled, and the Temple was ruined. It is said, “A voice comes out and says, ‘What shall I testify to you,’” since each and every day since the ancient days, I have testified for you. These VAK de Gadlut that the Nukva receives in MA are called “ancient days,” as it is written, “Indeed, ask now concerning the first days,” and from the edge of the heaven to the edge of the heaven. It is called so since they are VAK de AVI, since YESHSUT is ZAT de AVI, and the seven days of AVI are the first to the seven days of ZON, as it is written, “I call heaven and earth to witness against you today.”

The meaning of Zivug ZON, which are called “heaven and earth,” is that the text cautions to keep and to maintain the Zivug. If not, the text warns, “That you will surely perish quickly from the land.” It is written,
“What [MA] shall I testify to you?” I have warned in regard to those one hundred blessings, to keep them and to do them, and you broke them. This is why “You will surely perish quickly from the land” occurred in you.

It was said, “To what shall I compare you?” In that very way, I have crowned you with holy crowns and have made you governor over the world. I have called you, “Jerusalem, which is built as a city that was put together.” It is so because in these one hundred blessings that the Nukva receives from the ZA in a Zivug, MA is in their ascent to YESHSUT, ZA becomes as Yisrael Saba, and the Nukva became as Tevuna. At that time, her lights become one hundred blessings, like the lights of Tevuna. It is written about it, “As a city that was put together,” since the Nukva, who is called “city,” conjoined with Tevuna, and the Nukva was discerned as Tevuna, receiving Mochin de Tevuna from there, which is called “holy crowns.” Then she is called “The perfection of beauty, a joy to all the earth,” and receives governance over the world.

It was said, “To what [MA] shall I liken you and comfort you.” As you are seated, so it is in Jerusalem above. In other words, because of the sin of Israel—that the Temple was ruined and they were exiled from their land—by that they inflicted separation upon the Nukva, too, since her bottom nine fell into the Klipot, and she returned to a point under the Yesod. And it was written, “Who will heal you?” If the children of Israel repent and correct their actions, raising MAN to ZON, the upper Mochin will once again be drawn to ZON, Nukva will rise again to YESHSUT, who is called MI, and you will have healing.

10) “From the edge of the heaven.” MI is the edge of the heaven above, YESHSUT. MA is the edge of the heaven below, Malchut. This is what Jacob, ZA, inherited, fastening from end to end, from the first end, MI, to the last end, MA, as he stands in the middle between YESHSUT and Malchut. This is why it is written, “Who created these?” YESHSUT, MI, created ZA and Malchut, ELEH [these, but also, Aleph-Lamed-Hey].

Explanation: He should have written, “From the beginning of heaven to the end of heaven,” so why does he say “From edge to edge,” “From end to end”? It was said, “From [MI] the edge of the heaven above,” YESHSUT, poised for a question. He clothes from Chazeh to Tabur de AA. MA, the Nukva from prior to raising MAN, is the end of
all the degrees from Chazeh de ZA and below. Between them stands Jacob, ZA, who begins to clothe from the place of Tabur de AA through the Nukva.

And then he fastens from the end of MI to the end of MA, since the MI ends at Tabur de AA, and there Jacob begins. And the Nukva, MA, stands at his end. However, the writing speaks of after the extension of Mochin to the ZON, as it is written, “Indeed, ask now concerning the first days,” which then the ZON rise and receive the Mochin de YESHSUT, called “First days.” At that time, the edge of the heaven below, MA, the Nukva, rose and clothed the edge of the heaven above, MI, YESHSUT, and both are in the very same place.

This is why it is written, “From the edge to the edge,” since now both of them have become one edge of the heaven, since ZA receives the first days, which are VAK from Ysrael Saba, HGT NHY, and the Nukva takes the Tevuna, Malchut de Bina, which is now at the edge of ZA, called “heaven.” However, with respect to what precedes the Mochin, she is regarded as the head of the heaven.

And there is another meaning: the heaven above is Ysrael Saba, who comprises the first six days, HGT NHY de Bina, and the edge of the heaven above is the Tevuna, Malchut de Bina. And the meaning of the words will be “from the edge of Ysrael Saba to the edge of ZA,” who is called “heaven below.”

The writing says about those Mochin, “Who created these?” because MI is YESHSUT, who stands at the place of Beria de AA, from Chazeh to Tabur, below Parsa inside the intestine of AA, where the illumination of Rosh de AA no longer reach. This is why it is considered Beria, Bar [outside] of Rosh de AA. Hence, he is poised for a question. It follows that once ZON obtain these Mochin, which rise and clothe that MI, and take his place from Chazeh to Tabur de AA, their Mochin, too, are now discerned as only Beria de AA. And it is written, “Who [MI] created these,” meaning the ZON took Mochin de Beria [which also means creation] from the MI.

Who Created These of Elijah

11) Rabbi Shimon said, “Elazar my son, cease talking, and you will discover the concealing of the uppermost secret that the people of the world do not know.” Rabbi Elazar went silent. Rabbi Shimon wept and
said, “Elazar, what is ELEH [these]? If you say that it is the stars and the signs, are they always visible? And in MA [what], which is Malchut, were they created? It is written, ‘The heavens were made by the word of the Lord.’ The heavens were made by Malchut, who is called ‘The word of the Lord.’ And if ELEH was said about the hidden things, it should not have written ELEH, since they are disclosed stars and signs.”

Explanation: Here Rabbi Elazar disclosed the Mochin of the first Gadlut, and Rabbi Shimon wished to disclose the Mochin of the second Gadlut, the upper Mochin of Hayā. This is why he commanded him to cease his words, so he would reveal to him the hiding of the uppermost secret, which the people of the world do not know, for these Mochin were not yet revealed in the world, and Rabbi Shimon revealed them here.

When it was said “What is ELEH?” which innovation does the text bring us here, in MI [Who] created ELEH [these],” which are the ZON? If you say that it is the stars and the signs, the Mochin de VAK de Gadlut that they obtained, and that this is what the words “Who created these” concern, since Mochin de VAK are called “stars and signs,” he asks about that, “What innovation is it?” After all, they are always visible, since they are ZON’s usual Mochin, which can always be extended, even on weekdays. They are not such a great innovation that the words, “Who created these” will appear on them.

Also, we cannot interpret that these Mochin apply constantly, since in permanency, ZA has only the level of VAK without a Rosh, and only by raising of MAN are these Mochin extended. Rather, the meaning is that they can always be extended, even during the weekdays, since this is how they are drawn each day during the morning prayer.

He also asks, “With MA [what] were they created?” These Mochin are not ascribed to Bina, but to ZON de Atzilut, which are called MA, and from which they came, as it is written, “By the word of the Lord,” who is ZON, where ZA is HaVaYaH [the Lord] and the Nukva is “a word.”

12) However, this secret was revealed only in a single day, when I was at the beach, and Elijah came and told me, “Rabbi, did you know what is ‘Who created these?’” I told him, “It is the heaven and their host, the work of the Creator, which people should observe, and bless Him, as it is written, ‘When I consider Your heavens, the work of Your fingers. O Lord, our Lord, how great is Your name in all the earth.’”
13) He told me, “Rabbi, there was a hidden thing before the Creator, and He disclosed it in the assembly above.” When the more hidden of all that are hidden wished to be revealed, he first made a little point, Malchut, which rose into being a thought, Bina, meaning that Malchut rose and was included in Bina. In it, he formed all the images and carved all the engravings.

Explanation: Atik, the first Rosh of the world of Atzilut, is called “more hidden of all that are hidden.” We learn about it that any leader of a nation who is not corrected first, the people are not corrected. From where do we know that? From Atik Yomin, for as long as he was not corrected in his corrections, all those who need correction were not corrected and all the worlds were ruined. When Atik, which is more hidden than all that are hidden, wished to be corrected, he corrected everything as male and female. He raised Malchut to Bina, and Malchut became the Nukva in all the Sefirot, where each Sefira consisted of male and female, and this Hochma, which is the whole of everything, Hochma of the thirty-two paths, when she came out and illuminated from Atik, she illuminated only in male and female, meaning that Hochma spread and elicited Bina out of her. It follows that they are male and female, and this is the correction of Tzimtzum Bet [the second restriction].

When the most hidden of all that are hidden wished to be disclosed, he first made a point. That is, when Atik wished to appear in the worlds, by the force of the correction in Tzimtzum Bet, he made a single point in Rosh de AA, in his Hochma, raising the Malchut, the point, to Rosh de AA, where the Nukva that raises Ohr Hozer was corrected, clothing the ten Sefirot de Rosh AA, and the Rosh de AA ended at the Sefira, Hochma Stimaa. Thus, Hochma was as a male, and Nukva, Bina, and ZON de Rosh AA went outside the Rosh, to the degree of Guf de AA. This is the meaning of Hochma expanding and ejecting the Bina out of her into being Guf.

It was said, “This rose into being a thought,” which is Bina. This point of Malchut—which rose to Hochma, and by which Hochma was established as male and female—rose because of it and became a thought, Bina. This is so because she stands in Zivug with Hochma, receiving from Hochma, and one who receives from Hochma is regarded as Bina, not as Malchut. It follows that even though at her root Malchut is but a point, she became Bina because of the ascent. This is why it
was said, “This rose into being a thought,” which caused the point to be Bina, who is called “a thought.”

You should know that sometimes The Zohar calls by the name “thought” to Hochma, and sometimes to Bina. This is so because a thought means Nukva de Hochma, hence she should be called Hochma, for she is the Nukva of Hochma. However, in and of herself, she is Bina, and not Hochma. Yet, Bina is called “thought” only when she is discerned as Rosh, together with the Hochma.

It was said, “In it, he formed all the images and carved all the engravings.” This is so because at the point when she rose into being a thought, he pictured and carved all five Partzufim of Atzilut, AA, AVI, and ZON. “Formed” in her and “carved” in her imply to a great matter. “Formed in her” means that he was emanated by all the images, which are the five Partzufim of Atzilut. That is, through the Zivug that was done on the Masach at the point that rose into being a thought, the level of VAK de Ohr Hozer and Ohr Yashar in Kelim of KH came out in each Partzuf. However, he carved all the engravings in her, a deficiency, so along with the ascent of the point into being a thought, deficiencies and engravings were made, which are preparations for a receptacle over the lights in all the Partzufim of Atzilut. And since that matter is the foundation of all the Mochin de Atzilut, it should be thoroughly clarified.

The ascent of the point into being a thought, Bina, is by making a new Sium [end] in the ten Sefirot of each degree. This is so because the point, Malchut, with the Masach in her, which stood for a Zivug at the place of Malchut of the ten Sefirot de Rosh, Peh, and ended the Rosh there, now rose to the place of Bina de Rosh, which is called Nikvev Eynaim, Nukva de Hochma, which is Bina. Thus, a Zivug was made on her Masach, at the place of Nikvev Eynaim, concluding the Rosh there. And the three Sefirot, Bina, ZA, and Malchut of the Rosh, who are called AHP, descended below the place of Sium of the Rosh, into the degree of Guf.

In the ten Sefirot de Guf, it was necessarily done likewise: Malchut that ends the Guf of the Partzuf previously stood at the place of the middle point, Malchut of the ten Sefirot de Guf, called Sium Raglin. Now she rose to the place of Bina de Guf, Tifferet, since HGT de Guf are KHB, concluding the Guf at Tifferet, the place of the Chazeh, and those three Sefirot, Bina and ZON de Guf, which are called TNHYM, came out of Atzilut and fell into the separated BYA.
Thus, because of the ascent of the point into being a thought, each
degree was split into two halves, where the upper half, KH, remained in
the degree, and Bina and ZA and Nukva of each degree were lost from
it and descended to the degree below it. This is the meaning of the
division of the name Elokim to the letters MI ELEH. It is so because a
complete degree in ten Sefirot KHB ZON is called by the holy Name,
Elokim, in which there are five letters corresponding to the five Sefirot
KHB ZON. ELEH are KHB and Yod-Mem are ZON. Now that each
degree was divided into two, where KH remained and Bina and ZON
fell from her, it follows that only the two letters MI remained in each
degree, and the three letters ELEH fell from each degree to the degree
below it.

However, accordingly, the two letters Aleph-Lamed should have
remained in the degree, and the Hey-Yod-Mem should have fallen into
the degree below it. The thing is that there is always an inverse relation
between Kelim and lights. In Kelim, the upper ones come first: first
comes Kli de Keter, then Kli de Hochma, through the Kli de Malchut. It is
the opposite in lights. In them, the lower ones come first: first comes
the light of Malchut, then the light of ZA, then the light of Bina,
through the light of Keter.

Thus, if there are the two Kelim KH, then there are the two lights, light
of Malchut and light of ZA in them, which are called VAK. For this
reason, we discern that only the two letters MI remained in the degree:
the light of Malchut and the light of ZA of the name Elokim. But the
three letters ELEH fell from them, hence each degree became devoid
of the GAR in her.

It was said, “In it, he formed all the images and carved all the
engravings.” This implies to the division of each degree into two halves
through the ascent of the point into being a thought. “In it, he formed
all the images” refers to the two letters MI that remain in the whole of
the degree, forming the image of ADNI. “Carved all the engravings”
refers to the three letters ELEH, which fell from each degree and
became deficient of them, for because of their absence, only the light
of Malchut and the light of ZA remained in the degree, and the three
lights of KHB are missing in them, since there is no light without a Kli.
Thus, if they were to obtain the Kelim de Bina and ZON once more,
they would immediately obtain GAR of lights, as well, for they are
interdependent.
14) Engraved within the holy, hidden candle refers to the Malchut that was included in Bina, a carving of a single hidden image, the holy of holies, which is a deep structure that comes out of the thought, GAR, and is called MI, the beginning of the structure. It stands and it does not stand, deep and hidden in the name Elokim. Also, it is called MI de Elokim, meaning that the letters ELEH are lacking from the name Elokim. He wished to be revealed and be called by the name Elokim; He clothed in the luminous garment of honor, the light of Hassadim, and created these [ELEH]. And the letters ELEH rose in the name Elokim, meaning that the letters conjoined with each other—the letters MI with the letters ELEH—and the name Elokim was completed. As long as He did not create ELEH, it did not merit the name Elokim, and those who sinned with the calf said about it, “These [ELEH] are your gods, O Israel.”

Explanation: Through ascent of MAN from the lower ones, a new light was extended from AB SAG de AK, since this light from AB SAG de AK, above Tzimtzum Bet, breaks each degree into two. Hence, when this light extends to the Rosh of AA, it lowers the point from the thought once more, from the place of Bina, back to her place, the place of Malchut of the Rosh, as it was prior to Tzimtzum Bet. And the three Sefirot Bina, ZA, and Malchut that fell from the Rosh return to being Rosh because the Zivug was done in the place of the Malchut, below them.

This is considered that the name Elokim was revealed once more, since the three letters ELEH joined the MI at the same degree once more, and the name Elokim was completed in the degree. And since Bina and ZON de Kelim returned, the GAR of lights returned, as well, and KHB ZON of lights clothed in the five letters of the name Elokim: the lights of KHB in ELEH, the lights of ZON in Yod-Mem. Remember this well—that the fallen ELEH are regarded as the Kelim of Bina and ZON that are missing in the degree. However, when ELEH unite in the name Elokim, they become lights of KHB, due to the inverse relation between the Kelim and the lights.

It was said, “Engraved within the holy, hidden candle,” referring to the Malchut that was included in Bina, meaning that a Masach and a place of Zivug was carved anew in Malchut de Rosh AA, which is called “the hidden holy candle.” This is an engraving of a hidden image, the holy of holies, and this new carving extends an image, a level of ten Sefirot, the holy of holies, the level of GAR, which is called “the holy of
holies.” And because it comes out of a thought, since the point that rose to being a thought has now come out of a thought and arrived at its real place—the place of Malchut de Rosh—the three Kelim, Bina, ZA, and Nukva, ELEH, have now returned to the degree of Rosh, and the name Elokim was completed. He calls this level of GAR by the name, “a hidden image.”

It was said that it is called MI, the beginning of the structure, for although ELEH have already conjoined with MI, and the name Elokim was made, it is still only called MI, and it is the beginning of the structure. It is the beginning of the structure of the name Elokim because the structure is still incomplete.

It was said, “It stands and it does not stand.” On the one hand, the structure is already standing utterly complete, since the place of the Zivug returned to its place at Peh de Rosh, and Bina and ZON returned to the degree, as did GAR of lights, and the name Elokim was completed. But on the other hand, the structure of the name is still not standing because it is deep and hidden in the name Elokim, since the lights of the name Elokim are still deep and hidden, and do not shine in ELEH, which are Bina and ZON who rose to the place of the Rosh.

This is so because due to their ascent to Rosh AA, where only Hochma shines, there is only light of Hochma at this level. And since they are ZAT, and ZAT that rose cannot receive the Hochma without clothing inside Hassadim, and Hassadim have no name, they, too, cannot receive the Hochma. Therefore, it is considered that the name is deep and hidden and is still not spreading in the three letters ELEH. For this reason, the structure of this level is still regarded as “not standing,” and ELEH are still not revealed in her. This is why it was said that before that, it is only called MI, since the letters ELEH are still hidden in the name Elokim, and there is only MI there.

It was said, “He wished to be revealed and be called by the name Elokim,” since the name has already been completed because ELEH have already risen to the Rosh, for which they do not shine at all. For this reason, He wished to be revealed and to be called by the name Elokim. “He clothed in the luminous garment of honor,” the light of Hassadim, and created ELEH.

Interpretation: Since the whole concealment of the name, that it cannot shine in ELEH, is due to the lack of clothing of Hassadim. Because
ZAT cannot receive light of Hochma without Hassadim, he made the Zivug de Katnut once more, as while it was clothed in Guf de AA, extending the level of Hassadim, the level of Hochma clothed in the light of Hassadim that she extended. And that light became a luminous garment of honor for that level. Through that clothing of Hassadim, it can illuminate the light of Hochma in ZAT, which are ELEH.

He created ELEH and the letters ELEH [Aleph-Lamed-Hey] rose in the name Elokim. In other words, through the garment of honor, the level of Hassadim that he received from the Zivug of the Guf below the Chazeh, which is called Beria [creation], He created these, meaning imparted the light upon ELEH. By that, the letters ELEH rose in the name Elokim. This is so because since they already have a garment of honor from Hassadim, they can receive Hochma in it, as well, and then ELEH appeared in the name Elokim.

This is because now the Bina and ZON shine in it in all the wholeness that is in them. It is considered that now the name Elokim was disclosed and revealed. And it was said that the letters conjoined with each other, MI in ELEH, and the name Elokim was completed, since now ELEH receive the level of Hochma because they have obtained the clothing of Hassadim, and all five letters Elokim illuminate in full.

It was said, “As long as He did not create ELEH, it did not merit the name Elokim.” This is so because before MI gave them the light of Hassadim for clothing, ELEH could not receive anything from MI, and Elokim illuminated only in MI. And it was said, “And those who sinned with the calf said about it, ‘These [ELEH] are your gods, O Israel,’” since they blemished the luminous garment of honor. For this reason, the MI was separated from ELEH, which is why they said, “These are your gods,” and the abundance went out to other gods.

15) And as MI conjoined with ELEH and became the name Elokim through the luminous garment of honor, the light of Hassadim, the name always bonds through the luminous garment of honor. It is on that that the world exists, as it is written, “A world of Hesed [grace/mercy] shall be built.”

Elijah fled and I did not see him. But I knew the matter from him, for I perceived his secret and concealment. Rabbi Elazar and all the friends came and bowed before him. They wept and said, “If we came to the world only to hear that, we would be content.”
Interpretation: In the same way that it is explained that he did not merit the name *Elokim* before the level of *Hochma* clothed in the luminous garment of honor, and *MI* conjoined with *ELEH* and became the name *Elokim*, the name always bonds and exists forever, and does not merit the name *Elokim* without the luminous garment of honor. And by that, the world exists.

The lower world, too, *Nukva*, *MA*, receives the *Mochin* in this manner of associating *MI* with *ELEH*, and is completed like the upper world, as Rabbi Shimon gradually explains. This contradicts Rabbi Elazar, who said about the lower world, “When *MA* [what] arrived there, what did you know? After all, it is as concealed as before.” It follows that according to his words, the lower world does not exist like the upper world. And it is said that by that the world exists in the same manner as the upper world. For this reason, Rabbi Shimon ceased his words above. But Elijah interpreted only the order of the *Mochin* and the construction of the name *Elokim* in *AVI*. He did not explain how the order of the structure of *Elokim* is in the *Nukva*.

**Mother Lends Her Clothes to Her Daughter**

16) Rabbi Shimon said, “Hence, the heaven and their host were created in *MA*, the *Malchut*, for it is written, ‘When I consider Your heavens, the work of Your fingers.’” Previously, it was written, “O Lord, our Lord, how [MA] great is Your name in all the earth, who have displayed Your splendor above the heavens.” Thus, the heavens were created in the name *MA*, the *Malchut*, and the meaning of the words is “Above the heavens,” which points to *Bina*, who is called *MI*, above *ZA*, who is called “heaven,” when *Malchut* merits the name *Elokim*.

Interpretation: *MA*, *Malchut*, rises and is included in *Bina*, *Elokim*, after He created the light of *Hassadim* for a garment of honor to the light of *Hochma* in the name *MI*, at which time they clothed each other and the *Malchut* rose in the upper name, *Elokim*, which is the name of *Bina*, in which *Malchut* is included. For this reason, “In the beginning God created” is the upper *Elokim*, *Bina*, and not *Malchut*, since *MA* is *Malchut* and was not built in *MI*, *ELEH*.

Interpretation: Since the lower world, *MA*, extends the *Mochin* in the name *Elokim* in the upper world, there was an ability for heaven and their host to be built by *MA*, since there are no offshoots without
upper Mochin, which are Mochin de Haya. This is what Rabbi Shimon said, and for this reason, since the lower world is MA, and exists in the name Elokim from the upper world, as well, the heaven and their host were created in MA, in Malkhut, and MA had the strength to elicit these offshoots to the heaven and their host.

This is why it is written, “Who have displayed Your splendor above the heavens,” to let us know that the Mochin extend from the name Elokim de YESHSUT by associating MI with ELEH, where MI is above the heaven, ZA. This is why it was said, “Above the heaven, where Malkhut merits the name Elokim, meaning that the Hod, Mochin, above the heaven—above ZA—is YESHSUT, in which the name Elokim rises, and he is “MI [Who] created ELEH [these].” However, in heaven itself, ZA, there is no MI there, only MA.

Once the level of Hochma extended because of the point that returned and came out of the thought, a Zivug de VAK was done again, to extend the light of Hassadim, and light of Hochma clothed in light of Hassadim. And then MI illuminated in ELEH.

It was said that after the light of Hassadim created the light of Hochma, they clothed in one another and the Malkhut rose in the upper name, Elokim, and the light of Hochma clothed in the light of Hassadim. Hence, the Mochin reached from MI to ELEH, the letters conjoined with one another, and Malkhut merited the upper name Elokim. In the upper name, above the heaven, from YESHSUT, in whom there is MI, but not in heaven, who is MA.

It was said, MA, Malkhut, and it was not built in MI, ELEH, since MI is Bina, and since Tzimtzum Aleph, there was no Tzimtzum in her at all because the Tzimtzum there was on the middle point, Malkhut, which was restricted, to not receive light in it, and she was established in a Zivug de Hakaa, to raise Ohr Hozer. However, the first nine were clean of any Tzimtzum and were worthy of receiving the light of Hochma. But in Tzimtzum Bet, to mitigate the Malkhut in Midat ha Rachamim [quality of mercy], Malkhut rises to Aba, Aba is established in her as male and female, and Malkhut received the place of Bina.

And the point, Malkhut, rose to being a thought, Bina. Since then, Bina, too, was restricted and was erected with a Masach to avoid receiving the light of Hochma within her, to receive the Zivug de Hakaa and to raise Ohr Hozer. Thus, at its source, Bina is fit to receive Hochma without any
Tzimtzum, and she received the Tzimtzum and Masach within her only to mitigate the Malchut.

Therefore, by raising MAN from the lower ones, a new light was extended from AB SAG de AK, which lowers the point back from the place of Bina to her place, to Malchut, as it was in Tzimtzum Aleph, and the point comes out of the thought. By that, the Bina is purified from any Tzimtzum and receives the light of Hochma once more. And once the level of Hochma clothes in Hassadim, MI illuminates in ELEH, and the name Elokim appears.

And yet, this whole structure of the name Elokim is completely impossible in MA, since the MA is the end of the heaven below, the Malchut herself, on which there was the Tzimtzum at her source in Tzimtzum Aleph, too, and she is unfit to receive any illumination of Hochma within her. This is why it was said MA, Malchut, and not “Built in MI ELEH,” since the whole construction of the name Elokim relates only to MI, through return and exit from the thought, and not in MA.

17) But when the letters ELEH extend from above, from Bina, below to Malchut, since the mother lends her clothes to her daughter and adorns her with her decorations, the name Elokim extends from Bina, the mother, to Malchut, the daughter, and she adorns her with her decorations, when any male appears before her. At that time, it is written about her, “Before the Master, the Lord.” This is so because then Malchut is called “master,” in masculine form [in Hebrew].

It is written about it, “Behold, the ark of the covenant of the Lord of all the earth.” But the text names the Malchut, who is called “Ark of the covenant,” by the name “Lord of all the earth,” a masculine name. It is so because she received the Kelim called “clothes,” and the Mochin, which are called “ornaments,” from the mother, Bina, since then the Hey comes out of MA, Yod enters in her stead, and Malchut is called MI, like the Bina. At that time, she is adorned in male clothes, clothes of Bina, opposite the whole of Israel.

Explanation: Once he has made a point at Rosh de AA and it rose to being a thought, since the Hochma was erected in her as a kind of male and female, he formed all the images in her. This means that all the levels of the five Partzufim of Atzilut were formed in her in a way that there is no more than KH of each level in AA, AVI, and ZON. Also,
he carved all the engravings in her, by whose force the three Sephirot—
Bina, ZA, and Malchut—parted from each level to the degree below her, since Bina, ZA, and Malchut de AA fell into AVI, and Bina, ZA, and Malchut de AVI fell to ZON, and Bina, ZA, and Malchut de ZON fell to BYA. And these two Sephirot, KH, remained in the degree. They are called MI, and the three Sephirot that parted from each degree are called “the three letters ELEH.”

It was said that when these letters ELEH are drawn from above, from Bina, down to Malchut, when the point rose to being a thought, the three letters ELEH parted from AVI and fell to the degree below them, ZON. Then it is considered that ELEH de AVI, which are in ZON, extended from above to below and clothed inside the ZON, since ELEH de Aba, who is Y’srael Saba, extended to ZA, and ELEH de Ima, who is Tevuna, extended to Nukva.

Ima [Mother] lends her clothes to her daughter and adorns her with her decorations. Upon the arrival of Mochin de Gadlut, a carving of one hidden image was extended, the holy of holies, a deep structure that comes out of the thought—when the point returned and came out of the thought to her place, to Malchut. By that, the three Kelim, Bina and ZON, were brought back to the degree, and the three lights of KHB, called “holy of holies,” were extended. You should know that when the Kelim Bina and ZON were brought back from the Guf to Rosh de AA, AVI—which clothe them—were drawn along with them, and they, too, rose to Rosh de AA, where they received those Mochin of holy of holies at the Rosh AA.

It is so because the rule is that the upper one that descends to the lower one becomes like him, and the lower one that rises to the upper one becomes like him. Thus, in the state of Katnut, when Bina and ZON parted from the Rosh de AA and fell to his Guf, when they clothe AVI from the Peh down, Bina and ZON de AA became actual AVI. For this reason, in the state of Gadlut, when Bina and ZON de AA returned to the degree of his Rosh, they took the AVI along with them, for they have already become one degree at the time of Katnut. Thus, even in Gadlut, now that AVI rose with them to Rosh de AA, they became equal to him, receiving the same Mochin in Rosh de AA, which are called “holy of holies.”
And in precisely the same way, ZON rose to AVI, since once AVI received the Mochin in the Rosh of AA, the point came out of the thought in them, as well, to the place of Malehut, by which their Bina and ZON were brought back to their degree de AVI. And when the Kelim, Bina and ZON, rose once more to AVI, they took the ZON that clothe them along with them, and ZON, too, rise to AVI, receiving the Mochin of the holy of holies that are there.

It was said, “Mother lends her clothes to her daughter and adorns her with her decorations.” In other words, since the three letters ELEH of Ima extended to the Nukva in the state of Katnut, it is considered that a mother lends her clothes to her daughter, since thus the three Kelim Bina and ZON, which are ELEH parted from Ima and fell into the Nukva. Thus, they became actual Nukva because the upper that descends to the lower one becomes like him. It is considered that Ima lent her Kelim of ELEH to the daughter, the Nukva, since now the Nukva is using them. And yet, it also means that she adorns her in her decorations.

In other words, at the time of Gadlut, the three Kelim, ELEH, Bina and ZON de Ima, return to Ima. Then the Nukva rises to Ima along with them, and the Nukva receives the Mochin of the holy of holies that are in Ima, since the lower one that rises to the upper one becomes like him. It follows that now, since Ima lends her clothes ELEH to the daughter at the time of Katnut, she adorns her with her decorations, with Mochin, at the time of Gadlut. Thus, she adorns with the decorations of Ima.

And when does she properly adorn her with her decorations? There are two kinds of decorations from Ima to the Nukva, which are the Mochin de GAR: 1) From the lower Ima, Tevuna, who stands from Chazeh de AA and below. 2) From upper Ima, who stands from Chazeh de AA and above.

When Nukva rises to Tevuna and Tevuna adorns her with her decorations, it is considered that these adornments are still not as they should be because then the Nukva is still poised for a question, like the Tevuna prior to raising MAN. Hence, they are not as they should be. Rather, when the Nukva rises to the place of upper Ima, from Chazeh de AA and above, and upper Ima adorns the Nukva with her decorations, then it is considered that her decorations are as it should be.
It was written, “When any male appears before her.” At that time it is
written about her, “Before the Master, the Lord.” This is so because
then Malchut is called “master,” in masculine form. When the Nukva
rises to Tzvuna and receives the Mochin from her, the decorations are
still not as they should be, since she is still posed for a question,
meaning that she still needs to raise MAN from the lower ones, to be
completely corrected. Then it is considered that the males in Israel
receive from ZA, who rose to Yisrael Saba. But when the Nukva rises to
upper Ima, she is completed entirely and is no longer poised for a
question, to receive MAN. At that time, she is considered a male, and
the males in Israel receive from her.

It was said, “When any male appears before her,” when all the males in
Israel appear before her and receive from her. This is because then the
Malchut is called “Lord.” She is not called ADNI, a female, but Adon
[Lord], male, since she is not poised for a question, as the issue of
raising MAN does not apply to her anymore. This is why she is
considered a male.

It is written, “Behold, the ark of the covenant of the Lord of all the
earth.” The ark is called “the Nukva,” since the Yesod de ZA, who is
called “covenant,” entered her. Thus, the text calls the Nukva by the
name, “Lord of all the earth,” a male.

It is so because then the Hey comes out of the MA, Yod enters in her
stead, and Malchut is called MI, like the Bina: the Hey de MA exits her
because the Hey de MA indicates that she is poised for the question,
“What did you know?” Thus, the Hey de MA indicates that she is
poised for a question, and this Hey de MA comes out of her, Yod enters
instead of the Hey, and it is called MI, like Ima. Then she is built in the
name Elokim, like Ima.

18) Israel extend to the other letters, ELEH, from above, from Bina, to
to this place, to the Malchut, who is now called MI, like the Bina, as it is
written, “These things I remember and I pour out my soul within me.
For I used to go along with the throng and lead them in procession to
the house of God, with the voice of joy and thanksgiving, a multitude
keeping festival.”

“These [ELEH] things I remember” means “Here I mention these
letters [the letters ELEH] with my mouth, and I shed tears in the
desire of my soul, to extend the letters ELEH from Bina. Then I will
lead them in procession from above, from Bina, to the house of God, Malchut, so that Malchut will be called “God,” like the Bina, Elokim. And with what shall I lead them? “With the voice of joy and thanksgiving, a multitude keeping festival.”

Rabbi Elazar said, “My silence built the Temple above, Bina, and the Temple below, Malchut. Certainly, as they say, “A word is a rock, silence is two.” “A word is a rock,” which I said and commented on it. “Silence is two” is the silence that I kept, which equals twice as much, since the two worlds Bina and Malchut were created together. This is so because had I not stood still from speaking, I would not have obtained the unity of these two worlds.

Interpretation: Once the Hey departs from the MA, and Yod enters the Mem, and it is called MI, Israel extend for her by raising MAN of other letters, ELEH, to this place, MI, and the Nukva merits the name Elokim. This is so because ELEH of the upper one fall to the lower one at the time of Katnut, hence they are drawn to the lower one at the time of Gadlut. This is so because when Bina and TM of the upper one—the letters ELEH—return to the Rosh of the upper one, they take the lower one along with them. Then the lower one acquires the letters ELEH and the Mochin in them because it is together with them at the Rosh of the upper one, since the lower one that rises to the upper one becomes like him.

It was said, “Israel extend to the other letters, ELEH, from above ... to this place, as it is written, ‘These things I remember.’” Extending these letters is raising of MAN, when Israel raise MAN to extend the Mochin de Gadlut by extending the letters ELEH of upper Ima to the Nukva. And it is written, “These things I remember,” to extend them. This is why I mention the letters ELEH with my mouth, “And I shed tears in the desire of my soul,” the prayer at the gate of tears, which is never returned empty.

Then, once the MAN has been raised, I will lead them in procession from above, extend to the letter ELEH from above, from AVI, through the house of God [Elokim], through Nukva, who is called “the house of Elohim [God].” After the extension of these letters ELEH, she herself is called Elokim, and this is why it was said that Malchut will be called Elokim, like Bina, like Ima.
It was said, “A word is a rock, silence is two.” This is so because the words of Rabbi Elazar raised the Nukva to the Tevuna, below Chazeh de AA, at which time she is still poised for a question and is called “a rock.” This is why it was said, “A word is a rock.” However, Rabbi Elazar’s silence, giving room for Rabbi Shimon to disclose the Mochin de Haya by the ascent of Nukva to upper Ima, by that, two worlds were built together, since the lower world, Nukva, became one with the upper world. It was said, “The silence I kept is worth twice as much” because two worlds were created and built together, since the Nukva rose to Ima and became a male, like upper Ima.

19) Rabbi Shimon said, “Henceforth, the wholeness of the text, as it is written, ‘The One who leads forth their host by number.’” There are two degrees, MA and MI, and each of them needs to be registered, meaning mentioned. The upper one is MI, and the lower one is MA. The upper degree registers and says, “The One who leads forth their host by number,” where the “The” of the “One who leads forth” implies to the one that is known and whom there are none others like her, MI.

Similarly, “The One who brings forth bread out of the earth.” The “The” of the “One who brings forth” implies to that one which is known, the lower degree, MA, and it is all one. Both are at the same degree, Malehut, but the upper one is MI de Malehut, and the lower one is MA de Malehut. “The One who leads forth their host by number,” since the number 600,000 are the stars that stand together, eliciting hosts by their kinds, and they have no number.

Explanation: After the text implies to us in “Lift up your eyes on high and see who [MI] created these [ELEH],” to observe the structure of the Nukva in the name Elokim—which she extends from upper AVI, by which upper Ima adorns her with her decorations—it fills and completes that explanation in the rest of the text, “The One who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power, not one of them is missing.”

It was said that they are two degrees, and each of them must be registered, mentioned in the “The.” That is, the two degrees, MI and MA, must be mentioned in the Nukva.
The Mochin de GAR that she receives through her ascent and clothing of the upper world—when the Nukva becomes like the upper world herself—is called MI, since the Hey de MA exits, and Yod enters in her stead. The Nukva is called MI, too, in the upper world, since she adorns herself with the male Kli.

However, at the same time, her former degree, which is MA, is not detracted from her. Rather, MA, too, should be in her as before. The degree of MI is necessary to extend the wholeness and the holy of holies to the offshoots, but begetting sons and multiplication depend only on the name MA. Hence, if any of those degrees is missing in the Nukva, she will be unable to bear.

It was said that the upper degree registers and says, “The One who leads forth their host by number,” which is the degree of MI, which the Nukva inherits from the upper world. It says about it, “The One who leads forth their host by number,” since the “The” of the “One who leads forth” implies to the complete Mochin that she receives from upper AVI, who are the adornments in the male Kli, when the Hey exits and the Yod enters.

It was said, “The One who brings forth.” The “The” of “The One who brings forth” implies to that one which is known and whom there is none other like her, as this is the ultimate height of the Mochin that apply in the Nukva during the 6,000 years.

It was said, “Who brings forth bread.” This is the bottom degree, MA, and it is all one: the “The” of the “Brings forth bread” implies to Mochin de GAR, as well, which is known, but they are Mochin de YESHSUT, where the Nukva receives from them and is known by them, the degree of MA. This is so because that degree must also be registered in the Nukva. This is why it was said, “It is all one,” meaning that both MI and MA are included in the Nukva together as one Partzuf, one above and one below.

We need not ask about what The Zohar says, that wherever the “The” is written, it is from the lower world, Malchut, that it was revealed more, while here it says that it is from the upper world, since here, too, it refers to the revealed world, the Nukva de Z.A. And it calls it “upper one” because of the degree of MI of the Nukva, which she receives only when she rises and clothes the upper world, upper Ima. And
because of it, it calls her “upper one,” and calls the degree of MA of the lower world, “lower one.”

It was said elsewhere that all the things that are from the upper, hidden world, Bina, the Hey is hidden from there. This refers to when the revealed world does not rise and clothe the upper world, at which time the upper world is hidden and she does not shine to the lower ones, hence he does not write it with the “The,” for it is hidden.1

It was said that the number of stars that stand together is 600,000, they elicit hosts by their kinds, and they have no number. A number is the complete wholeness. A number indicates complete illumination of wholeness, and the incomplete illumination is considered having no number, or that he has no number to indicate that they are devoid of wholeness, which is called “a number.”

You should know that these Mochin of upper AVI, which ZA gives to the Nukva, is “The heavens are telling of the glory of God.” This is so because the heavens is ZA, the glory of God is the Nukva de ZA, and telling are the abundance of Mochin of upper AVI. These Mochin are regarded as 600,000 because the degrees of Nukva are regarded as units, those of ZA are considered tens, those of YESHSUT as hundreds, those of upper AVI as thousands, and those of AA as tens of thousands.

Also, there are two discernments in upper AVI: 1) themselves, which are regarded as thousands; 2) the Mochin de Hochma that they receive from Rosh de AA, at which time they are considered tens of thousands, like him, though only as VAK de AA, since they clothe from the Peh de AA and below. For this reason, in that relation, they are only VAK de AA, which is tens of thousands. And VAK are sixty, hence sixty tens of thousands [600,000].

For this reason, when the Nukva rises and clothes upper AVI, she receives a whole number, which is 600,000. Sixty means VAK, since then it is still lacking the Rosh de AA. And ten thousand indicates the degrees of AA, which illuminate into AVI, within his VAK, which clothe in AVI, hence the Nukva has the number 600,000.

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1 In Hebrew, the added “The” in “The One” is called Hey HaYedia [Hey of knowing], implying that this Hey indicates knowing.
It was said, “The number 600,000 are the stars that stand together, eliciting hosts by their kinds, and they have no number.” It has been explained that two degrees, \( MI \) and \( MA \), are registered in the \textit{Nukva}: 1) \( MI \) in \textit{Nukva} are the upper \textit{AVI}, which clothe in the \textit{Nukva}. By that, she is discerned as the upper world, and in that respect, she then has the number 600,000. 2) \( MA \) in the \textit{Nukva} are \textit{YESHSUT}, which clothe in the \textit{Nukva} as in “poised for the question ‘What’ \([MA]\).” In that respect, they are the lower world.

These two above-mentioned degrees, \( MI \) and \( MA \), become one \textit{Partzuf} in her: upper \textit{AVI} clothe from her \textit{Chazeh} and above, and \textit{YESHSUT} clothes from her \textit{Chazeh} and below, thus they are one \textit{Partzuf} in her. Therefore, these two degrees are discerned in the offshoots of the \textit{Nukva}, too. This is so because with respect to the upper world, \( MI \), in her, is “The One who leads forth their host by number,” in the number 600,000. And with respect to the lower world, \( MA \) in her, the offshoots are regarded as having no number. It was said, “Eliciting hosts by their kinds, and they have no number.” This means that she produces the various kinds of offshoots without a number, meaning that they do not have those \textit{Mochin} of number from upper \textit{AVI}, but only from \textit{YESHSUT}, who are without a number.

Thus, her offshoots are incomplete because they are devoid of a number. To that, he says, “The number 600,000 are the stars that stand together, eliciting hosts.” This means that those two degrees in her—with a number and without a number—are in her together, connected in her in a single degree, hence they are also in her offshoots. And they are two degrees together, where on the one hand her offshoots are considered to be of the number 600,000, and on the other hand, they are without a number. And since it is so, the one without a number is regarded as complete additions only, and not any deficiency.

The reason for it is that blessing and multiplication by seed are completely dependent upon the lower world, \( MA \), which is regarded as having no number. This is the blessing of the seed, which is brought in the words, “Now look toward the heavens, and count the stars, if you can count them.’ And He said to him, ‘So shall be your seed.’” Thus, the blessing of the seed comes only without a number, from the name \( MA \). Therefore, after all the wholeness of the \textit{Mochin} of a number that she obtained from the upper \textit{AVI}, \( MI \), she has an addition to the blessing from \( MA \), without a number, for they have no number. And
she, too, has a blessing, and both are included in the souls and in the
offshoots.

20) “He calls them all”—those 600,000, all their hosts, who have no
number—“By name.” What is “Calls them all by name”? He does not
call them by their names, for if this were so, it should have said, “Calls
them all by their names.” However, when this degree does not merit
the name *Elokim*, but is called *MI*, she does not bear and does not elicit
what is hidden in her by their kinds, although they are all hidden in her.
In other words, although the letters *ELEH* have already risen, they are
still lacking the garment of honor of *Hassadim*, so then they are hidden
and do not merit the name *Elokim*.

When He created the letters *ELEH* and they merited His name, they
clothed in the garment of honor of *Hassadim*, at which time *ELEH*
conjoin with *MI*, and He is called *Elokim*. Then, by the force of this
name, He elicited them in whole. And it is written, “He calls them all
by name,” He calls them by His name, eliciting each and every kind to
exist in whole. Then it is written, “The One who leads forth their host
by number, He calls them all by name,” by the whole name *Elokim*. It
is written, “See, I have called by name Bezalel, the son of Uri, the son
of Hur, of the tribe of Judah.” In other words, I mention My name so
that Bezalel will exist in full existence.

Explanation: The great wholeness of the *Mochin*, the name *Elokim*, is
on her souls and offshoots in both her degrees together, on the degree
of 10,000 in her, and on the degree of all their host, who have no
number. On both of them, there is the name, as it is written, “He calls
them all by name.” And when it is said, *MI* does not bear, it is because
He created the letters *ELEH*, at which time *ELEH* conjoin with *MI*,
and it is called *Elokim*. Then, by the power of this name, He elicited
them in whole, since the blessing of the seed is completely dependent
upon the name *MA*, who have no number.

The *Mochin* of number are illumination of *Hochma*, the complete name,
and all her *Bebinot* [aspects/discernments] are in complete wholeness.
And the *Mochin* without number that come precisely from the name
*MA* are the *Mochin de Hassadim*, and the illumination of *Hochma* is not
received without a garment of honor of *Hassadim*. Prior to that, even
though the letters *ELEH* rose to *MI*, it still did not merit the name
*Elokim*. This is the meaning of “Who [*MI*] created these [*ELEH*],” that
once He created light of Hassadim for a garment of honor for the light of Hochma in the name MI, they clothed one another and Malchut merited the upper name Elokim.

It was said that MI does not bear or elicit those who are hidden in her, by their kinds, even though they were all hidden in her. Even though the point has already come out of the thought to her place, to Malchut, and there was carving of one hidden image, the holy of holies, since Bina and ZON de Kelim and GAR of lights returned in her, still, they are all hidden in her. Also, ELEH remain deep and hidden in the name Elokim because they cannot receive illumination of Hochma without Hassadim.

However, He created ELEH after He also mated on the Masach de MA, the lower world, eliciting the level of Mochin de Hassadim on it, which are called “without a number,” and giving it to ELEH. Thus, He created ELEH, placing the clothing of Hassadim in them, which is called “created,” and then she merits a name and is called Elokim. This is so because now that they have obtained the level of Hassadim, they can receive illumination of Hochma, which are the Mochin of the number 600,000. And then the letters conjoin and Malchut merits the upper name, Elokim. Then, through this name, he brought them out in whole.

For this reason, that wholeness of the name—which is the clothing of Hochma in Hassadim—is on the souls and offshoots that came out of the name Elokim, as well. It was written, “He calls them all by name,” meaning that the name is named after the offshoots in that name of his. He called and elicited each and every kind so it would exist in whole.

In this name, He elicited the offshoots, both in the kind of 600,000, as well as in the kind in which there is no calculation, so they would exist in the wholeness of the name, so they would clothe each other as they are clothed in the name. It is written, “See, I have called by name.” It brings evidence that the words “calling by name” indicate existence and wholeness.

21) “Because of the greatness of His might and the strength of His power, not one of them is missing.” What is “Because of the greatness of His might?” It is the head of the degrees, when all the desires rise in him and transcend in him in a hidden way. “And the might of His strength” is the upper world, MI, which rose in the name Elokim. “Not
one of them missing” from those 600,000 that He elicited by that name. And because not one of the number 600,000 was missing, wherever Israel died and were punished for their sins, they were counted later and not one of the 600,000 was missing, so that all will be in one form, above and below. And as not one of the number 600,000 was missing above, not one of that number was absent below.

Explanation: “Because of the greatness of His might” implies to Keter of upper AVI, the head of the degrees of those Mochin, Bina de AA, which became Keter to AVI, where all the desires rise and from whom all the degrees receive. For this reason, they rise in it in a hidden way, since he is unknown Avir [air], meaning that the Yod does not come out of his Avir, as it is written, “For he desires mercy.” This is why he is in utter wholeness, and this is why he is called “pure Avir [air].”

Although the level of Hassadim, called Avir, comes out on the lower world, MA, she is still in complete wholeness because that light extends from GAR de Bina de AA, the head of all the degrees of Atzilut, AVI, YESHSUT, and ZON. Hence, the level of Hassadim in it is regarded as pure air, as well, as in GAR de Bina de AA.

It was written, “And the strength of His power.” This is the upper world, MI in Nukva, from which the number 600,000 was drawn. This is so because she clothes the upper world, who is upper AVI, which is why it was said “Not one of them is missing”—of those 600,000, which He elicited by that name, since from there she obtains the Mochin of the number 600,000.

It was said that as not one was absent from the number 600,000 above, not one was absent from that number below. Because the Nukva clothed upper AVI, Ima [mother] lent her clothes to her daughter and adorned her with her decorations. By that, she became completely like upper AVI. And as the Mochin de AVI are whole in the number 600,000, not one of them is missing, the Nukva is whole in that number, not one of them is missing.
22) In the beginning. Rav Hamnuna Saba said, “We have found in the words, Beresheet Barah Elokim Et [In the beginning God created the], an inverse order of letters. First, it writes Bet, and then Bet, Beresheet Barah, then it writes Aleph, and then Aleph, Elokim Et. When the Creator wished to make the world, all the letters were still hidden, and two thousand years prior to the creation of the world the Creator was observing and playing with the letters.

Explanation: He asks two questions: 1) Why did the letters Aleph-Bet come in an inverse order in the beginning of the Torah, first Bet and then Aleph? 2) Why were those letters doubled, first the two letters Bet of the two words, Beresheet Barah, and then the two letters Aleph of the two words, Elokim Et?

He answers: When the Creator, Bina, wished to make the world, to elicit ZON, the world, the letters—Kelim de [of] ZON—were still hidden, included in GAR—AVI—and were not known. Also, HB are called “two thousand years.” Before the world was created, the letters of ZON were included in HB. This is why this Hitkalelut [inclusion/mingling] of ZON in HB is referred to as “Two thousand years prior to the creation of the world, the Creator was observing and playing with the letters,” since then ZON were regarded as MAN in two thousand years, which are HB, and the MAN always cause delight in the upper one. This is why it was said that at that time, when they became MAN in HB, the Creator was looking and playing with the letters.

23) When He wished to create the world, all the letters came before Him, from last to first. The letter Tav went in first and said, “O Lord of the world, it is good for You to create the world with me, for I am the seal on Your ring, which is Emet [truth], meaning the last letter in the word Emet. You are called by the name, Truth. It is becoming of the King to begin with the letter Emet, and create the world with me.”

The Creator replied to her, “You are comely and upright, but you are unfit to create the world with you, since you are to be inscribed in the
forehead of men of faith, who will keep the Torah from Aleph to Tav [from A to Z], and in writing you, they will die. Moreover, you are the seal of death, since Tav is the last letter in the word Mavet [death], as well. And because you are so, you are unfit for the world to be created with you.” She promptly departed.

Explanation: When He began to sort out the ZON, which is called “the world,” in order to create them, all the letters of ZON came before the Creator, starting with Tav, the last of all the letters, and ending with Aleph, the first of all the letters. They came from last to first and not in their usual order in the alphabet because they came by the order of MAN, in which they are arranged in the order of Tav-Shin-Reish-Kof [inverse order of letters], and the order of Aleph-Bet-Gimel is the order of MAD, from above to below. But the order of the MAN is always contrary to the order of the MAD, as it is from below upward.

This commentary on the letters is profound indeed. To somewhat clarify it, I will give you a short introduction into the vastness of this commentary. The creation of the world means improvement and existence in a way that the world can exist and complete the aim for which it was created. It is known that God has made them one opposite the other. Opposite each force in Kedusha [holiness], the Creator made an equal force in the Sitra Achra, opposite from the Kedusha. As there are four worlds ABYA de [of] Kedusha, there are four worlds ABYA de Tuma’a [impurity] opposite them.

Hence, in the world of Assiya there is no distinction between one who serves God and one who does not serve Him, as there is no distinction whatsoever between Kedusha and Tuma’a. Accordingly, how can the world exist? How can we tell good from evil, Kedusha from Tuma’a?

However, there is one, very important scrutiny, which is that another god is barren and does not bear fruit. Hence, those who fail in him and walk by the path of ABYA de Tuma’a, their source dries out and they have no blessing of spiritual fruits. Thus, they wither away until they shut completely.

The opposite is those who adhere to Kedusha. Their works are blessed, as it is written, “As a tree planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers.”
This is the only scrutiny in the world of Assiya to know if he is in Kedusha or to the contrary, as it is written, “‘And test Me now in this,’ says the Lord of hosts, ‘if I do not open for you the windows of heaven and pour out for you a blessing until it overflows.’” Afterwards it is written, “So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.” Thus, it explains that it is impossible to tell one who serves the Creator from one who does not serve Him, but only in the blessing.

This is the heart of this commentary of the letters, since all the letters came to create the world according to the instruction of the degree in Kedusha that is unique to that letter, for the twenty-two letters are the elements of all the heads of the degrees in the four worlds ABYA. Each of them appreciated its own merit, indicating that by obtaining her degree, the people of the world would be able to make the Kedusha prevail over the Klipot, to reach the desired end of correction. But the Creator replied to each of them that opposite here is that same force in the Klipot, as well, hence, people will not obtain any scrutinies through her.

Then came the Bet, whose instruction in her degree is Beracha [blessing], opposite which are no Klipot whatsoever, since another god is barren and does not bear fruit. Then the Creator told her, “Indeed, I will create the world with you,” since only in her was there scrutiny and distinction, telling between a servant of the Creator and one who does not serve Him, since she did not have an opposite in the Sitra Achra. Hence, the world will indeed exist in her, to scrutinize and to enhance the Kedusha over the Merkavot [chariots/structures] of Tuma’a, until death is swallowed up forever and they arrive at the end of correction.

We should also know the division of the twenty-two letters into three degrees—Bina, ZA, and Malebut. This is so because above Bina, there are no Kelim, which are the letters.

Also, the twenty-two letters in Bina are called “big letters,” the twenty-two letters in ZA are simply called “letters,” and the twenty-two letters in Malebut are the small letters. Similarly, they each divide into three degrees—Bina, ZA, and Malebut—since there are Bina, ZA, and Malebut, in the twenty-two letters in Bina, and so there are in the twenty-two in ZA, and in the twenty-two in Malebut.
It is so because the twenty-two letters themselves divide into three degrees—units, tens, and hundreds. The units, from Aleph through Tet, are the nine Sefirot of Bina. The tens, from Yod to Tzadi, are the nine Sefirot deZA, and the hundreds are from Nukva. This is why there are only four letters Kof-Reish-Shin-Tav in Malchut, since she occupies only four of the Sefirot deZA, from his Chazeh and below—NHYM, where Kof-Reish are NH and Shin-Tav are Yesod and Malchut.

We need not ask why the units are in Nukva, tens are in ZA, and hundreds are in Ima, since there is always an inverse relation between the lights and the Kelim. In the Kelim, the upper ones come first, and it is the opposite in the lights—the lower ones come first. Thus, if there are only units of Kelim there, from Aleph to Yod, there is only Malchut of lights there. And if the tens of the Kelim come, as well, the light of ZA of lights comes, too. And if the hundreds of the Kelim are completed, too, Kof-Reish-Shin-Tav, the lights of Bina come, which are hundreds. For this reason, the hundreds are regarded as Bina, the tens as ZA, and the units as Malchut, though with respect to the Kelim themselves, it is the opposite—the units are in Ima, the tens in ZA, and the hundreds in Nukva.

**The Letter Tav**

The letter Tav entered first. Each of the letters of the alphabet has a unique degree under its control. Hence, Tav argued that she was better qualified to improve the world than all the other letters because there is the rule of truth in her, and she seals the ring of the King.

It is known that the Sitra Achra lives only on the tiny luminescence that the Kedusba illuminates for it, as it is written, “And her legs go down to death,” and as it is written, “And His kingship rules over all.” This is the meaning of the leg of the Kof [¶] that reaches below the line of letters, indicating the tiny luminescence that Malchut gives to the Sitra Achra. Hence, of all twenty-two letters, only in the Kof is there an extension of a leg below, for she belongs to the letters of Malchut because Kof-Reish-Shin-Tav are in Malchut.

However, in the beginning, the left leg of the Tav extended below the line. But the Creator saw that the grip of the Sitra Achra would be too strong so the Creator stopped her and retreated her leg to end equally with the line of Kedusba. This is why her left leg grew thicker, for the
part that extended outwards, which He drew back, folded over her there, and thus, no illumination reaches from her to the Klipot and the Sitra Achra.

Moreover, she was established as the seal of the ring, watching over the Klipot to not draw near and suckle from the Kedusha through there, and anyone who touches her dies. Also, the tiny luminescence that is needed for the sustenance of the Klipot was done in the letter Kof, since because she was the tallest letter in Malchut, and far from the Klipot and the Sitra Achra, there is no fear of the Klipot gripping too strongly. This is why she is called Kof, indicating that from her comes the beginning of the power to the Sitra Achra and the Klipot, called “evil man,” resembling the Partzufim [plural of Partzuf] of Kedusha, as it is written, “God has made them one opposite the other,” like the Kof [also monkey in Hebrew], which is similar to a man, people mistake them, and they lie in the name of the Creator.

This is what the Tav argued: “Since I am the seal of Your ring, for I stand at the end of every Partzuf, not letting the Klipot approach and suckle from the Kedusha and lie in Your name, it is befitting that the world will be created with me. Through me will be all the scrutinies between the Sitra Achra and the Kedusha, and all the people in the world will be assured to reach their destiny. This is why it was said, ‘And You are called by the name, ‘truth.’” It is appropriate for the King to begin with the letter Emet [truth] and create the world with me.”

Commentary: Since Your name is truth, which means that it is impossible to cling to you except by obtaining the quality of truth, it is befitting for the King to begin with the letter “truth,” and create the world with me because with my quality, people will repel the Sitra Achra and the Klipot and will cling unto You. Then, the end of correction will be guaranteed for all the people in the world.

This is the meaning of, “The Lord is near to all who call upon Him.” To whom is He near? He repeated and said, “To all who call upon Him in truth.” But is there anyone one to call Him falsely? There is; it is one who calls and does not know whom he is calling. It is written, “To all who call upon Him in truth.” What is “In truth”? It means in the seal of the King’s ring—the middle line, the seal of the Mochin with the Malchut, which is called “the King’s ring,” which is the wholeness of everything.
The Creator replied to her that she was unfit for creating the world with her because with her force, the Dinim [judgments] would be too harsh, for even complete righteous—who have already been rewarded with an inscription of her seal and keep the Torah from A to Z—are still punished by her harsh force because they did not protest against the wicked. Moreover, she is also the seal of death, as by her was death created in the world, since people died only because the serpent forged her seal and made Adam HaRishon sin with the tree of knowledge. Hence, it is impossible that the world will be able to exist through her.

The Letter Shin

24) The letter Shin entered before Him. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me is Your name, Shadai, called, and it is becoming to create the world with a holy name.” He said to her, “You are comely, you are good, and you are true. But because the letters SheKeR [Shin-Kof-Reish, meaning “lie” or “falsehood”] took you to be with them, I do not wish to create the world with you, for there will not be falsehood unless the letters Kof and Reish take you.

Explanation: There are two ends to the Nukva, one is called Malchut de [of] Malchut, which is the Tav, and the other is called Yesod de Malchut, which is the Shin. The thing is that when she is without a construction from upper AVI, the Tav is considered the Sium [end] and it is a harsh Din. And when she is a Partzuf constructed by upper AVI, the letter Shin is made at her Sium, where the three heads of the Shin indicate illumination of HGT de Ima, which Malchut receives through ZA at her point of Sium, as it is written, “A well which the leaders dug.”

Through this illumination, she becomes a Kli to receive 100 blessings from ZA, as it is written, “A woman makes a covenant only with the one who has made her a Kli,” for by that she becomes a receptacle to receive 100 blessings from Yesod de ZA. For this reason, this Sium is called “the middle point of the settling,” since all the settling in the world comes from her. It is also called “Yesod de Nukva.”

For this reason, the letter Shin is called the letter of truth, like the Tav, and it is called “the King’s seal,” like her, since the word seal has many meanings: 1) It points to the conclusion of the Partzuf, like the King’s seal, which comes at the end of a text that is written in the King’s
name. 2) The King’s seal is like the King Himself. Thus, the writing of the King’s seal causes the same fear as though it was the King Himself. This is why the seal is called “the sign of truth,” since by that, all the genuineness is apparent from the seal. However, the Shin has an advantage over the Tav, since the Shin is called by the name Shadai, which means that He said to His world “Dai [enough], spread no further.” This indicates the construction of the world in terms of settling, which ended in the Shin. He said to His world, “Enough, spread no further,” into the Tav. This is the reason why the point of Sium of the Shin is considered the middle point of the settling.

This was the argument of the Shin, “It is good for You to create the world with me because Your name, Shadai, is called in me.” Once she saw that He had rejected the Tav because of the harsh Midat ha Din [quality of judgment] in her, the Shin thought to herself that the Creator would choose her quality for the creation of the world, since she has all the merits of the Tav, for she is the King’s seal, too, and she, too, is the letter “truth.” But she has another merit—that the name Shadai is called in her, for she was selected for the Sium of the Nukva for the settling of the world, and not the Tav. Thus, she mustered the courage to come before the Creator, so He would create the world with her quality.

The Creator replied to the Shin, “Although your virtue is great, precisely because this is so, your opposite in the Klipa is very strong. There would not be falsehood in the world had the two letters of forgery and falsehood of the Klipot not taken you, meaning Kof and Reish.”

Commentary: there are two sources to the Sitra Achra and to all the Klipot:

Tiny luminescence, which the Kedusha [holiness] itself shines for them so they can exist and not be cancelled for as long as they are needed to punish the wicked. In that regard, their construction is not great because the illumination is very small, only to sustain them, with the male of Klipa being with only VAK without a Rosh, and the Nukva de Klipa being only a point without any expansion whatsoever. The tiny illumination is drawn to them through the letter Kof, and this is the beginning of their power to resemble Adam of BYA de Kedusha, as a Kof
[also monkey] in relation to man, as it is written, “God has made them one opposite the other.”

The corrupting of the lower ones. By their evil works, they elicit lights of Kedusha to the Klipot. The first corruption occurred in the sin of the tree of knowledge, by which they were given a great structure with five Partzufim and ABYA, as there is to the Kedusha.

That second source is the letter Reish, which indicates that the letters rise and cling up to Bina de Malchut, which is the letter Dalet. This is so because the twenty-two letters of the Malchut divide in her into Bina, ZA, and Malchut: the units are Bina, the tens are ZA, and the hundreds are Malchut. Thus, the Dalet of the twenty-two letters of Malchut stands at the beginning of her ZAT de Bina, since the letters Aleph-Bet-Gimel are GAR, and from the letter Dalet through Tet, they are VAK de Bina in Malchut.

This Dalet indicates the poverty and misery in Malchut as a whole, since Malchut has nothing of her own, except for that which her husband, ZA, gives her. That quality of hers is inscribed in her Dalet, since when she is full she is Dalet-Lamed-Tav, from the words “poor” and “empty.”

Also, the Dalet has a protruding angle at her roof, indicating the protrusion of Hassadim in her, which the Dalet takes from the Gimel before her, for Gimel is from her GAR de Bina, who receives from her corresponding Bebina [discernment/aspect] in ZA, while she is from her corresponding Bebina in Bina, where Hassadim are in great abundance. This is why she is called Gimel, from the word Gomel Hassadim [rewarder of Hassadim], for she rewards the Dalet with Hassadim, since she has nothing of her own, and she gives her abundant Hassadim. This protrusion of Hassadim is implied in the angle on the roof of the Dalet.

However, the opposite of Malchut de Kedusha—as it is written, “A quarrelsome one separates the Champion”—is a poor one who is proud and does not wish to receive from the Gimel and yield before her. Instead, she pretends to be the Rosh [head] with great pride. By this flaw, the angle was erased from the Dalet, meaning the protrusion of Hassadim in her, and she became poor and meager, since erasing the angle from the Dalet gives her the form of Reish, Rash [meager/poor], as it is written, “Even in his kingdom he was born poor.”
The unification of ZA and the Nukva de Kedusha is in the letters EHaD [“one,” Aleph-Het-Dalet]. This is so because Aleph-Het is the nine Sefirot de ZA, imparting from Gimel de Bina to Gimel de Malchut, by which the Malchut becomes a Dalet with a protruding angle with abundant Hassadim. By that, the ZON become one flesh in complete unification. It turns out that when the lower ones corrupt their actions, they give power to Malchut de Sitra Achra to cling to the Dalet—Malchut—erase the angle that protrudes in Hassadim, and turn her into Reish. At that time, the EHaD [“one,” Aleph-Het-Dalet] becomes AHeR [“other,” Aleph-Het-Reish], and other gods cling to ZON de Kedusha, as it is written, “A quarrelsome one separates the Champion.”

Then it is considered that the letters Kof-Reish of the Sitra Achra rob the seal of the Shin—the letter “truth”—for themselves, and the Yesod de Nukva, which is the receptacle of Yesod de ZA. Thus, now the Shin has come to another god, of the Sitra Achra, since the Yesod [foundation] for the Nukva de Sitra Achra was built in this Shin, hence the Sitra Achra grew with ten complete Sefirot with Rash, and the Shin that she robbed became a point of ruin to her, since the Sitra Achra is built out of the ruin of Kedusha.

From here were the ABYA of the evil Adam [man] built. It has been explained how the Kof-Reish are the two origins of the Sitra Achra, hence they are called “letters of forgery,” since the Sitra Achra forged them in order to destroy the construction and unification of the Kedusha, to be built on the ruin of the Kedusha. It is done primarily by extending the Shin to them—the form of Yesod de Nukva—into their lot and their authority, by forging the Dalet into Reish, forging the “one” into “other,” creating a structure for the Partzufim of other gods. Thus, falsehood and forgery would not exist in such a big structure had the Kof-Reish de Sitra Achra not robbed the Shin for themselves.

This is why the Creator replied to the Shin, “You are comely, you are good, and you are true, but because the letters SheKeR [“falsehood,” Shin-Kof-Reish] have taken you to be with them, I do not wish to create the world with you, for there would not be falsehood unless the letters Kof-Reish take you,” since there would not be construction for the forgery and falsehood of the Sitra Achra had they not robbed the Shin for themselves. Hence, the world must not be created with her quality because her opposite is equal to her, and the end of correction is not guaranteed through her.
The Letters *Kof, Reish*

25) This implies that anyone who wishes to tell a lie should first take a basis of truth, and then his lie will hold. It is so because the *Shin* is the letter of truth, in which the fathers were unified, since the three lines in the *Shin* imply to the three patriarchs, *HGT*, and the *Kof-Reish* are letters that are seen on the evil side because the *Sitra Achra* is cold, without heat and vitality, since it suckles from the *Malchut* when she is a frozen sea. To persist, they take the letter *Shin* into them, creating the combination *KeSher* [“connection,” “bond,” *Kof-Shin-Reish*], which means strengthening and sustaining. When the *Shin* saw that, she departed from Him.

Commentary: The illumination of *HGT de Bina*, which are given to the *Nukva* through *Yesod de ZA*, built the point of *Sium* of the *Nukva* into a *Kli*, a receptacle for 100 blessings from ZA. *HGT* are called “patriarchs.” This is why it was said that the fathers were unified in her, and because of that, it is called “a letter of truth.”

*Kof* and *Reish* are letters that are seen on the evil side. They are the two origins of the *Sitra Achra*, and it was said that they take the *Shin* into them and create the combination *KeSheR* [connection/bond]. This is so because by erasing the angle of the *Dalet* of *EHaD* [one], they rob the *Yesod de Nukva de Kedushe*—the *Shin*—into them, building the *Yesod de Nukva de Klipa* in the letter *Shin*. By that, they have a very strong hold of *Kedusha*, which is called *KeSheR*, since a bond indicates that the hold is very strong and hard to detach.

The Letter *Tzadi*

26) The letter *Tzadi* entered. She said before Him, “O Lord of the world, it is good for You to create the world with me, for in me, the *Tzadikim* [plural of *Tzadik* (righteous)] are sealed, and You, who is called *Tzadik*, are written in me, as it is written, ‘For the Lord is righteous, He loves righteousness,’ and it is fitting to create the world with me.”

He told her, “*Tzadi, you are Tzadi, and you are Tzadik, but you must be hidden. You should not be so disclosed as to begin the creation of the world with you, to not give the world excuses.” The reason why she had to be hidden is that she was *Nun* [ן], and the *Yod* [י] of the
Name—who is the holy covenant—came and rode over the Nun, and united with her, creating the Tzadi.

When the Creator created Adam HaRishon, ZA, He created him as two Partzufim—a male Partzuf and a female Partzuf—attached to one another through their backs. For this reason, the face of the Yod is turned back from the Nun, like a Tzadik, for the Yod turns one way and the Nun turns the other way, and they are not returned to being PBP [Panim be Panim (face-to-face)]. Also, the Creator told her, “I will separate your attachment of ABA [Achor be Achor (back-to-back)], and make you connected PBP. However, you will rise to be so in another place, and not right at the beginning of the creation of the world, for then you must be ABA, which means that her illumination is hidden. Hence, she must not be used for the creation of the world.

Explanation: Once the Tzadi saw that the Tav was rejected due to the harsh Dinim in her, and the Shin was rejected because of the grip of the Sitra Achra to her, she found courage to think that she must be worthy of creating the world with her, since she, too, has the merit of the seal, and in addition to them, there is no hold to the Sitra Achra in her at all. It is written about it, “The righteous are sealed in me,” meaning the seal of the token of the covenant of holiness, through circumcision and exposure, which repels all the outer ones. “And You, who is called Tzadik [righteous] are written in me,” since the Creator, Bina, was established as Tzadik and Tzedek [justice], like ZA, which are GAR de Bina that were established in AVI, where the trail of Aba sits in the path of Ima.

And the beloved Ketarim [plural of Keter (crown)], which always embrace in a never ending Zivug, as it is written, “The Lord is righteous, He loves righteousness.” Righteous implies to Yesod de Aba. Righteousness implies to Yesod de Ima, NH, who are called “righteousness of the Creator.” And because the righteous loves righteousness, their Zivug never stops. This is why she said, “I am fit for creating the world with me, and through my quality, the world will exist and is guaranteed to reach the end of correction.”

He told her: “Tzadi, you are Tzadi and you are Tzadik.” The letter Tzadi is Yesod de ZA. When Yesod is included with the Nukva, it is called Tzadik, since there are nine Seferot de ZA from the letter Yod to the letter Tzadi, and the Kof is the beginning of the Nukva. And when the
Nukva is attached to Yesod, the Kof is attached to Tzadi, and then Yesod is called Tzadik. This is why the Creator praised her, “You are Tzadi,” in your place in Yesod de ZA, “And you are Tzadi” in My place, for you are inscribed in Me in a never ending Zivug. And you are also Tzadik, since the Nukva is included in you, too, in the Kof after the Tzadi. And yet, you are unfit for creating the world with you.

It was written, “You should be hidden, you should not be so disclosed,” since she was Nun. This is so because Yesod de ZA includes the Nukva with him, the Kof in Tzadik [the suffix of the word Tzadik], as the Creator implied to her, “You are Tzadik.” And when the Nukva is included in Him in the form of the Tzadi, she is depicted in Him as the letter Nun, since the Nun is Gevura de ZA.

This is so because Yod, Chaf, Lamed are GAR, KHB, Mem, Nun, are HG, and it was said about this Nun, “I am understanding [Bina], might [Gevura] is mine.” This is so because in Gadlut, when HGT become HBD, this Gevura becomes Bina, and in Katnut, when Aba took Ima out, Bina becomes Gevura, Nun, hence Nefillah [falling] is implied in her, since she falls from GAR to VAK by Aba, who took Bina and ZON outside the Rosh.

It was said, “You should not be so disclosed ... to not give the world excuses.” She must be hidden because there was the Nun, and the Yod of the Name—meaning the holy covenant—came and rode over the Nun and united with her. Thus, the Nukva included in Tzadi is a depiction of the letter Nun in her—Gevura with respect to the fallen Bina—and the Yod in her is Yesod de ZA itself, which is the name of the holy covenant.

They stand depicted as ABA, their Achoraim [posterior/back] attached to one another and their Panim [anterior/face] are revealed outwards, since the face of the Yod looks outwards and not to the side of the Nun, and the face of the Nun looks outward and not to the side of the Yod. This implies that there is gripping in their Achoraim, hence, their Achoraim must be hidden, as it is written, “Their hind parts turned inward,” so the outer ones will not grip to them.

It was said, “You should not be so disclosed ... to not give the world excuses.” It is so because since there is a deficiency in your Achoraim, you must be hidden, to not give the outer ones excuses to cling there among the adherents. Hence, you are unfit to create the world with
you, since in you, too, there is gripping for the Klipot. By the Tzadi, whose Yesod and Malchut in her are ABA, Adam HaRishon came out ABA, as well, two Partzufim, as it was said, that when the Creator created Adam HaRishon, ZA, He created him as two Partzufim.

The Creator also told her, “I will detach you,” meaning detach the attachment of ABA in you, and make you connected PBP. However, you will rise to being so in another place. And if you say, “I can create the world with you PBP as I am destined to detach you and then make you PBP, that, too, is not an argument, since even when I establish you PBP with the Nukva, it will not be in your place below, but only through ascent to My place, the place of upper AVI. And since PBP will not be corrected in your place, there will be gripping to the Klipot on your degree even then, hence you are unfit to create the world with you.”

It was said, “The Creator also told her,” meaning moreover, I am destined to detach you, separate the Dvekut [adhesion] ABA in you, and make you PBP. However, it will not be in your place, but you will rise to being so in another place, the place of AVI, for then she will rise and clothe AVI. But your own place will not be corrected until the end of correction, and how will I create the world with you while there is a grip to the outer ones in you?

**The Letter Peh**

27) The letter Peh entered before Him. She said to Him, “O Lord of the world, it is good for You to create the world with me, for the Ge’ula [redemption] that You are destined to do in the world is inscribed in me, for it is Pedut [another word for redemption]. That is, the Ge’ula is Pedut from our enemies and begins with the letter Peh. For this reason, the world should be created with me.”

He said to her, “You are comely, but Pesha [crime/transgression] is written in you in concealment, like a snake that strikes and pulls its head into its body.” Similarly, one who sins bends his head, hiding himself so as to not be seen, and stretches his hands out to sin, like the shape of the Peh [ח], whose head is bent into her. And He also said to the letter Ayin [ו], in which the word Avon [sin/transgression] is written. And even though she said, “There is Anavah
[humility/humbleness] in me,” the Creator told her, “I will not create the world with you.” She departed from Him.

Explanation: The letter Peh said that the redemption that is destined to be in the world is inscribed in her, hence she is worthy of the world being created with her. It is so because the exile and redemption in the world depend on the Nukva, since when the Nukva has no structure of GAR, Mochin, Israel are exiled from their land, the land of Israel. This is because the land of Israel below corresponds to the land of Israel above, the Nukva de ZA, and as there is separation above between ZA, Israel, and Nukva, his land, Israel below are separated from their land. And when the children of Israel improve their ways, they cause Israel above to bestow upon his Nukva, his land, and build her with Mochin, and unite with her PBP [Panim be Panim (face-to-face)]. At that time, the children of Israel below are rewarded with redemption and they, too, return to their land.

And those Mochin de GAR of the Nukva, which ZA builds, come to her clothed within NH de ZA, and the Moach of Hochma of the Nukva is clothed in Netzah, the Moach of Bina is clothed in Hod, and the letters Ayin, Peh, are NH de ZA. This is the argument of the Peh, Hod de ZA, that “The redemption that You are destined to do in the world is inscribed in me, since the Mochin de Nukva that bring redemption to the world are clothed in me. Hence, if you create the world with my quality, there is no doubt that they will be fit to arrive at the end of correction.”

But why did the Peh consider herself better suited for the creation of the world than the Ayin? After all, the Mochin de Nukva clothe in NH—Ayin-Peh—and they are essentially in Netzah, which is Ayin? It is because it was said “This is the Pedut [redemption],” since the Pedut is only in the quality of Hod, Peh. And regarding the Pedut, first Ima redeems the Nukva from the Dinim, and then the Nukva is worthy of redemption.

It is written, “Like an eagle that stirs up its nest, that hovers over its young.” We learn that the eagle is merciful to his sons, saying, “It is better for the arrow to permeate me than to permeate my sons,” since the MA is unfit for Mochin except through the correction, when the mother lends her clothes to her daughter.
The Nukva is restricted at its source, to not receive the light. That is, since Tzimtzum Aleph [the first restriction], she could not receive any Mochin. However, because Ima went outside of Rosh de AA and became VAK without a Rosh, her letters ELEH [Aleph-Lamed-Hey] were drawn to the Nukva and the Nukva, too, was built in the name Elokim. Ima is called “an eagle,” who is merciful toward his sons, ZON. Hence, she went outside and her level was halved into VAK without a Rosh, an arrow, as it is written, “It is better for the arrow to permeate me.” By that, she redeemed the sons from the Dinim and they became fit for reception of Mochin in her Kelim ELEH.

This is the meaning of Pedut and Pidion [both mean redemption], when Ima redeems the Nukva from her Dinim. Were it not for that, she would be unfit for Mochin. This redemption applies primarily to the left line of Nukva, where the Dinim are present, as well as to Hod de ZA—the letter Peh. This is why the Peh thought that she was better qualified than the Ayin, since the Pedut from Ima is clothed only in her and not in the Ayin, since the Dinim are on the left line and not on the right line.

It was said, “You are comely, but Pesha [crime/transgression] is written in you in concealment.” It is so because all the redemption during the six thousand years are in VAK de Mochin de Haya. And this is because GAR of these Mochin—inner AVI that operated in Nekudim—were hidden and will be revealed only at the end of correction, after the correction of the sin of the tree of knowledge that Adam HaRishon sinned—drawing the upper Mochin to the separated BYA below the Parsa where there are no Kelim de Ima but the restricted Malchut, the Parsa below Atzilut, where the bottom Hey of Tzimtzum Aleph now stands, ending the lights of Atzilut from spreading from her downward.

By drawing the abundance below Parsa de Atzilut, a transgression was written in Nukva, when the serpent came over Eve and cast filth in her. This filth will be mended only at the end of correction, as it is written, “Death shall be swallowed up forever, and the Lord God will wipe tears away from all faces,” since the lack of the Mochin of the inner AVI that were concealed is called “tears.”

There are two tears that the Creator brings down to the great sea, corresponding to two eyes—these inner HB that were hidden and gone. Eyes are HB, and tears are a deficiency in them, due to the filth
that was mingled and was made into a tear through the sin of the tree of knowledge.

This caused the ruin of two Temples, and these tears are not wiped away from the face of the Nukva, unless when death is swallowed up forever—when the sin of the tree of knowledge is completely corrected, since transgression—death—will be corrected forever. At that time, GAR de Mochin de Haya will illuminate, meaning the inner HB, and it follows that the Lord God has wiped the tear.

“He said to her, ‘You are comely, but Pesha [crime/transgression] is written in you in concealment. Although there is Pedut in you through Ima, by which you bring redemption to the world, meaning Mochin de Haya—through which all redemptions come—yet, those redemptions lack wholeness because they were re-exiled from their land and the two Temples were ruined once more, for Pesha is secretly written in you. It is so because the Pedut de Ima still cannot completely blot out the transgression of the sin of knowledge, hence there is still gripping for the Klipot in you, since the Mochin are only from VAK de Haya and lack the Rosh de Mochin de Haya. And since there is gripping to the Klipot in you, you are unfit for the world to be created by you.’”

It was said, “But Pesha [crime/transgression] is written in you in concealment, like a snake that strikes and pulls its head into its body.” Since that transgression is hidden, the power of the snake, which strikes the people of the world and brings death to the world, is still in full and cannot be removed. It is like a snake that bites a person and promptly pulls its head into its body, and then it is impossible to kill it, since the serpent is killed only when its head is hit.

This is what he caused Adam, to sin with the tree of knowledge, and to his sons, bending his head and stretching out his hands. That is, the Mochin that are drawn through the Pedut de Ima are the bending of the head, as well, and only his hands, HGT, appear with that Mochin. Thus, the hold of the serpent is still in the Peh, for which she is unfit for the creation of the world with her, for she is not qualified for the end of correction.

The Letter Ayin

“And He also said to the letter Ayin [ע], in which the word Avon [sin/transgression] is written. And even though she said, ‘There is [223x223]
Anavah [humility/humbleness] in me,’ the Creator told her, ‘I will not create the world with you.’” Upper Ima is called Anavah. When Netzah de ZA, Ayin, dresses with the Mochin in the Nukva, she ascends and clothes upper Ima, and Ima adorns in her decorations. She said, “There is humbleness in me, since Ima, humbleness, is clothed in me.” However, because of the Pesha [transgression] concealed in those NH, the Creator said to Ayin “I will not create the world with you.”

The reason why Pesha is called Avon [iniquity] here, and not Pesha—as in the Peh—is that the majority of the Pesha is written in Hod, Peh, since Hod de ZA is from the Hitkalelut [mixture] of Malchut in it, in which the Klipot gripped by the force of the sin of the tree of knowledge. But Netzah de ZA is already the quality of ZA itself, in which there is really no hold for the Klipot in him. Yet, it is written, “When a thistle grows next to a cabbage, when one comes to pick it out, at times the cabbage is picked out with it.” Thus, he is flawed because of it and the Klipot grip to Netzah, too. This is why this corruption is regarded as iniquity in him, to indicate that in fact, he is upright, but he was twisted by his connection with the Hod.

And the reason why it does not say about the letter Ayin, “The letter Ayin entered,” as it says about all the other letters, but includes it with the Peh, is because NH are two halves of the body. Hence, both of them rose as one, but The Zohar explains the reason for each of them separately, one at a time.

The Letter Samech

28) The letter Samech entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me there is Semicha [support] for the fallen, as it is written, ‘The Lord supports all who fall.’” He told her, “Because of that, you are needed in your place; do not move away from it, for if you move from your place, in the word Samech [supporting], what shall become of those fallen, since they rely on you?” She promptly departed from Him.

Explanation: The letter Samech is Tifferet de ZA, Bina de Guf. This is so because the names KHB that turned into Hassadim in ZA have changed into HGT. Also, Bina divided into two Behinot [discernments], GAR and ZAT. The GAR in her became upper AVI, clothing from Chazeh de AA and above and are still regarded as Rosh de AA, even though
they stand at his Guf, as they are light of Hassadim, as it is written, “For he desires mercy.” And since they do not receive light of Hochma even while they are in Rosh AA, the exit from the Rosh does not diminish them at all, and they are still regarded as Rosh AA. They are called Samech because those GAR de Bina were established as AVI and six Sefirot HBD HGT spread in them through the Chazeh.

But ZAT de Bina, which are from the Hitkalelut of ZON in Bina and are not the actual Bina, were divided from Bina and became Partzuf YESHSUT, which clothe the four Sefirot TNHY de AVI from Chazeh de AVI and below. They need illumination of Hochma, to give to ZON. And since they departed the Rosh de AA into being a Guf, and are devoid of Hochma, they were blemished, due to their exit, and became VAK, lacking a Rosh. They are called blocked Mem [🪶], since they take up only four Sefirot TNHY de AVI, which dress there.

Also, the division of Bina into Samech and blocked Mem was done in Bina de AA, who went outside the Rosh de AA and expanded in his HGT through the bottom third of Tifferet in him, and they impart all the Mochin to ZON.

However, not all times are the same, since when the lower ones improve their actions and raise MAN to ZON, and the ZON to AVI, AVI and YESHSUT become one Partzuf and rise to AA. They impart complete Mochin in illumination of Hochma from AA to ZA and from ZA to the Nukva, which are one hundred blessings, since the Samech (60 [in Gematria]), which is upper AVI, became one with the blocked Mem (40 [in Gematria]), which are YESHSUT, and together they add up to the number 100.

Indeed, when the lower ones corrupt their works once more, the Mochin depart from the ZON and return to being VAK and a point, AVI and YESHSUT divide from one another, upper AVI become Samech again—the six Sefirot HBD HGT, each of which consists of ten—and YESHSUT become a blocked Mem once more, TNHY de AVI.

And when ZON are in Katnut of VAK and Nekuda [point], there is fear from the gripping of the Klipa, at which time they would fall from Atzilut to the separated BYA. This is why upper AVI give them of their Samech, where although these lights are only light of Hassadim, they are still considered pure air and Rosh, hence the Klipa has no
gripping on ZON during the Katnut, as well, since those lights of Samech protect them. For this reason, these lights are called Samech, since they support the ZON from falling from Atzilut while they are in Katnut in VAK without a Rosh.

It was said that the letter Samech said before Him, “For in me there is Semicha [support] for the fallen, as it is written, “The Lord supports all who fall.” This was because she thought herself better qualified than all the letters preceding her because the lights of Samech can shine for the ZON even during their Katnut, since they are only light of Hassadim, and there is no gripping of anything to the Klipot in these lights of Hassadim, since the external ones escape the lights of GAR de Bina.

For this reason, she considered her quality better suited to create the world in her, since she could protect the people of the world even while their actions were corrupted, and then there would be no gripping to the Klipot, as well.

The Creator told her, “Because of that, you are needed in your place; do not move away from it.” In other words, since your place is to support the fallen, to protect them during the corruption of the people of the world, you must be only in this place and not move from it. If the world were to be created with you, and your quality were to always have satisfying domination, those fallen ones, ZON, would remain forever in Katnut, and the lower ones would not awaken to raise MAN, and all the great Mochin that should yield the end of correction would not appear. Thus, you must remain only in your place, the place of correction, while the lower ones are unfit. But when they merit, they will be able to draw the great Mochin from the entire level, one hundred blessings.

And the Creator told her, “For if you move out of your place in the word Somech [supporting], what shall become of those fallen? They would always remain fallen, forever needing your support. And since they are supported only by you and the ZON have no wholeness to stand on their own, you are unfit for the creation of the world with your quality.

The Letter Nun

29) The letter Nun entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me is it written,
Norah Tehilot [awesome in praises]. Also, it is written in the praise of the righteous, Naavah Tehila [praise is becoming].” He told her, “Nun, return to your place and rely on the Samech, for because of you she returned to her place. The Nun is written in the word Nefillah [falling], and the Samech, which is the meaning of ‘The Lord supports all who fall,’ returned to her place for them, to support them.” She promptly returned to her place and departed Him.

Commentary: Once the Nun saw the Samech being turned down, for she is used only in Katnut, only for support, the Nun thought that she would certainly be fit for the creation of the world, since she had all the merit of Samech, and she also served in Mochin de Gadlut. For this reason, she did not have that deficiency for which the Samech was rejected.

The letter Nun said, “For in me is it written, Norah Tehilot [awesome in praises].” This is so because Gevura de ZA is called Nun, since she was entirely mitigated in Bina’s Midat ha Rachamim [quality of mercy], which is called “Nun (50 [in Gematria]) gates of Bina.” As a result of this Gevura, ZA is called “awesome in praises,” since upper Ima is called “praise” and because his Gevura extends from Bina, he is called “awesome in praises.” And this Nun de ZA is operating in Yesod de Gadlut de ZA, during the Zivug with his Nukva, at which time because of him, the Nukva is called “praise,” as well, like upper Ima. Thus, ZA holds both the upper praise as well the lower praise.

The letter Nun entered and said before Him, “For in me is it written, Norah Tehilot [awesome in praises].” By being Gevura and left line in ZA, I draw Hassadim that come out of the letter Samech, who is the upper praise. Thus, ZA is called “awesome in praises” because of me, and hence I have all the merits of the Samech, since the Hassadim that are drawn by her are GAR and completely remove the outer ones from any grip, all as the merit of the Samech. Also, there is merit and praise of the righteous in me, as well, as it is written, “praise is becoming,” for I am operating in Yesod de Gadlut de ZA, too.

It was said above that because she was the letter Nun, and the letter Yod of the name came and road over the Nun, uniting with her and becoming the Tzadi, this Nun is regarded as the praise of the righteous, where even during the Gadlut, when ZON rise to AVI, this Nun operates in Yesod de ZA ABA [back-to-back]. However, she extends
pure Avir [air] from upper AVI, which are Samech, and then the Nun is called “praise of righteous,” since the Yod, who is the righteous, the foundation [Yesod] of the world, rides atop her. And then she is called “praise is becoming,” since she extends Mochin de Gadlut to Malchut. It follows that all the beauty of Malchut is received from the Nun in Yesod de ZA. This is why the Nun argued that the world should be created in her, since by her illumination, the Mochin de Gadlut were added, too, giving sustenance and persistence to ZON of their own, and not only support, like the Samech.

The Creator told her, “Nun, return to your place, for because of you the Samech returned to her place. It is not as you think, that your quality is the complete correction, in which there is no longer gripping for the Klipot. Rather, your quality too, needs support from the Samech, since you are still ABA [Achor be Achor (back to back)], and the lights of the Samech are revealed outwards to keep you from the outer ones. It follows that it is for you, too, that the letter Samech returned to her place, to support you. This is still not the complete correction, hence we will not create the world with you.”

The Letters Mem, Lamed

30) The letter Mem entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me You are called Melech [king].” He told her, “Indeed, this is so. Yet, I will not create the world with you because the world needs a king. Return to your place, you, the Lamed, and the Chaf, for it is unbecoming of the world to be without a king.”

Commentary: Mem is Hesed de ZA, who receives from his corresponding Behina—Hesed de Bina—as it is written, “The Lord will command His grace in the daytime,” which is a day that goes with all the days. And during the obtainment of Mochin for ZA, his HGT became HBD, Hesed de ZA rises and becomes Hochma, then the light of the face of the living King was revealed from ZA.

This was the argument of the Mem for creating the world with her: “For in me You are called Melech [king].” When the light of the King’s face appears in the world, there will certainly not be a gripping for the outer ones any longer, and the end of correction will be guaranteed in the world.
However, I will not create the world with you because the world needs a King. In other words, it is impossible to reveal this light in the world because the world needs this great light to clothe only in the three letters Mem-Lamed-Chaf. And it was said, “Return to your place, you, the Lamed, and the Chaf, for it is unbecoming of the world to be without a king.” In other words, return and bond with the letters Lamed and Chaf, and then it will be possible for this great light to be revealed in the world, for it is unbecoming of the world to stand without a King, that is, the world cannot persist and exist without clothing in the order of the three letters Mem-Lamed-Chaf [Melech].

Explanation: The Mem of Melech [king] is the great Hesed, as it is written, “The Lord will command His grace in the daytime,” the day that goes with all the days, a wide-open Mem. The Lamed of Melech is a tower that flies in the air, meaning Bina that becomes Hochma in Rosh AA, expanding to ZA. The Chaf of Melech is the Malchut, Nukva de ZA, since there is no Melech without Malchut [also means kingship]. Moreover, all the Gadlut of those high Mochin are revealed only through the Malchut and by her permission, and at that time the Malchut is regarded as illuminating for ZA in three places:

She has become His throne, as in the King sitting on a high and towering throne, since this quality is as it is written, “He made darkness His hiding place,” and the word Kisse [throne/chair] comes from Kissui [covering] and concealment. This is why she is called “a bent Chaf [מ].”

She became His clothing. This is so because these great Mochin appear only on Israel. Hence, the Malchut becomes a clothing of darkness. At the time when His kingship is revealed, He takes off the clothing of darkness and casts it at the idol worshipping nations, and the light of His face spreads and appears over Israel. They said about that time, “The Creator is destined to make a dance for the righteous, and each one will point with his finger and say, ‘This is our God.’” This taking off of the clothing of darkness is the long and stretched out Chaf [mlin].

Malchut becomes a crown over His head, as it is written, “Go forth, O daughters of Zion, and gaze on King Solomon with the crown with which his mother has crowned him on the day of his wedding, and on the day of his gladness of heart.” This is the meaning of the Chaf being Keter [crown].
The Letter Chaf

31) At that time, the letter Chaf came down before Him, over His throne. She shook and said to Him, “O Lord of the world, it is good for You to create the world with me, for I am your Kavod [honor].” When the letter Chaf went down from His throne, 200,000 worlds were shaken and the throne was shaken, and all the worlds shuddered and were about to fall. The Creator told her, “Chaf, what are you doing here? I will not create the world with you, return to your place because there is Kelayah [destruction, ruin] in you. Also, in you was it sounded, ‘decisive destruction.’ Return to your chair and be there.” At that time, she departed Him and returned to her place.

Commentary: When the Mem was negotiating with the Creator about creating the world with her, in regard to the revelation of the King’s face in the world, it caused the Chaf to come down from the throne, the world of Beria. “She shook and said ... ‘for I am your Kavod [honor].’” Then 200,000 worlds, extending from HB de Beria, who is KHB de Beria, shook, and the throne shook, and all the worlds from there down shuddered and were about to fall.

Explanation: These arguments of the letters before the Creator to create the world with them is like raising MAN to receive MAD from the Creator, for that level that belongs to the quality of the letter, for the guidance of ZON that impart upon the world at the level of MAD that is imparted upon that letter. The Creator’s reply to each of the twenty-two letters of ZON is the bringing down of MAD and the elicitation of the level of light for its time, to the extent of the MAN that the letter raised.

When the level of light began to show its governance in the world, the Creator’s reply to that letter was sounded, since her inability to lead the world due to the gripping of the Klipá on her quality was revealed, as in “God has made them one opposite the other.” By that, each letter departed and went to her place. This is the playing of the Creator with each of the twenty-two letters, by giving each room to show her governance according to His wish until they sort out by themselves—out of their own desire—which of them is worthy of leading the world. This is why it was said that 2,000 years before He created the world, the Creator was looking and playing with them.
And when the Mem began to disclose her great light in the world, she caused the Chaf to come down from the throne. This is so because there are two discernments in the throne: 1) Covering the King, as it is written, “He made darkness His hiding place,” for which it is called Kissu, from the word Kissui [covering/hiding]. 2) He reveals the glory of Malchut in the worlds, as it is written, “And on that which resembled a throne, high up, was a figure with the appearance of a man.” By joining the three letters Mem-Lamed-Chaf, Malchut became the throne of the Melech [King], covering Him, as it is written, “He made darkness His hiding place.” She rose up and became a stretched out Chaf [], a clothing for the King Himself, meaning that the King Himself, ZA, appeared through her. Also, she became a crown over the King’s head.

However, when the Mem began to disclose the light of the King’s face in the worlds without the clothing of the stretched out Chaf [], the Chaf [], descended from the throne, as well, halting her action of covering the King, and she, too, said, “It is good for You to create the world with me, for I am your Kavod [honor].” This means that only the governance of disclosing the King’s honor will govern her, without any covering, as is the wish of the Mem.

This is why he does not say that the Chaf entered before Him and said, “It is good for You to create the world with me,” like all the other letters, since she did not awaken on her own, but with the dominance of the Mem, for the dominance of the Mem at the time brought the Chaf down from the throne in the world of Beria, as well.

It was said, “She shook and said to Him, ‘...It is good for You to create the world with me,’” since upon her descent from the throne, she and 200,000 worlds that extend from HB in Beria shook, as well as all the worlds from there and below—they all shuddered and were about to fall. This is so because the whole connection between upper and lower, from the top degree to the bottom, is through Malchut of the upper one, who becomes a Keter for the lower one. And the Chaf is the clothing of Malchut of the upper one in the lower one.

There are three discernments in the throne: 1) It was written that there are six degrees to the throne, which are the VAK of the lower one, called HGT NHY. 2) The four legs of the throne, the Mochin KHBD of the lower one. 3) Malchut of the upper one that comes down from the
upper to the lower one and dresses in it. Along Malchut’s way, all the
lights from the upper one come and illuminate in the lower one.

Therefore, upon the descent of the Chaf from the throne, the
connection of Atzilut with the throne has stopped, meaning the world
of Beria. It is so because the Chaf, Malebut de Atzilut, is clothed in
KHBD de Beria and gives all her lights to the world of Beria, called “the
throne.” And when the Chaf descends from there, the connection with
Atzilut is cancelled and the Chaf shakes, since her power to bestow
upon Beria has stopped. Thus, 200,000 worlds—HB that include
KHBD de Beria—shook, and all the worlds shuddered and were about
to fall because they have lost all their vitality and their abundance given
from the world of Atzilut.

We should interpret similarly regarding the approach of the Creator,
who is Bina, to ZON de Atzilut. Malchut of Bina, which dresses in ZA, is
the Chaf. Thus, this Chaf is the throne of the Creator, who is over ZA,
since the Creator is Bina, the upper one of ZA, and ZA has become a
throne to Bina.

It follows that upon the descent of the Chaf, the connection of Bina
with ZA has stopped because the Chaf is Malebut de Bina, which dresses
in ZA and gives all her lights to him. For this reason, she herself
shook, meaning her ability to bestow upon ZA has stopped, hence
200,000 worlds—Mochin de ZA, called HB and KHBD, which are the
four legs of the throne—shook because all their abundance has
stopped. Also, all the worlds—which are VAK de ZA, HGT NHY,
including all the worlds below him—shuddered and were about to fall
because the abundance of Bina has been lost from them. And since
they were emptied from the lights of Atzilut, they shuddered and were
about to fall into the separated BYA and be ruined.

This is why the Creator told her, “Because there is Kelayah [destruction,
ruin] in you. Also, in you was it sounded, ‘decisive destruction.’ Return
to your chair and be there.” Due to the descent of the Chaf from the
throne, GAR de ZA shook, and all the worlds shuddered and were
about to fall and be ruined. In other words, “sounded decisive
destruction” means complete doom without any resurrection ever.
Hence, you must return to the throne.

It was said, “At that time, she departed Him.” He emphasizes and says
“At that time,” indicating that her return to her place in the throne
came along with the Creator’s reply to the Mem that it is unbecoming of the world to be without a king. In other words, the rattling that appeared in the Chaf during her descent from the throne, when all the worlds shuddered and were about to fall, and the Creator’s reply to the Mem that it is unbecoming of the world to be without a king, both came at the same time.

The Letter Yod

32) The letter Yod entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for I am the beginning of the holy Name, and it is proper for You to create the world with me.” He told her, “It is enough for you that you are carved in Me, you are inscribed in Me, and all My desire is in you. Rise up, it is improper for you to be uprooted from My name.”

Commentary: Since the Yod is the first letter in the name HaVaYaH, the beginning of the disclosure and the highest discernment of the holy light, she argued that the world would be created in her quality and the end of correction would be guaranteed. And the Creator told her, “It is enough for you that you are carved in Me, inscribed in Me.” The letters’ questions and answers is the Creator’s playing with the letters. The question is the MAN and the answer is the MAD of upper light. The words “It is enough for you” are a correction of the boundary, when He told her, “Enough, expand no further,” as it was said in the holy name Shadai.

This is so because once the Yod began to expand in this great and holy light, the Creator stopped her and did not let her expand through the letter Tav, but only in the letter Shin, since He told her, “Enough, expand no further.” It was said, “Rise up, it is improper for you to be uprooted from My name,” for if you expand any further, you will no longer be able to be set in the name HaVaYaH.”

Explanation: It is written, “I am not read as I am written, for I am written in HaVaYaH and I am read in ADNI.” This is so because the name HaVaYaH never changes, as it is written, “I the Lord do not change.” And since over time there are corruptions and corrections, there are changes there. Thus, prior to the end of correction He is called ADNI, for in this name a change is possible, and not by the name HaVaYaH, in which there is no change.
Yet, after the end of correction, it will be read as it is written, as it is written, “And the name of the city from that day shall be, ‘The Lord is there.’” She was told, “Rise up, it is improper for you to be uprooted from My name,” for if some corruption were to occur in you, you would be uprooted from My name, since there are no corruptions or corrections in My name, HaVaYaH. Hence, you are unfit for the world to be created with you.”

Also, He told her, “It is enough for you that you are carved in Me, you are inscribed in Me, and all My desire is in you.” “In you” points to three degrees in the Yod in the name HaVaYaH: “carved” in Hochma de ZA, “inscribed” in Hochma of upper AVI, and “All My desire is in you” is in Hochma de AA, in Hochma Stimaa.

The Letters Tet, Het

33) The letter Tet entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me are You called Tov [good] and Yashar [upright].” He told her, “I will not create the world with you because your goodness is blocked within you and concealed within you, as it is written, ‘How great is Your goodness, which You have stored up for those who fear You.’ And since the good is hidden within you, it has no share in this world, which I wish to create, but only in the next world.

“Moreover, because your goodness is concealed within you, the gates of the palace will sink, as it is written, ‘Her gates have sunk into the ground.’ Also, Het stands opposite from you, and when you join together you will be Het-Tet, meaning sin. This is why those letters were not written in the holy tribes.” She promptly departed Him.

Explanation: The Tet is Yesod de ZA with respect to its internality, since the Tzadi is the ninth letter of ZA, who mates with the Nukva in Tzadik [righteous]. But Tet is the ninth letter of Bina de ZA, and she is the internality of Yesod de ZA. It is called Tov [good], as it is written, “Say, ‘A righteous is good.’” And since he is the Nesbama of Yesod, where there is no gripping to the Klipot, the Tet argued that the world should be created with her.

“He told her, ‘Because your goodness is blocked within you and concealed within you.’” The light that the Creator created on the first day, Adam was watching and observing it from the end of the world to
its end. When the Creator looked at the generation of the flood and the
generation of Babylon, and saw that their works were corrupt, He
stood and hid it for the righteous when the future comes, as it is
written, “And God saw the light, that it was good,” and there is no
good but a righteous, as it is written, “Say, ‘A righteous is good.’”

Commentary. When the Creator saw that the wicked would corrupt
their works and would give a hold of this light to the Klipot, He hid it in
the upper Tzadik [righteous] and Tzedek [justice] of AVI. This light
extends in concealment from the Tzadik and Tzedek de AVI into the
internality of Yesod de ZA, which is the Tet. In that correction, the
Creator replied to the Tet, “Because your goodness is blocked within
you and concealed within you. And since the good is concealed within
you, it has no share of this world, which I wish to create, but in the
next world. That is, because I need to hide you from the wicked, and
you are fit only for the righteous who are worthy of receiving from the
next world, you have no part in the correction of this world, which is
ZON, since there is gripping to the outer ones in you.

“Moreover, because your goodness is hidden within you, the gates of
the palace will sink, since this light shines only in the insides of Yesod,
in concealment. Hence, the Nukva will not be able to receive of this
light at her gates, unless through concealment in her internality. And
because of that, the gates of Nukva sink into the insides of her Yesod,
by which they are kept from the touch of the outer ones, and she is
guaranteed that the outer ones will not govern her gates. It is as we
learn, that at the time of the ruin, the enemies did not rule the gates of
the palace, but were sunk in the earth. And since the letter Tet needs
such care, you are not qualified for the creation of the world with you.”

“Also, the letter Het stands opposite from you, and when you join
together you will be Het-Tet,” since Het is Hod, Malchut that is included
in ZA, and is the left pipe in Yesod de ZA.

There are two pipes in Yesod de ZA: 1) the right one, Tet, for begetting
souls. 2) The left one, Het, for discharging waste for the outer ones.
The Het is considered the Kof that is included in Yesod, from which the
tiny candle comes out to the outer ones—through which the outer
ones acquire strength to resemble the holy Adam, as a monkey in front
of a person. It is written about it, “God has made them one opposite
the other.”
Those two pipes are close to one another, and there is only a hair’s breadth between them. For this reason, the left pipe has the strength to overcome the right pipe, and then it becomes Het-Tet, and in Gematria, Het-Tet is Tov (17) [good]. Thus, “One opposite the other.” This is so because when the right prevails, meaning Tet, it is Tov [good] in Gematria, as it is written, “Say, ‘A righteous is good.’” And if the left pipe, Het, prevails over the Tet, it is Het-Tet in Gematria [sin].

It was said, “The letter Het is opposite you.” This means that the left pipe, Het, has the power to overcome you, and then they, Het-Tet, unite as one and the Klipot can emit the abundance of Kedusha [holiness] to them. It is from them that there is domination to all the sins. It was said, “This is why those letters were not written in the holy tribes,” for this is why there are no letters Het, Tet, in the names of the tribes, indicating that they are high and separated from the Het, who is the root of the opposite power. It is as we learn, that Jacob’s bed was whole and no waste came out of it to the outer ones, as it was with Abraham and Isaac.

The Letter Zayin

34) The letter Zayin entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me Your children will keep the Sabbath, as it is written, ‘Remember the Sabbath day, to keep it holy.’” He told her, “I will not create the world with you because there is war in you, a sharp sword and a spear, with which war is fought, arms. Also, you are as the letter Nun, in which the world was not created because there is falling in her.” She promptly departed Him.

Explanation: Zayin [ז] is Yod [י] over Vav [ו], indicating the Gadlut of Mochin de Nukva, as it is written, “A virtuous woman is the crown of her husband.” This is so because she is mingled with the male world, which is Vav, and then becomes a crown over his head. This is the Yod over the Vav, and her husband is crowned in her, as it is written, “Remember the Sabbath day, to keep it holy.” By elevating the Sabbath day, the Nukva, up to a crown over the ZA, at which time she is included in the male, the Nukva is called “holy.” The Zayin argued that since this light is great and holy, as is the rest, and there is cessation of
all the Klipot there, I am worthy of the world being created with my quality.

He told her, “I will not create with you, since Zayin is Netzah de ZA, for Zayin-Het-Tet are NHY de ZA, and when the Nukva is included in Zayin, in Netzah, she obtains strength to rise with ZA to upper AVI, where she becomes a crown over his head and her husband is crowned in the Sabbath.

However, since the whole correction is only through inclusion of the male and ascent to AVI, and not in her own place below, in the place where she always stands with ZA, her correction is incomplete during the 6,000 years. This is because during the weekdays, when she returns to her place, her inclusion in the Zayin is regarded as arms, to the point that all wars with the Sitra Achora concerning the weekdays that prepare for the Sabbath are regarded as from her. And the one who wins this war is given the King’s daughter.

During the weekdays, each one must triumph in the battle with the Sitra Achora and the outer ones, and then he is rewarded with the King’s daughter, the Sabbath. Thus, while there is still no illumination of the Sabbath during the 6,000 years, it is sufficient for complete cessation of the Klipot, for this is why the weekdays return to her repeatedly until the end of correction, when it will be a day that is all Sabbath and rest forever and ever.

He told her, “I will not create the world with you because there is war in you, a sharp sword and a spear, with which war is fought. This is because your illumination is still incomplete for you are incomplete in your place below, and one should be rewarded with you only after wars with the Sitra Achora.”

Also, war indicates the wars of the lower ones with the Sitra Achora. A sharp sword indicates the quality of Malchut while she is incorporated in Netzah during the weekdays, at which time she is a sharp sword, compared to the Klipot that wish to get a hold of her. And a spear with which war is fought indicates ZA himself, who is called “a spear,” depicted as Vav, like a spear, to pierce the Sitra Achora with its quality. This is why it was said, “You are similar to the letter Nun,” since the Gevurot of the male are from Bina, Nun.
The Letters Vav, Hey

35) The letter Vav entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for I am a letter in Your name, HaVaYaH.” He told her, “Vav, it is enough that you and Hey are letters of My name, HaVaYaH, that you are in My name, carved and engraved in My name. I will not create the world with you.”

Commentary: Even though the Yod has already asked it, and was turned down, the Vav still thought that the Yod was turned down because her level was too high. The Vav argued that the world should be created with her quality, at the level of Vav-Hey in the name, in Mochin de Ima.

“He told her, ‘Vav, it is enough that you and Hey are letters of My name.’” He replied to them with the same reply that He gave to the Yod. He limited her, too, telling her, “Enough, expand no further than the Shin so the Klipot will not get hold of you. For this reason, you are unfit for creating the world with you, for you, too, need guarding from the Klipot.”

The Letters Dalet, Gimel

36) The letter Dalet and the letter Gimel entered. They, too, said the same. He told them, too, “It is enough for you to be with one another, since the poor will not cease from the earth and they must be treated with mercy [Hesed]. The Dalet is poor because she is called Dalet, from the word Daloot [poverty]. The Gimel Gomelet Hesed [rewards with Hesed] to the Dalet. “Hence you must not part from one another and it is enough for you to nourish one another.”

Explanation: Although the Dalet receives abundance from the Gimel, and the angle on her roof is protruding with Hassadim, there is still power to the Sitra Achra to cling unto her, to separate her, and to forge the letter Reish in her, and again she becomes poor and meager. And He said to them, as well, “It is enough for you to be with one another, since you need great care so you can be with each other and the Gimel will bestow upon the Dalet. After all, the poor will not cease from the land because there is power in the opposite to separate you and revert the Malchut, who is called “world,” into the letter Reish and poverty.
They must be rewarded with goodness, for then an awakening from below is needed, to give alms to the poor, to make the Dalel receive from Gimel once again. This is why He said, “It is enough for you to nourish one another. It is enough for you; if you can keep yourselves in Zivug, nourishing each other, the Klipot will not be able to govern you. Hence, I will not create the world with you.”

The Letter Bet

37) The letter Bet entered. She said to Him, “O Lord of the world, it is good for You to create the world with me, for in me are You blessed above and below, since Bet is Beracha [blessing].” The Creator told her, “I will indeed create the world with you, and you will be the beginning with which to create the world.”

Commentary: The letter Bet is Hochma, Hesed de Hochma, a point in His palace, since the light of Hassadim is a palace to the light of Hochma. It is a blessing, as it is written, “And I will pour out a blessing for you.” This light is not diminished whatsoever as it passes and cascades through the degrees. As it is at the top of the degrees, receiving from Ein Sof, so it is with all its greatness and merit in the world of Atzilut, and similarly through the end of Assiya. It does not become any thicker by all those Masachim [plural of Masach] through which it passes.

The letter Bet argued, “It is good for You to create the world with me, for in me are You blessed above and below. That is, the light of my blessing is equal above and below, without any difference, and no Masach or Aviut [thickness] can blemish my illuminations whatsoever. Hence, my quality is suitable for the creation of the world, for there will be no gripping for the Klipot in me, since the Klipot grip only where there is some deficiency. And since there are no deficiencies in me, there will be no gripping in me.”

The Creator told her, “I will indeed create the world with you, and you will be the beginning with which to create the world,” for He agreed with her that her quality was suitable for the creation of the world, as it is written, “For I said, ‘A world of Hesed [mercy] shall be built.’” The word Ybaneh [shall be built] means Binyan [construction/structure], as well as Havanan [understanding], since He ruled her sufficient scrutiny to separate those who adhere to Kedusha [holiness] from those who stray from the Creator to adhere to another god, as it is written, “And
test Me now in this,’ says the Lord of hosts, ‘If I will not open for you the windows of heaven and pour out for you a blessing until it overflows.’"

But while they turn toward another god, they are devoid of blessing, for another god is infertile and does not bear fruit. This is the meaning of the prophet’s conclusion, “So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.” Thus, “A world of Hesed [mercy] shall be built.”

He told her, “You will be the beginning with which to create the world.” By that, He indicates that He did not determine the light of blessing for the completion of the world, but for a good and sufficient beginning to bring the world to completion. This is so because the light of Hassadim is VAK without a Rosh, and is still not enough for begetting new souls for multiplication, as there is no begetting for any Partzuf before it obtains GAR, which are called Rosh. Hence, it still lacks completeness.

And the ruling that He ruled—that the Bet and the blessing are the ones with which to create the world, the core of each Partzuf—means that it will not be absent in any Partzuf de Kedusba [holiness]. But the completion of GAR that is needed for Mochin of begetting is not the core of the Partzuf, but regarded merely as addition, dependent on the good deeds of the lower ones. But VAK will never be absent.

The Letter Aleph

38) The letter Aleph stood and did not enter. The Creator told her, “Aleph, why are you not coming in to Me as did all the other letters?” She said to Him, “O Lord of the world, I saw that all the letters departed You in vain; what would I do there? Moreover, You have already given Bet this great gift, and it is unbecoming of a great King to transfer the gift that He gave to His servant, and give it to another.” The Creator told her, “Aleph, Aleph, although the world was created with the letter Bet, you will be the head of all the letters, for there is no unification in Me, except in you. In you will all calculations begin, all the works of the people of the world, and the whole unification is only in the letter Aleph.”

Commentary: All the questions of the letters are the letters’ raising of MAN, and all the replies are the descent of MAD. It is impossible to
have an awakening from below in the great wholeness in the letter \textit{Aleph}, unless by an awakening from above. It is written about it, “She has fallen, she will not rise again, the virgin of Israel,” meaning she will not rise by herself, but the Creator will raise her.

Therefore, at the beginning of the emanation of the \textit{Mochin de GAR}, while they are playing in the palace of \textit{AVI}—which \textit{The Zohar} deals with in this essay—as well as at the end of correction, the letter \textit{Aleph} will not awaken by raising \textit{MAN} from below upwards, the way \textit{Mochin de GAR} come out during the 6,000 years. Rather, it will all be only by awakening from above, as it was said that she will not rise again—by herself—but the Creator will raise her.

And what was said—that the letter \textit{Aleph} stood and did not enter, and the Creator told her, “\textit{Aleph}, why are you not coming in”—indicates that the \textit{Aleph} did not awaken at all by raising of \textit{MAN}, as did the other letters, until the Creator told her that the Creator will raise her. And He said “\textit{Aleph, Aleph},” twice, to indicate those two times, 1) while the letters were playing, and 2) at the end of correction, for then, too, the Creator Himself will raise her.

She said to Him, “I saw that all the letters departed You in vain.” The reason why she did not dare raise \textit{MAN} on her own was that she saw that all the letters left empty handed, for it turned out that on all the levels there was one opposite the other. For this reason, she thought that she was not better than they, and that she, too, had an opposite. This is why she said, “What would I do there? For I saw that I am no better than they.”

“Moreover, You have already given \textit{Bet} this great gift, and it is unbecoming of a great King to transfer the gift that He gave to His servant and give it to another. That is, the second reason why I did not dare raise \textit{MAN} is that I saw that You have already determined the quality of the \textit{Bet} as the core of the structure of each \textit{Partzuf}, as it is written, ‘A world of \textit{Hesed} [mercy] shall be built.’ Hence, I did not consider that change still possible, for it is not the King’s conduct to transfer a gift that He gave to one servant, and give it to another servant.”

The Creator told her, “\textit{Aleph, Aleph}, although the world was created with the letter \textit{Bet}, you will be the head of all the letters.” Commentary: It is true that the world was already created with the letter \textit{Bet}. It is also
true that I will not transfer her gift to another. However, only VAK without a Rosh was created with her quality, hence the letters are still lacking a Rosh, since they are unfit for multiplication without it. Therefore, you will be used for extending the Rosh to all the letters—the Mochin de GAR, the Mochin de PBP [face-to-face] and begetting.

“There is no unification in Me, except in you. In you will all calculations begin, all the works of the people of the world, for My unification appears in the world only in your quality. Also, the whole issue of reward, punishment, and repentance, on which the end of correction will appear, will be only in you. This is so because I have established the Bet only as the core of the Partzuf, so it will be completely independent of the deeds of the lower ones, so even if they corrupt their works, no change in the Mochin would result from that. The Mochin in you, however, depend entirely on the deeds of the lower ones. If they corrupt their works, the Mochin de GAR in you will depart; and if they repent, they will draw the Mochin de GAR once more.”

It was said, “In you will all calculations begin, all the works of the people of the world.” “Calculations” indicate that if they corrupt their works, as it is written, “God made men upright, but they have sought out many devices,” then the Mochin de GAR will depart. “The works of the people of the world” points to raising MAN by good deeds, for then they will draw the Mochin de GAR once more. “The whole unification is only in the letter Aleph” implies to the great unification of the end of correction, which will be in the letter Aleph, too.

39) The Creator made superior, great letters, which imply to the Sefirot of Bina, and inferior, small letters, which imply to the Sefirot of Malchut. This is why it is written Bet, Bet, Beresheet Barah [In the beginning [God] created], and also Aleph, Aleph, Elokim Et [God [created] the]. The first Aleph and Bet are letters from above, from Bina, and the second Aleph and Bet are letters from below, from Malchut. Yet, all of them together are from the upper world, Bina, and from the lower world, Malchut, so they bestow upon each other.

Explanation: Superior, great letters are from Bina, and inferior, small letters are in ZON. Thus, when the upper one wishes to bestow upon the lower one, he must clothe in the lower one. This is the meaning of the two letters Bet of Beresheet Barah, and the two letters Aleph of Elokim Et. The first Bet is of the upper one, Bina, and the second Bet is of the
lower one, ZA, in which the first Bet clothed. Similarly, the first Aleph is from Bina, who clothed in the second Aleph, of ZA, to bestow upon him.

It was said that all of them together are from the upper world, Bina, and from the lower world, Malchut. This means that the two letters Bet are one thing, and the two letters Aleph are also one thing. However, the first are from the upper world, Bina, and the second are from the lower world, Malchut. And they are one because they clothe one another, as the upper one who wishes to bestow upon the lower one. Thus, the Bet of the upper world clothed in the Bet of the lower world, and the Aleph of the upper world clothed in the Aleph of the lower world.
Items 40-48 Hochma [wisdom], on which the World Stands

40) Beresheet [In the beginning] is in Hochma, on which the world, ZA, stands, to enter the high, hidden secrets in the light of Bina. Here, the six great, upper edges are engraved, VAK de Bina, from whom everything comes, and from whom six origins and streams, VAK de ZA, were made, to bring them into the great sea, Malchut. That is, Barah [created] Sheet [Aramaic: 6] is implied in the letters of Beresheet, since six edges were created from here. And who created them? The one who is not mentioned; that hidden one who is not known, AA.

Explanation: There are two Hochmot [plural of Hochma] in Atzilut: 1) The first Hochma, Hochma de AA, is called Hochma Stimaa. 2) The Hochma of the thirty-two paths. This is Bina that rises to the Rosh de [of] AA, where she becomes Hochma to bestow upon ZA.

It was said, “Beresheet is in Hochma.” It is so because Resheet [beginning/primer/prime] is the name of Hochma, but not the first Hochma, that of AA, but Hochma on which the world stands, the Hochma of the thirty-two paths that the world, ZON, stands on, from whom it receives, and in whom it exists. But ZA cannot receive anything from Hochma de AA himself and the world was not created by her. Hence, Beresheet Barah [In the beginning [God] created] refers to the Hochma of the thirty-two paths, which is Bina that returns to being Hochma through her ascent to Rosh AA.

When the ZON, the world, receive from the Hochma of thirty two paths, they rise to upper AVI, and AVI are called “the high, hidden secrets.” This is why it was said, “Hochma, on which the world, ZA, stands, to enter the high and hidden secrets.” “Stands” means obtainment of Mochin. ZON exist through the Mochin that he receives from the Hochma, and through her they rise to the high and hidden secrets, which are AVI, clothing them, meaning becoming like them, since the lower one that rises to the upper one becomes like him.

It was said, “Here, the six great, upper edges are engraved, VAK of the upper Bina ... That is, Barah [created] Sheet [Aramaic: 6],” since Beresheet has the letters of Barab Sheet. And the “Six edges” are VAK. The great,
upper six edges were engraved in this Hochma, from whom all are emanated and emerge, as it is written, “You have made them all in wisdom [Hochma].” It is so because this Hochma is Bina that came out of the Rosh de AA because Aba took Ima out because of the sons, and Aba himself is set up as a kind of male and female. Hochma de AA and Aba de Atzilut set themselves up as a kind of male and female through the Malchut that rose to them in the place of Bina, hence Bina herself departed from Rosh de AA and from Aba, and became Guf de AA, without a Rosh, since while she stands in Guf de AA, she could not receive from GAR de AA and became VAK, devoid of GAR.

Thus, the Bina was carved and became six edges without a Rosh. Here, the six great, upper edges from which everything comes out were engraved, since VAK without GAR were carved in Hochma of the thirty-two paths, who is Bina, due to her exit from Rosh de AA. Afterwards, through MAN from the lower ones, she returns to Rosh de AA and receives GAR de Hochma from AA, and she gives to ZON, who give the abundance to all the worlds. Thus, all the worlds come out of those six edges that were carved in Bina. And the reason why he calls them “the great, upper VAK,” is that they are Bina, like the letters of Bina, which are called “great letters.”

“From them, six origins and streams were made, to bring them into the great sea, Malchut.” This is so because the carving of six edges while the Bina is outside Rosh de AA is called “six origins,” as they are only the origins of Mochin de ZA. Afterwards, upon her return to Rosh de AA, they become Mochin de GAR, which are called “streams for ZA.” Then they become six streams, as is written, “He will drink from the brook by the wayside; therefore He will lift up His head,” and then ZA imparts them upon the great sea, his Nukva.

It was said that six origins were made of the VAK, the six great, upper edges of Bina. These are VAK de ZA de Katnut. And the streams are the Mochin de ZA. To bring them means to impart into the great sea, to Nukva. And the reason why VAK de Katnut de Bina are called “origins of Mochin” is that Bina went out to be VAK de Katnut only to become a source for imparting Mochin upon ZON. Had Bina not gone out, they would be unfit for any Mochin.

It was said Barah Sheet [created six]. “Created” points to VAK without a Rosh, since the word “created” means blocking. Thus, two issues are
implied here in the word *Beresheet*: 1) *Hochma*, for *Resheet* [first, beginning] indicates *Hochma*. 2) *Barah Sheet*, to show that six edges without a *Rosh* were created out of *Hochma*, and these are the origins of *Mochin* for *ZON*. They are called “world,” and they are the seven days of creation.

And who created them? The one who is not mentioned, that hidden one who is not known, *AA*. Since the word *Barah* is in *Beresheet* itself, who is it who created it? He says about it that it is that hidden one who is not known, *Hochma Stimaa de AA*, since he took *Bina* out of his *Rosh* and made her *VAK*, creating these six great upper edges, implied in *Beresheet*.

**Lock and Key**

41) Rabbi Hiya and Rabbi Yosi were walking along the way. When they arrived at a certain field, Rabbi Hiya said to Rabbi Yosi, “Your saying *Barah Sheet*, which is implied in *Beresheet*, is so indeed, since the six upper days, which are only *VAK de Bina*, impart upon the Torah, *ZA*, and not more. The others, *GAR de Bina*, are hidden.

Explanation: The Torah is *ZA*. The six upper days are *VAK de Bina*, who are above *ZA*. He says that for this reason *Barah Sheet* was implied in the word *Beresheet*, since *Beresheet* implies to *Bina* that returned to being *Hochma* in order to bestow upon *ZA*. And because *ZA* is not receiving *GAR de Hochma* from her, but only *VAK de Hochma*, the letters *Barah Sheet* are implied in this *Hochma* in *Beresheet*, indicating that *ZA* receives from her only *VAK de Hochma*. But the others, *GAR de Bina*, are hidden because *GAR* of the *Hochma* remain hidden for *ZA* and he does not attain them.

It is known that *Atik* was established in *Tzimtzum Bet* [second restriction], who raised the bottom *Hey* to his *Nikvey Eynaim*, to emanate upon *Partzuf AA*. Hence, *Keter* was divided into two halves, where *GE* remained in *Nukva de Atik*, and half of the bottom *Keter*, *AHP*, was established as *Partzuf AA*. It is considered that the bottom *Hey* is operating *NE* in *Atik*, and *Yod-Hey-Vav* in *AHP*, which are *AA*. This is so because the bottom *Hey de HaVaYaH* is missing in *AA*, hence, there are only the first nine in *AA*, lacking *Malchut*, and only *Ateret Yesod de ZA* complements him into ten *Sefirot*. 

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Also, Malchut was hidden in NE de Atik, and all the Partzufim of Atzilut were imprinted from them. The Partzufim themselves were divided into two halves, with GE apart and AHP apart, since Bina was divided into two Partzufim, where GE in her were set up as upper AVI, and AHP in her as YESHSUT.

Thus, the bottom Hey is in NE de AVI and Yod-Hey-Vav without the bottom Hey are in YESHSUT. They lack the Malchut because their Malchut remained in NE of upper AVI, as in Atik and AA. Also, GE were established as the great ZON in ZON, and AHP in the small ZON, while Malchut remained the great NE de ZON, and the small ZON have only the first nine, without Malchut, with only Ateret Yesod complementing their Malchut, as in Atik and AA. Thus, as the Keter was divided into two halves—GAR and ZAT—Bina and ZON were divided, too: the bottom Hey remained in the GAR of each, and in the ZAT there are only Yod-Hey-Vav, without the bottom Hey, and only Ateret Yesod de Malchut complements them instead of Malchut.

Therefore, the upper half of each degree remains unknown, like Partzuf Atik, where the bottom Hey does not descend from their NE in Gadlut, as well. This is so because although in Gadlut, they bring back the AHP of the Kelim to them that were missing, they still do not extend GAR of lights due to the bottom Hey, on which there was Tzimtzum Aleph [first restriction], is hidden in them to not receive Hochma. Hence, they always remain in light of Hassadim, pure air. However, only the bottom half of each degree extends the GAR of lights at the time of Gadlut, when the Yod comes out of their Avir and they return to being Ohr [light] of Hochma and GAR.

Because of it, it is considered that the Partzufim of GAR that extend in the five Partzufim of Atzilut are regarded as merely VAK de Hochma and remain deficient of GAR de Hochma. This is so because the GAR of each Partzuf do not receive Hochma, but VAK of each Partzuf. For this reason, there is only VAK de Hochma in these Mochin.

It was said that six upper days impart upon the Torah,ZA, and not more. ZA has only six days, VAK de Mochin, from the upper Mochin. But the others, GAR de Bina, are hidden. GAR de Mochin are concealed; they are hidden even in the Partzufim above him, since only the VAK of the upper Partzufim have Mochin.
42) But in the essay, Beresheet, it was said that that hidden, holy one engraved a carving in his intestines, in Bina, of one hidden one, the Nukva de Atik, who is dotted in the imbedded dot, the point of Malchut de Tzimtzum Aleph, which rose to Bina and took AHP de AA out of his Rosh. That carving that was engraved in Bina was engraved and hidden in her, as one who hides everything behind one key, and the whole of that one key is hidden in one palace. And even though everything is hidden in that palace, that key is the most important because that key closes and opens.

Explanation: The holy, hidden one, AA, who is called “the holy Hochma Stimaa,” engraved a carving of lack of AHP de Kelim in his intestines, in Bina, of one hidden one, the internality of Nukva de Atik. “Dotted” means the correction of the Masach for a Zivug. “At the imbedded dot” means in a circle, in Malchut de Tzimtzum Aleph, the middle point, on which there was the first restriction.

This is different from the Masach that is set up with Ateret Yesod, as is with the VAK of all the Partzufim, since a Masach of Ateret Yesod is called “the point of settling,” and not by the name, “the middle point.” It is so because AA is engraved and becomes deficient of his GAR through the internality of his superior, Nukva de Atik, who is set up with the bottom Hey in her NE.

It was said that that engraving that was carved in Bina was carved and hidden in her, as one who hides everything behind one key. A key is Malchut of Ateret Yesod, set up in every VAK of the Partzufim of Atzilut. This is so because in Partzufim of VAK, the Yod comes out of their Avir [air] and they become Ohr [light], meaning that the Masach descends from their NE to the Peh, and brings the AHP back to the degree. At that time, once they have AHP of Kelim, they acquire GAR of lights, too. For this reason, the Masach in NE is regarded as a key because it closes the Partzuf from illumination of GAR while it is in NE, and reopens it with lights of GAR when it descends back to its place, to the Peh. For this reason, it is called “the opening of the eyes.”

It was said that there is concealment in her, as one who hides everything behind one key. It is so because although Atik himself was engraved in the bottom Hey, the carving that was engraved in AA by Atik is unlike the carving of Atik himself, since AA was carved
through a Miftacha [key], Ateret Yesod, lacking the Malchut. It follows that only Ateret Yesod governs in NE de AA, and not the bottom Hey.

Thus, the air of AA is known because it is set up with a key. But the air of Atik is not known because the Malchut of the middle point is in him, and she does not extend GAR in him. It is not perplexing that they are saying here that there are GE in AA, and we said above that there is only AHP in him, half of the bottom Keter, since with regard to Atik, he only has AHP, but with regard to himself, he is GE, devoid of AHP.

It was said that the whole of that key is hidden in one palace. This is so because AA emanated to upper AVI and engraved for AVI, too, lacking GAR of lights and AHP de Kelim. Also, they are the palace in which all the lights of GAR were hidden—GAR de Nesbama, GAR de Haya, and GAR de Yechida—and AA extended the bottom Hey of Atik into this palace, too, as well as himself, who is the key.

And even though everything is hidden in that palace, the heart of everything is in that key. The palace, Bina, is a palace for Hochma, in which there are GAR and VAK. The bottom Hey governs her GAR, and the Miftacha, Ateret Yesod, governs her VAK. And although everything is hidden in that palace, even the bottom Hey from Atik, still, the heart of everything is in that key, in Ateret Yesod.

This is so because VAK de Bina, YESHSUT, VAK without Rosh de GAR, are the only ones in which the concealment is discerned. But in GAR de Bina, AVI, where there is the bottom Hey in NE, GAR is not deficient there because the Hassadim of upper AVI are as important as Hochma and GAR.

Also, the closing and opening are done by the bottom Hey in NE, for when she rises to NE, she closes the Mochin de GAR because then the Partzuf remains deficient of AHP de Kelim and GAR of lights. And when she descends from NE to the Peh, she opens the Mochin de GAR to illuminate in the Partzuf, for then she brings back the AHP of Kelim and GAR of lights to the Partzuf.

Thus, only the bottom Hey herself closes and opens. But since the opening of Mochin is not in GAR, but only in ZAT, in which the bottom Hey does not govern, but Ateret Yesod, the Miftacha, and the GAR of each degree—where the bottom Hey rules—always remain in
the unknown *Avir*, the closing and opening are attributed to the *Miftacha*, and not to the bottom *Hey*.

43) There are many hidden treasures in that palace, one atop the other. Within that palace there are gates that were made for concealing, made to block the lights. They are fifty, carved into four directions, and they became forty-nine gates, since one gate has no side and it is unknown where it is, above or below. For this reason, that gate remained hidden.

Commentary: There are three kinds of GAR—*GAR de Neshama*, *GAR de Haya*, and *GAR de Yechida*. In each of these kinds of GAR are innumerable details. This is why it was said, “Many hidden treasures in that palace, one atop the other.” When the bottom *Hey* is in the NE, all those degrees are hidden and unknown.

Also, “There are gates that were made for concealing, made to block the lights. They are fifty.” Gates are receptacles for lights. There are two discernments in them: 1) While they are still blocked, when they are closed, they are blocked and receive nothing. 2) When they are open and receive lights from the upper one.

When the gates of the palace are blocked, they number fifty. But with respect to opening the gates, they are only forty-nine. The number fifty is because ten *Sefirot* are essentially only five *Sefirot KHB TM*, but *Tifferet* consists of *VAK*, hence they are ten. Thus, when each of the ten *Sefirot* comprises ten, they are fifty.

They are carved into four directions and become forty-nine gates because the closing and opening is not done in the bottom *Hey*, but only in the *Miftacha* [key] *Ateret Yesod*. It follows that carving, meaning the carvings that are suitable for reception, were not done in all five *Sefirot KHB TM*, but only in the four *Sefirot KHB Tifferet*, and not in *Malchut*, and four times ten are forty.

However, *Malchut* contains ten *Sefirot KHB TM*, as well. It follows that she, too, can receive from the *Miftacha* to her first nine, down to her *Ateret Yesod*, hence there is carving here to forty-nine *Sefirot*: forty from the four *Sefirot KHB Tifferet*, each of which consists of ten, and the first nine from the *Malchut*, which includes ten. It follows that it is missing only the *Malchut de Malchut*.

This is why it was said, “One gate has no side and it is unknown where it is, above or below.” This is the reason why this gate remained
blocked—the Malchut de Malchut, the fiftieth gate, the actual bottom Hey, who descends from Eynaim to Peh at the time of Gadlut. And even though the bottom Hey descends from NE of upper AVI to the Peh, and their AHP are with YESHSUT that clothe over them, they join AVI into a single Partzuf. At that time, lights of GAR are drawn into them, which is why AVI receive nothing of the lights of GAR and remain in pure air, as though the bottom Hey has still not descended from their NE.

It therefore follows that with regard to GAR de Bina, who are upper AVI, it is unknown whether the bottom Hey still stands at their NE above, since they are still only in light of Hassadim as before, or whether the bottom Hey descended from NE to the place of the Peh, since they elevated their Kelim de AHP along with YESHSUT, and impart the Mochin de GAR of lights to YESHSUT. It necessarily follows that the bottom Hey descended into the Peh in such a way that if we look from the perspective of upper AVI, it seems to us that the bottom Hey is in NE, and if we look from the perspective of YESHSUT, we see it below, in the Peh.

It was said, “One gate has no side,” for it is Malchut de Malchut, the actual bottom Hey. It is not known whether it is above or below because with respect to AVI, it is above, and with respect to YESHSUT, it is below. For this reason, that gate remained blocked.

It follows that because of that, Malchut de Malchut did not open at all, and it is blocked as during the time of Katnut, as prior to her descent to the Peh. This is so because the opening of the gates was done only in YESHSUT, in which the bottom Hey is missing, and the Ateret Yesod is used in them in her stead. However, in upper AVI, in which the bottom Hey is operating, they remained blocked of GAR as before.

This is why that gate remained blocked. You should know that even though the fiftieth gate is the Malchut de Malchut, it is only with respect to the Kelim. But with respect to the lights, it is regarded as GAR of the Mochin, since because of it, upper AVI remained in light of Hassadim, without GAR, as did all the upper ones.

Thus, the blocking of the fiftieth gate causes a deficiency of GAR de Mochin in all the degrees, and there is only VAK de Mochin in them. We learn that all fifty gates of Bina were given to Moses, besides one. This
is the deficiency of GAR de Mochin, since these GAR de Mochin will shine in the worlds only at the end of correction.

44) Within those gates there is one lock and one narrow place, in which to insert that key. It is neither inscribed nor apparent, but only according to the inscription of the key, who do not know in the narrow place, but only in that key. It is written about that, “In the beginning, God created.” “In the beginning” is the key, in which everything is hidden, and this is what closes and opens.

Six gates are included in that key, which closes and opens. When it closes those gates and includes them within it, it is certainly written, “In the beginning,” a disclosed word within a hidden word. “Created” is a hidden word everywhere, indicating that the key closes and does not open.

Explanation: The bottom Hey in the NE is called Man’ula [lock], since it locks the lights of GAR that cannot illuminate in the Partzuf, as long as it stands above in NE. It was said that within those gates there is one lock, and one narrow place, the Yesod in the bottom Hey, at the forty-ninth gate of the Kelim. This is so because the actual bottom Hey, Malchut de Malchut, is the fiftieth gate, and Yesod de Malchut is the forty-ninth gate, in which to insert the key. This is so because the Miftacha, Ateret Yesod of the Mochin, which lowers the bottom Hey from NE to the Peh, enters the Yesod of the bottom Hey and the Partzuf opens in lights of GAR. This is why Ateret Yesod is called Miftacha.

“It is neither inscribed nor apparent, but only according to the inscription of the key, who do not know in the narrow place, but only in that key.” The Miftacha is Ateret Yesod of the Mochin and enters its corresponding Behina [discernment] in the bottom Hey—Yesod de Malchut, the Man’ula, which is the bottom Hey. It is not inscribed to conceal and to lock the GAR, but only according to the inscription of the key, which governs ZAT de Bina, YESHSUT, but not in itself, in the bottom Hey that governs GAR de Bina, upper AVI, who are always regarded as complete GAR. Also, the Man’ula is inscribed to open only in Yesod de Mochin.

By that, it follows that they do not know in the narrow place, but only in that key. Knowing means extending of Mochin, since the Mochin were extended only in the Miftacha, in ZAT de Bina, where the Miftacha operates, meaning in Ateret Yesod. However, they remain unknown in
the place of upper AVI, who are GAR de Bina, where the Miftacha is not operating, but the bottom Hey herself.

It follows that even though the actual bottom Hey is unknown, whether it is above or below, it is still enough to be known for YESHSUT, since through her, it opens in Mochin de GAR. This is so because there are only Yod-Hey-Vav in YESHSUT, without Malebut, and Ateret Yesod serves as a Masach in him instead of the Malebut. And the Mochin, too, which lower the bottom Hey from NE to the Peh, operate only in Masach of Ateret Yesod, since there was no closing and deficiency of GAR in the bottom Hey at all for her to need to open, since she operates in AVI, who are always GAR.

And since the whole concealment and closing were only in Ateret Yesod, which operates in YESHSUT, it follows that only the Ateret Yesod de Mochin is the Miftacha to lower the bottom Hey from the Eynaim to the Peh, meaning only in the fine Kelim, which are made by the power of the Masach of Ateret Yesod, like them. This is why he concludes that they do not know in the narrow place but only in that key. That is, the Mochin reach only the Kelim de YESHSUT, which come out from the Miftacha, Ateret Yesod, and not to AVI, the bottom Hey, Malebut de Malchut, the actual Man’ula.

The word Beresheet [In the beginning], which is Hochma, contains within it only the Miftacha, Ateret Yesod, the forty-ninth gate of the Kelim, and does not include the fiftieth gate of the Kelim, the Malchut de Malebut. This is why it was said, Beresheet; it is the key in which everything is hidden. With it, everything is blocked in Katnut. Also, it closes and opens—closes all the Mochin in Katnut, in the bottom Hey in the Eynaim, and opens them in Gadlut, to bring down the bottom Hey from NE to the Peh.

The difference is that for this reason the opening of Hochma—implied in the word Beresheet—is only for the VAK of the degrees, which are the Kelim of that key. But the Mochin of Beresheet do not shine for the GAR of the Partzufim, since their Kelim are not from the Miftacha, but from the bottom Hey.

“Six gates are included in that key, which closes and opens,” since the GAR of the Mochin are absent in it and it opens only ZAT of the Mochin, where each of the ZAT has only VAK, and they are seven Sefirot, VAK. It follows that the Miftacha, the seventh Sefira, Ateret Yesod,
contains only six gates within it. This is why it was said, “Six gates are included in that key, which closes and opens,” thus indicating that it extends only VAK de Mochin.

It was said, “In the beginning,’ a disclosed word within a hidden word. ‘Created’ is a hidden word everywhere, kept, which the key closes and does not open.” In other words, “In the beginning” indicates Hochma, which is a disclosed word. But when it is said, “In the beginning [God] created,” it means that the Hochma has disappeared and became concealed. It was said, “In the beginning,’ a disclosed word within a hidden word,” since the word “created” is written after it, and “Created” is a hidden word everywhere. Thus, “In the beginning [God] created” means that the Hochma has been hidden. It follows that the meaning is closing, and not opening, that the Hochma was hidden and was not disclosed yet.

**BeHibaraam [When They Were Created] – BeAvraham [In Abraham]**

45) Barah [created] is a hidden word that indicates that the key closes and does not open. And while the key closes with the word Barah, the world was not, it did not exist, and Tobu [chaos] was covering everything. While this Tobu was dominating, the world was not, and did not exist.

46) When did that key open the gates and was prepared to be used and to produce offspring? When Abraham, Hesed, arrived, as it is written, “These are the generations of the heaven and the earth when they were created.” Do not pronounce it, “BeHibraam [When they were created], but BeAvraham [In Abraham]. Then all that was hidden in the word Barah, the letters, the Kelim, were used again and they opened to listen. Then the pillar that produces offspring came out, the holy foundation organ on which the world stands, since Barah [created] has the letters of EVAR [Aleph-Bet-Reish, forming the word “organ”].

And when did that key open the gates and was made ready for use and for bearing offspring? There are three things in this question:

Opening the gates means the descent of the bottom Hey from NE to the Peh, at which time the forty-nine gates open in Mochin de Hochma.
Being made ready for use in clothing of Hochma in light of Hassadim, where before the clothing of light of Hochma in light of Hassadim, the AHP could not receive the Mochin de Hochma, even though they already conjoined in GE into a single degree. This is so because without clothing of Hassadim, MI would not shine in ELEH, and ELEH would still be concealed in the name, and it is considered that the Mochin were not yet made available for use in the lower one.

To produce offspring means begetting souls, since once ZA receives those Mochin in full, he mates with the Nukva and begets the souls of the righteous.

And he replies, “When Abraham came.” Having been entirely hidden in the word Barah, the letters were reused—Abraham, Hesed de ZA de Gadlut, at which time Hesed became Hochma. And before Abraham came, everything was hidden in the word Barah, and Tohu, ZON, governed the world. Also, ZON had neither Hassadim nor Hochma, and when Abraham came, meaning the light of Hesed that is imparted in ZA, the gates were opened in abundance of Hochma, since the bottom Hey descended from Eynaim to Peh, YESHSUT bonded with AVI into a single degree, and GAR of lights were drawn to YESHSUT, meaning light of Hochma.

And since ZA already had light of Hassadim from Abraham, light of Hochma clothed in light of Hassadim, the letters ELEH bonded with MI, the name Elokim was complemented, and the Mochin clothed in ZA. This is why it was said that when Abraham came, the letters were reused, meaning that Mochin de Hochma were drawn into the Hassadim and clothed in ZA, and the pillar that produces offspring came out, since then the bottom Hey descended from NE to Peh, and it, too, obtained Bina. Also, ZA and Nukva, of whom he was deficient, are called “new NHY” in him, with Yesod de Gadlut, which is called “a holy foundation organ on which the world stands, since through this organs he imparts upon the Nukva, who is called “the bottom world,” begetting the souls of the righteous.

47) When this EVAR [organ] is inscribed in the word Barah, the upper, hidden one inscribes another for His name and honor. This is the MI. And He created ELEH. Also, the holy, blessed name, MA, was inscribed and took out EVAR from the word Barah. It is inscribed in ELEH from this side and in EVAR from that side. The hidden one,
ELEH, exists, and EVAR exists. When one is completed, the other is completed. He carved the letter Hey for this EVAR, and carved the letter Yod for ELEH.

Now The Zohar details the Mochin de ZA, which it previously introduced in general. It says that when the EVAR is inscribed in the word Barah, the upper, hidden one inscribes another for His name and honor, meaning MI. This is so because the EVAR is Yesod and Atara [“crown” or “the glan”], and Barah indicates the closing of the GAR by the ascent of the bottom Hey to NE. The Atara of the EVAR is inscribed in the bottom Hey in NE, just as the Man’ula, the bottom Hey, is inscribed in the inscription of the Miftacha, Ateret Yesod.

It is considered that that hidden, upper one, upper AVI, who are inscribed in the bottom Hey, have now made another inscription in their Man’ula, the inscription of the Miftacha, who is the Atara of the EVAR. Then, MI is regarded as poised for a question, worthy of receiving MAN, lowering the bottom Hey from the Eynaim, and elevating the letters ELEH to them, the AHP, with which the GAR of lights are extended. But before the bottom Hey was inscribed in the inscription of the EVAR, there was no extension of GAR because the bottom Hey herself is the fiftieth gate, which does not open with GAR. Hence, before they are inscribed in the Miftacha of the EVAR, they are not called MI because they are not poised for a question.

And when this EVAR was inscribed in the word Barah, when the bottom Hey in the word Barah received the inscription of EVAR, who is the Miftacha, the upper, hidden one inscribed another inscription for His name and honor, and this is the MI. Then, AVI inscribe the Miftacha in the bottom Hey in their NE, to be worthy of being called MI, meaning poised for a question, and to extend Mochin de GAR, since the Mochin are extended only in the inscription of the Miftacha.

He Barah ELEH [He created these], meaning that after the Man’ula in the word Barah was inscribed with the Reshimo of the Miftacha, the EVAR, and became MI, then MI created ELEH. This means that the bottom Hey descended from NE to the Peh and raised AHP, the letters ELEH, to the Rosh, and GAR were extended. He created ELEH means concealment, since there is still no clothing of Hassadim in them, and the letters ELEH that rose are still hidden in the name and cannot be revealed without clothing of Hassadim.
It was said that the holy, blessed, name, too, MA, was inscribed and elicited EVAR out of the word Barab. Malchut that descended from the Eynaim to the Peh is called MA because the lower world is called MA. This is the Masach that was previously in NE. Now it came down to the Peh, the Zivug was made on her, and she elicited the level of Hassadim, a light of blessing. By that, it brought out the concealment of the word Barab and made it EVAR, Yesod that gives Hassadim.

It was said that the holy, blessed name, too, MA, was inscribed and elicited EVAR from the word Barab, since the light of Hassadim was still absent in the letters ELEH, to clothe in them, hence ELEH were still hidden in the name. Thus, through the light of the blessing of MA, the blocking of Barab was opened and became a giving EVAR.

It is inscribed in ELEH from this side and in EVAR from that side.” Now two degrees are discerned in them, one opposite the other, since ELEH are AHP with the Mochin de Hochma, which are still deficient of Hassadim on this side, and EVAR, Yesod that received the level of Hassadim from the MA, stands opposite him on that side, deficient of Hochma.

It was said that the hidden, holy one, ELEH, exists, and EVAR exists, since ELEH that obtained the Mochin de Hochma, who is called “holy,” is concealed in the Partzuf on this side, and opposite it stands EVAR at the level of Hassadim in the Partzuf. When one is completed, the other is completed, since both went out through the descent of the bottom Hey from NE to the Peh, since the EVAR went out by the MA in the Peh. Similarly, ELEH, who are AHP, rose by the coming of Malchut below them to the Peh. It follows that when one is completed, the other is completed because they come at once.

“He carved the letter Hey for this EVAR, and carved the letter Yod for ELEH,” since Hey indicates the Masach that yields only the level of Hassadim without Hochma, as she is Malchut, who is unfit to receive Hochma, but only Hassadim, while Yod indicates a Masach of a male, suitable for reception of Hochma. This is why he carved the letter Hey for this EVAR, with the Masach MA, which extends only Hassadim without Hochma, and carved the letter Yod for this ELEH, with a Masach of a male, who extends Hochma and not Hassadim.

48) When the letters awakened, EVAR, Hey, and the letters ELEH, Yod, to complement this side and that side, He elicited the letter Mem.
One took the Mem to this side, next to the letters Eloki [ELEH-Yod], and one took the Mem to that side, next to the letters Avraha [EVAR-Hey]. Thus, the holy name was completed, the combination Elokim was made, and the name Avraham [Abraham] was completed, too. This is why it was said that when one was completed, the other was also completed.

And there are those who say that the Creator took the letters MI and placed them in the letters ELEH, forming the combination Elokim. And the Creator took the letters MA and placed them in EVAR, forming the combination Avraham. The word MI implies to fifty gates of Bina. Also, there is the letter Yod in the letter MI, the first letter of the holy name. And the word MA implies to the holy name because HaVaYaH filled with Alephs is MA in Gematria.

Also, in the word MA, there is the second letter of the holy name HaVaYaH, the letter Hey. It is written, “Happy is the nation whose God is the Lord [HaVaYaH].” And it is written, “And hangs the earth on Bli MA [Hebrew: “nothing,” “without MA’”].” This implies to the number HaVaYaH filled with Alephs, which is MA in Gematria, and then the two worlds existed—the next world in Yod, and this world in Hey. He created the next world with MI, and He created this world with MA, and this implies the above and below.

And then He produced offspring and the name came out whole, which was not so before. It is written about it, “These are the generations of the heaven and the earth BeHibaram [when they were created],” which is the letters of BeAvraham [in Abraham], since all the generations were hanging incomplete until the name Abraham was created. When that name, Abraham, was completed, the holy name was completed, as it is written, “On the day that the Lord God made earth and heaven.” “On the day that [the Lord God] made” is the day when they were completed through the name Abraham, and then the name HaVaYaH is mentioned. The name HaVaYaH was not mentioned in the Torah thus far.

Those two levels, the light of Hochma in ELEH, and the light of Hassadim in MA, awakened to complement one another, to clothe in one another. Then, once the Hochma clothed in Hassadim, He elicited Mem, the Malchut that receives from those two levels together.
One took the Mem to this side, next to the letters Eloki, and one took the Mem to that side, next to the letters Avraha, and the holy name was completed. The combination Elokim was formed, and so was the name Abraham, since now there are four letters Eloki. And also, He carved the letter Hey for that Evar, and there are the four letters Avraha there. Thus, now the letters have been complemented one atop the other, clothing the two levels, Hochma and Hassadim in one another, and eliciting Mem, Malchut that receives from all of them.

Then one took that Mem to this side, the side of the letters of Eloki, and one took the Mem to that side, the side of the letters of Avraha. When the letters Eloki receive the Mem, the holy name is completed and the combination Elokim is formed, and the letters Avraha receive the Mem, and the name Avraham is completed, too.

And when that name, Avraham, is completed, the holy name is completed, for they are two levels, Hochma and Hassadim, which need each other. Hence, the holy name was not completed before the name Avraham was completed.
Items 49-73 The Vision of Rabbi Hiya

49) Rabbi Hiya fell to the ground, kissed the ground, and wept. He said, “Dust, dust, how obstinate you are? How insolent? All that is coveted by the eye withers in you; all the pillars of light in the world, you consume and grind. How impudent you are. The holy light that was illuminating in the world, the great ruler, the appointee over the world, whose merit sustains the world, is withering in you. Rabbi Shimon, the light of the light, the light of the worlds, you wither in the dust. And you exist and lead the world.” He wondered for a moment and said, “Dust, dust, do not be proud, for the pillars of the world will not be given to you, since Rabbi Shimon is not withering in you.”

We should thoroughly understand the meaning of Rabbi Hiya’s bow. The primary engagement of Rabbi Hiya and Rabbi Yosi as they were walking along the way together was in that blocked gate, Malchut de Malchut, which receives none of those upper Mochin in the 6,000 years prior to the end of correction. Rabbi Yosi replied to Rabbi Hiya in the name of Rabbi Shimon that this gate stayed blocked indeed, and all the wholeness is only in the Miftacha [key]. This is what troubled them so. Finally, Rabbi Hiya came to a great awakening, “Rabbi Hiya fell to the ground, kissed the ground, and wept. He said, ‘Dust, dust, how obstinate you are?’”

He also said, “How insolent you are? All that is coveted by the eye withers in you.” This is because through the sin of Adam HaRishon, all the souls departed him and were taken captive by the Klipot, who include all the souls in the world. In his repentance, Adam HaRishon corrected only his own part, and even that, not completely. Passed him, the souls are sorted each generation through repentance and good deeds until the end of correction. It follows that all those high souls from Yechida and GAR de Haya depend on the sorting and mating on the Malchut de Malchut, the blocked gate that has neither sorting nor mating.

Thus, all those souls wither in the dust, which is the Klipot, as it is written, “And behold the tears of the oppressed, and they have no one to comfort them.” It is so because the Klipa of the dust governs them with insolence and abstinence, sure of her strength, that there is no one
who can save them from her hand. This is what Rabbi Hiya cried over, and said to the dust, to the *Klipot*, “How obstinate you are? How insolent? All that is coveted by the eye withers in you,” since all those highest of souls—who are coveted by the eye—rot in you, hopeless of being delivered from your hand.

“All the pillars of light in the world, you consume and grind.” All the righteous in the world, who illuminate the world, are lacking in completeness, too, due to the captivity of those high souls, since all the souls are included in one another. It therefore follows that they, too, are consumed and ground by the insolence of this dust.

And the holy light, Rabbi Shimon, is not withering in you. First, he wished to say that Rabbi Shimon, too, was withering in this dust, since he heard from Rabbi Shimon that he, too, agreed that this gate was blocked and was not to be disclosed. Afterwards, he wondered and said, “Since Rabbi Shimon, the holy light, sustains and leads the worlds, how is it possible that he is not whole in his full completeness?” After that, he wondered for a moment, meaning reconciled and said that indeed, Rabbi Shimon is not withering in you, since he is certainly in complete wholeness, but he could not understand that possibility.

50) Rabbi Hiya rose and was walking and crying, and Rabbi Yosi was with him. He fasted forty days since that day, to see Rabbi Shimon. He was told, “You are unworthy of seeing him.” He wept and fasted forty more. He was shown Rabbi Shimon and Rabbi Elazar, his son, in a vision, engaged in this thing that Rabbi Yosi said in the name of Rabbi Shimon, and several thousands were listening to his words.

In his agony for the beauty that has withered in the ground, he craved to see Rabbi Shimon’s degree because he had decided that Rabbi Shimon did not wither in the ground.

51) In the meantime, he saw several large and high wings, with Rabbi Shimon and Rabbi Elazar atop them, rising to the seminary of the firmament. And all those wings were awaiting them. He saw that Rabbi Shimon and Rabbi Elazar were renewed in their brightness and illuminated more than the light of the brightness of the sun.

The upper seminary is the seminary of the Creator, and the seminary of the firmament is a seminary of Matat. Wings are the angels that assist the souls in raising them from degree to degree. And as the soul needs

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the assistance of the wings for the ascension, it needs their assistance in bringing her back to her place. And all those wings were awaiting them, to bring them back. He saw them returning from the seminary of the firmament to their place, to the seminary of Rabbi Shimon, they were renewed with the brightness of the light of their faces, and they illuminated more than the light of the sun.

52) Rabbi Shimon started and said, “Let Rabbi Hiya in so he may see how much the Creator will renew the faces of the righteous in the next world. Happy is he who comes here without shame, and happy is he who stands in that world as a pillar who is strong in everything.” Rabbi Hiya saw himself entering, and Rabbi Hiya rose and so did the rest of the pillars of the world who were seated there. They rose before Rabbi Hiya, and he, Rabbi Hiya, was ashamed and entered. He drooped himself and sat at Rabbi Shimon’s feet.

Rabbi Shimon hinted to him, “Happy is he who comes here without shame.” He also saw Rabbi Elazar and the rest of the pillars of the world that they were without shame. But Rabbi Hiya himself was ashamed because he withered in that dust and did not have the strength to overcome them. He was ashamed and went in, drooped himself, and sat at Rabbi Shimon’s feet.

53) A voice came out and said, “Lower your eyes, do not raise your head, and do not look.” He lowered his eyes and saw a light that was shining far. The voice returned as before and said, “The hidden and the blocked upper ones, whose eyes are open, who roam the entire world, look and see. Sleeping lower ones, whose light of the eyes is blocked in the holes of your eyes, awaken.” After he obeyed lowering his eyes and not raising his head, he was rewarded with hearing this herald, for which he obtained all that he sought.

“The hidden and the blocked upper ones, whose eyes are open, who roam the entire world, look and see. Sleeping lower ones, whose light of the eyes is blocked in the holes of your eyes, awaken.” The herald awakened those souls that obeyed the words of Rabbi Shimon, those who were there and those who were not there. The herald went out to all the souls of the righteous and divided them into two classes:

Holy upper ones, who are hidden and blocked, who were rewarded with opening of the eyes and with roaming the entire world. He called
upon them to look and to see, to extend the upper lights together as one with the second class.

All those camps that go and are expelled after the Creator and His Divinity go and are expelled from His Divinity. He calls them “lower ones,” “sleeping,” whose light of their eyes is blocked in the holes of the eyes. He called upon them to awaken.

54) Who is so wise among you as to turn darkness into light, for whom the bitter tastes as sweet even before he comes here, while he is still alive in this world? Who among you awaits the light each day, shining when the King visits the doe, at which time the glory of the King increases and He is called “the King of all the kings of the world.” And one who does not expect it each day while he is still in this world has no part here.

The herald emphasizes the essential merit that is desirable in each class:

To the merit of the first class, he says, “Which of you turns darkness into light, for whom bitter tastes as sweet?” These are the souls of Atzilut. In BYA, God has made them one opposite the other, darkness opposite the light, and bitter opposite sweet. Hence, in the Torah of BYA, there is fit and there is unfit, pure and impure, permitted, holy and secular. But the Torah of Atzilut is entirely the names of the Creator; there is nothing secular there, since there Laban the Aramean is deemed a holy name, and so does Pharaoh. Also, there, all the names that are Klipot and Tuma’a [impurity] in BYA are only holy names, sublime. It follows that those souls that have been rewarded with the light of Atzilut turn every darkness into light and every bitter into sweet.

To the merit of the second class, he said, “Which of you expects each day the light that illuminates while the King visits the doe, at which time the glory of the King increases and he is called, ‘the King of all the kings of the world?’” It is they who roam after Divinity, who sits alone, and who always awaits for the Creator to raise Divinity from the dust. And one who does not await that each day while he is in this world has no share here.

55) In the meantime, he saw many of the friends around all the upright pillars standing, and saw that they were being raised to a seminary of
the firmament. Some were ascending and some were descending. And above them all, he saw the winged one, Matat, approaching.

While the herald was calling, he saw several of the souls of the righteous, who belonged to those two classes, around all the upright pillars, the souls of the righteous, who were already in the seminary of Rabbi Shimon. He saw them rising to the seminary of the firmament.

“Some were ascending and some were descending,” since the first class ascended and the second classes descended. This is why it was said, “Some were ascending and some were descending,” as this is how they assist one another, following the calling of the herald, who said to the first class, “Look and see,” and to the second class he said, “Awaken.” He saw that by the awakening of all those souls by the two classes together, Matat came down from this seminary to the seminary of Rabbi Shimon and took the oath. “And above them all he saw the winged one approaching,” and took the oath, since above them means the same as “through everyone.” And the winged one is Matat.

56) Angel Matat took an oath, which he heard from behind the curtain—that the King visits each day and remembers the doe that is lying in the dust. At that time, He kicks 390 firmaments, and all are startled and frightened of Him. And the King sheds tears for Divinity being in the dust. And the tears are as boiling as fire and fall into the great sea. And by the power of those tears, that appointee over the sea, called Rahav, stands and exists, and sanctifies the name of the holy King. He takes upon himself to swallow all the waters of Beresheet [in the beginning/genesis] and gather them into him when all the nations assemble over the holy nation and the waters dry out and pass through land.

He takes an oath, “That the King visits each day and remembers the doe that is lying in the dust.” She is the Holy Divinity, although it is not referring to the whole of Divinity, for there was no need to take an oath for that, since it is open to all. Rather, it is referring to Malchut de Malchut, which Rabbi Hiya believed was captive among the Klipot and was left completely alone. He wept and said, “Dust, dust, how obstinate you are? How insolent? All that is coveted by the eye withers in you; all the pillars of light in the world, you consume and grind.” For this reason, she is called “a doe that is lying in the dust.” And here this great secret was revealed to Rabbi Hiya through Matat, when he came...
to the seminary of Rabbi Shimon, since he took an oath that the King visits and remembers the doe that is lying in the dust each day, but in the same way that Matat gradually elucidates before us.

“At that time, He kicks 390 firmaments, and all are startled and frightened of Him.” The Zivug de Hakaa of the upper light on the Masach is regarded as the upper light kicking the Masach, meaning that the upper light kicks and wishes to permeate below the boundary in the Masach. The Masach, in turn, detains it and reflects the upper light, and this reflection is the Ohr Hozer [reflected light] that rises from the Masach from below upward, clothing the upper light.

It is 390 firmaments because the Masach is called “a distinguishing firmament” and includes four Bebinot [discernments] HB TM within it, the four letters HaVaYaH. And since Malehut was mitigated in Bina, the Masach is in Bina and the Sefira Bina is implied in hundreds. It follows that those four Bebinot in the Masach HB TM add up to 400. However, there is no Zivug on the Malehut of the bottom Hey, since she is the blocked gate. For this reason, the 100 of the Sefira of Malehut, the bottom Hey, is regarded as lacking the 10 of the Malehut de Malehut there, having only the first nine, which add up to 90.

This is the hint in the Masach called “firmament,” on which the upper light mates in a Zivug de Hakaa, which is a kick. There aren’t 400 but 390, with ten missing, Malehut de Malehut. This is why he calls the firmament, “390 firmaments.” It was said that each day He kicks in the 390 firmaments during the Zivug with Divinity, to elicit from the doe that is lying in the dust, who is deficient there with respect to that Zivug, for she is ten who are absent from the 400.

“And all are startled and frightened of Him” due to the striking of the Masach on the upper light with tremor and a shudder, out of fear that he will receive more than his boundary. “And the King sheds tears” over it. The Mochin at the level of Hochma are called Eynaim [eyes], since the five Sefirot de Rosh are called GE and AHP, and as those drops that the eyes emit are called “tears,” those drops that the level of Hochma emit are called “tears.”

Emission of tears is done in a Zivug de Hakaa because the upper light that is drawn to the lower one and strikes the Masach kicks and strikes it, for it wishes to be drawn below the boundary in the Masach.
However, the *Masach* promptly prevails over it and repels it, for it does not let it cross its border.

However, in the meantime, before the *Masach* repelled it, very small drops of the upper light necessarily extend below the boundary of the *Masach* because for all the quickness of the *Masach*, it failed to repel them from it and above in time. You should know that those drops cannot be included in the level of *Hochma* that came out in the lower one, as they are without a clothing *Ohr Hozer*, and they are reflected and exit the *Partzuf Hochma*. They are the ones called “tears.”

When a corporeal person fills with compassion and love over one’s friend, he sheds tears, for it extends from the above-mentioned root of the spiritual tears, since anything spiritual that occurs in the upper ones strikes and finds a branch in the corporeal creations. This is so because the upper light kicks and strikes the *Masach* to breach its boundary, since the upper light always extends only from *Ein Sof*, above the world of *Tzimtzum*, where no boundary is discerned.

Also, the upper light craves and longs to expand in the lower one, as it is written, “The Creator craved to dwell in the lower ones.” We also learn, “Divinity in the lower ones—a high need.” Hence, He kicks and strikes the boundary in the *Masach*, to be drawn below its boundary, and the *Masach* repels it as *Ohr Hozer*, and in the meantime, tears fell outside.

These tears come out of compassion and love for the lower one. Hence, in the corporeal branch, too, the tears are always emitted when one’s heart is moved with love and compassion for one’s friend. Yet, spiritual tears do not vanish, as do corporeal ones.

The tears that are as boiling as fire fall into the great sea, as it is written, “For love is as strong as death, jealousy is as severe as the netherworld; its flashes are flashes of fire, the very flame of the Lord.” This is so because those tears come out of compassion and love from the upper light to the lower one. And as you find in the corporeal branch, when one fills with love and compassion for one’s friend, the tears are as boiling as the measure of his feelings for him.

So it is with the above-mentioned tears—they boil as fire, whose “Flashes are flashes of fire, the very flame of the Lord.” This is why it was said, “And the tears are as boiling as fire and fall into the great
The quality of Malchut on the side of Hochma is called “the great sea,” since great waters extend from it, breakers of the sea. Through those tears, that appointee over the sea, called Rahav, stands and exists, meaning that minister of the sea who was killed at the time of the creation of the world. It is written, “And by His understanding He shattered Rahav,” for when he was told, “Let the water ... be gathered together unto one place,” he did not want to swallow the waters of Beresheet, and he stands and exists on those tears that fall into the great sea, for through them he is revived.

It was said that he sanctifies the name of the holy King and takes upon himself to swallow all the waters of Beresheet. This is so because at the time of the creation of the world, no correction reached Malchut de Malchut, since the Emanator corrected the worlds ABYA in MAN de Bina and not in MAN de Malchut, and this sufficed only for the first nine of Malchut and not for Malchut de Malchut.

It is written, “You are My people, you are in partnership with Me; I started the worlds, and you finish them.” The entire correction of Malchut de Malchut is upon the lower ones. Hence, when it was said to the minister of the sea, “Let the water ... be gathered together unto one place,” he refused and did not wish to swallow all the waters of Beresheet because the Klipot would have overcome him for lack of the correction of Malchut de Malchut. This is why he was killed. However, those tears are the ones that sort and correct the Malchut de Malchut. For this reason, they give vitality to the minister of the sea, so he may stand and sanctify the name of the holy King, to keep his Master’s command and swallow all the waters of Beresheet. Then all the Klipot in the world and all the evil powers will annul, and all will gather unto one place—the world of Atzilut, since the world of Atzilut will expand equally with the Raglaim of AK down to this world. This will be the end of correction because BYA will return to being Atzilut.

When all the peoples gather over the holy nation and the waters dry out and pass through land, it will be in the future, at the end of correction, when all the nations of the world gather at once to destroy Israel. At that time, it will be revealed that the minister of the sea will swallow all the waters of Beresheet, that the waters will dry out and that the children of Israel will pass through land, as it is written, “As in the days when you came out from the land of Egypt, I will show you
wonders.” However, then was only the beginning, for it was only in the Red Sea and only for a time. At the end of correction, however, death will be swallowed up forever.

Thus, Matat clarified the oath he had taken, that each day the King visits the doe and remembers the doe that is lying in the dust. Although the Zivug that He makes with His Divinity each day is only in 390 firmaments, only in the first nine of Malchut, and Malchut de Malchut remained lying in the dust, and it seems to us that the King does not remember her at all, it is not so. Rather, He visits her with each and every Zivug, since in each Zivug, tears fall out because of the kicks that He kicks in the 390 firmaments. Also, they are not lost, but fall into the great sea, the Malchut de Malchut, who gradually receives her correction through those tears.

And to that extent, the minister of the sea is revived until the tears accumulate sufficiently to sort the entire Malchut. This will be when all the nations in the world gather over Israel at once. At that time, the minister of the sea will be revived and will swallow all the waters of Beresbeet, since the Malchut de Malchut will receive her correction from the Whole. Thus, the King visits the doe each day until she receives her correction from the Whole.

And here, all of Rabbi Hiya’s wishes appeared to him, for he saw that nothing withered in the dust. On the contrary, there is a Zivug on it each day, as Matat had sworn to him.

57) In the meantime, he heard a voice saying, “Make way, make way for the Messiah King is coming to the seminary of Rabbi Shimon.” This is so because all the righteous there are heads of seminaries, and those seminaries are known there, and all those friends in each seminary rise from the seminary here to the seminary in the firmament. And the Messiah comes to all those seminaries and seals Torah from the mouths of the sages.

At that time, the Messiah comes to Rabbi Shimon’s seminary crowned with high crowns from the heads of the seminaries, since through this great revelation in the oath of Matat—the revelation of the end—all those righteous rose very high, meaning they were at the seminary of Rabbi Shimon. It is all the more so with those two classes of righteous who caused the arrival of Matat and his oath, by which they obtained
wondrous merits and were all crowned and arrived at the degrees of the heads of the seminaries.

This is so because in all the seminaries, there are members of the seminar and there are heads of the seminary over them. The difference between them is as \( \text{VAK} \) from \( \text{GAR} \) of the degree. When Matat disclosed the meaning of the end, a voice came out and said, “Make way, for the Messiah King is coming.” This is so because the end is connected to the Messiah King.

Also, he explains why all the righteous in Rabbi Shimon's seminary were rewarded with it—since all the righteous there are heads of seminaries, since to welcome the Messiah, one needs equivalence of form with him. And since the Messiah King is light of \( \text{Yechida} \), had all the friends not been rewarded with the attainment of being heads of seminaries, they would not have been rewarded with welcoming the Messiah.

All those friends in each seminary rise from the seminary here to the seminary in the firmament. He tells us not to think that the heads of seminaries is \( \text{GAR} \) of inferior degrees. He says about that, “The seminaries here were in high degrees, very sublime, until all the friends in those seminaries were rewarded with rising from there to the seminary in the firmament, and now all those members have been rewarded with being heads of seminaries.

Moreover, the Messiah, too, comes to all those seminaries and seals Torah from the mouths of the sages. That is, the merit of the members of those seminaries has so risen that the Messiah came to all those seminaries to be crowned with the innovations of Torah of the members of the seminary. And now all those members of the seminaries were rewarded with being at the degree of heads of seminaries of those seminaries.

This is the meaning of his conclusion, that at that time, the Messiah came to Rabbi Shimon’s seminar, crowned with the high crowns of the heads of the seminaries. Now, however, after all those members of the seminaries have been rewarded with the degree of heads of seminaries, the Messiah was crowned with the Torah of the heads of seminaries. It follows that he is crowned with the highest crowns from the heads of the seminaries.
At that time, all the friends rose, and Rabbi Shimon rose and his light ascended to the top of the firmament. The Messiah told him, “Rabbi, happy are you that your Torah is rising by 370 lights, and each light spreads into 613 flavors, rising and dipping in the rivers of the pure persimmon. And the Creator seals the Torah from your seminary and from the seminary of Hizkiya, king of Judea, and out of the seminary of Ahijah the Shilonite.”

When the Messiah King appeared to them and came to the seminary of Rabbi Shimon, all the friends rose, and Rabbi Shimon rose in that same degree until his light ascended to the top of the firmament. This implies that Rabbi Shimon attained that light of the ten firmaments that are missing due to the blocked gate of Malchut de Malchut, and his light was rising up to the top of the firmament, which is light of Yechida.

The Messiah told him, “Your Torah is rising by 370 lights, and each light spreads into 613 flavors, rising and dipping in the rivers of the pure persimmon.” In other words, his Torah was rising to Atik Yomin, in whom each Sefira rises up to 100,000, and the four Sefirot HB TM are 400,000 in him, since units are in Nukva, tens in ZA, hundreds in Ima, thousands in Aba, tens of thousands in AA, and hundreds of thousands are in Atik.

However, accordingly, he should have said, “That your Torah rises by 400 lights, and each light rises to 1,000 flavors, meaning 400,000.” However, he was hinting him that with respect to the lights, which are from Ima, he is not using the 400 in full, but only 370, as it is written, “He was more honored than the thirty, but he did not come to the three.” This is so because even though his light rises up to the top of the firmament, he still did not reach the GAR of the top 100 of the Yod. Thus, he had only 370 lights, lacking the 30 top ones.

Similarly, regarding the thousands, which are the lights of Aba, he does not use the actual GAR of each thousand, but only the VAK of each of them, which are 600. And instead of GAR of each 1,000, he uses thirteen, who are Hochma of the thirty-two paths, since thirteen are Hochma of the thirty-two paths, called “the pure persimmon.”

This is why the Messiah told him, “Your Torah is rising by 370 lights, and each light spreads into 613 flavors, rising and dipping in the rivers of the pure persimmon,” since thirty, of the upper Hochma, are missing
in the 400 of Ima and there are only 370 in her. And in each 1,000, the top 400 are missing—those who are from the first Hochma. In their stead, the thirteen rivers of pure persimmon operate. Also, in each 1,000, there are only 613 because this is how all the secrets rise—high and blocked, from the seminary of Rabbi Shimon.

And the Creator seals the Torah from your seminary. The Messiah comes into all those seminaries and seals the Torah from the mouths of the sages because he grows and crowns by the innovations of Torah of all the righteous. It is written that all the prophets made their prophesies only for the days of Messiah, but it is written of the future, “Neither has the eye seen a God besides You.” This is so because then all the degrees that belong to the days of Messiah will be corrected, and all the secrets of Torah will be in the form of, “Neither has the eye seen a God besides You.” Then it is considered that the Creator seals the Torah.

And since the Torah of those three heads of souls comes from after the days of the Messiah, as in, “Neither has the eye seen a God besides You,” the Messiah told him that the Creator is sealing the Torah from your seminary, from the seminary of Hizkiya, king of Judea, and from the seminary of Ahijah the Shilonite. This is because those three were rewarded with the secrets of Torah of “Neither has the eye seen a God besides You,” and the Creator Himself seals the Torah from their mouths.

59) And I came to seal the Torah from your seminary only because the winged one will come here, for I know that he will enter no other seminary, but your seminary. When Rabbi Shimon told him of that oath that the winged one took, the Messiah was startled and raised his voice. The firmaments shuddered, the great sea shuddered, the whale shuddered, and the world was about to flip over. In the meantime, he saw Rabbi Hiya at Rabbi Shimon’s feet. He said, “Who admitted here a man dressed in a garment of that world?” meaning in a body from this world. Rabbi Shimon said, “This is Rabbi Hiya, a light from the light of Torah.” He told him, “He and his sons will perish, meaning that they will be rid of this world and will be part of your seminary.” Rabbi Shimon said, “Let time be given to him.” He was given time.

The Messiah told him, “He has come to seal only so that the winged one would come to his seminary, for he wishes to know what he told
him.” And what he said, “For I know that he will enter no other seminary, but your seminary,” is because he will not go to the seminaries of Hizkiya, king of Judea, or Ahijah the Shilonite.

“Then the Messiah was startled and raised his voice,” due to the disclosure of the end that Matat disclosed, that at that time there will be terrible troubles for Israel, the firmaments will shudder, and so will the great sea, and the world will flip over, as we learn that the world exists for 6,000 years and one ruined. Thus, he raised his voice, for he wished to mitigate all those shocks.

He said, “Who admitted here a man dressed in a garment of that world?” The Messiah was surprised about Rabbi Hiya, that he was dressed in the corporeal body of this world, since once he has been rewarded with being here and was rewarded with the revelation of Matat and his oath, he has already corrected all the evil, and was rewarded with welcoming the Messiah. Thus, he has completed all his work in this world and had nothing more to do in this world. Hence, he should depart and enter the seminary of Rabbi Shimon in GE. Why should he still be in this world for no reason?

But Rabbi Shimon said, “Let time be given to him.” In other words, Rabbi Shimon proved to him that he should be given time anew, since he still needed to live in this world and engage in new corrections. And then he was given time, meaning that the Messiah and Rabbi Shimon notified him what he was yet to do in this world.

60) The Messiah departed there shuddering with his eyes tearing. Rabbi Hiya was shaken and wept. He said, “Happy are the righteous in that world, and happy is Bar Yochai for having been rewarded with this. It is about him that it is written, ‘To endow those who love me with wealth, that I may fill their treasuries,’ since the Messiah came out of Rabbi Shimon’s seminary with his eyes tearing for all the longing for the complete redemption.” This is the reason why Rabbi Hiya was shaken, too.

**You Are Partners with Me**

61) Rabbi Shimon started, “I have put My words in your mouth.” One should toil in the Torah day and night because the Creator listens to the voice of those who engage in Torah. In each word that is renewed
in the Torah through a person who labors in the Torah, He makes one firmament.

The Creator gave His power of speech into the mouths of the righteous, as it is written, “You are with Me, to partner with me. As I have made the heaven and earth with My speech, as it is written, ‘By the word of the Lord were the heavens made,’ the righteous will create heaven by the power of their speech.” By that, Rabbi Shimon began the verse, “In the beginning God created the heaven and the earth.” “Created” is a blocked word, a word that closes rather than opens. We should understand why it was made in closing. He says that He did so in order to place the end of the correction of heaven and earth in the speech of the righteous, to make them partners with Him in creating heaven and earth, as it is written, “And I will place My words in your mouth.”

This contains two discernments of renewal of heaven and earth, which He placed in the mouths of the righteous:

1. To correct the sin of Adam HaRishon, since the Emanator made the correction of heaven and earth in the sublime way prior to the sin of Adam HaRishon. It is explained in the act of creation that ZON de Atzilut rose to AA and to upper AVI, and Adam HaRishon rose and clothed YESHSUT and ZON de Atzilut. Also, Adam HaRishon had NRN de Atzilut, called “upper brightness,” until the heel of Adam was darkening the circle of the sun.

After the sin with the tree of knowledge, he descended to this corporeal world and his NRN now came to him from the worlds of the separated BYA, and heaven and earth of Atzilut declined because of him into VAK and a point from Tabur de AA and below. The righteous must mend all the flaws that were caused by the sin, to renew the heaven and earth of Atzilut, who are ZON, and elevate them to AA and to AVI, as they were prior to the sin. Also, the righteous themselves will reacquire the upper brightness of Adam HaRishon, which is NRN from the world of Atzilut.

2. Before the sin, Adam HaRishon, too, did not have all the wholeness that the Emanator wished to give him. This is why once the righteous correct the sin of the tree of knowledge and obtain the wholeness of NRN de Atzilut that Adam HaRishon had before the sin, they must
work anew to extend all the upper *Mochin* that have never been in the

world, as it is written, “Neither has the eye seen a God besides You.”

And these worlds, which no eye has yet seen, and which complement
the righteous, are called “a new heaven and a new land,” for they are
truly new and have never existed. But those heaven and earth—which
the righteous renew and bring back, as it was in the act of creation,
before the sin of Adam HaRishon—are not considered truly new
heaven and earth. After all, they have already existed in the world, since
the Emanator has already corrected them by Himself before the sin.
Rather, they are renewed, since after they were blemished and were
cancelled, they were renewed.

For this reason, these righteous are still not regarded as partners with
the Creator. Thus, the verse, “I have put My words in your mouth,”
which Rabbi Shimon introduces, refer to the upper *Mochin*, which
Adam HaRishon lacked, as well, since they were actually innovated by
the righteous, for they had not yet departed from the Emanator. This is
why the righteous are considered as actual partners in that regard.

The Creator listens to the voices of those who engage in Torah. With
each word that is renewed in the Torah through a person who toils in
the Torah, he makes one firmament. *ZA* is called “a voice,” and *Nukva*
is called “speech.” When the righteous engages in Torah, he raises
*MAN* to *ZON* with the voice and speech of his Torah. A voice rises to
*ZA* and the speech rises to the *Nukva*. The Creator listens to the voices
of those who engage in Torah because the voice of Torah rises for
*MAN* to *ZA*, who is called “the Creator.” And in each word that is
renewed in the Torah through the person who is exerting in Torah, he
makes one firmament.

A word means speech. Each word that is renewed in the Torah of the
one who engages in the Torah rises as *MAN* for the *Nukva*, who is
called “word and speech.” By that, one firmament is done. The
firmament—the *Masach* on which the *Zivug* of the Creator with His
Divinity is done—is carried out through the *MAN* that the righteous
raise by their engagement in the Torah.

The reason why he says “In a word of Torah” and does not say
“Innovation in the voice of Torah” is that the *Nukva* needs the
construction of her *Yesod* anew for each *Zivug*, since after each *Zivug*,
she becomes a virgin once again. And through the *MAN* of the
righteous, the Yesod in her is always renewed, meaning the receptacle for the lights of ZA. This is why he says, “In each word that is renewed in the Torah,” since the word, Malchut, is truly renewed by the righteous’ word of Torah, for after every Zivug her receptacle disappears once more.

62) At the time when a new word of Torah comes out of the mouth of a man, that word rises and is introduced before the Creator. The Creator takes that word, kisses it, and crowns it with seventy decorated and engraved crowns. Then the new word of wisdom rises and sits on the head of the righteous one who lives forever. From there, it flies and sails through 70,000 worlds, rising to Atik Yomin, the Keter. All the words of Atik Yomin are words of wisdom in the high, hidden secrets. That is, when a person raises MAN with his word of Torah, the upper word, Nukva de ZA, rises and is introduced before the Creator for a Zivug with Him.

“The Creator takes that word and kisses it.” There are two discernments in each Zivug of ZON: Zivug de Neshikin [kisses], and Zivug de Yesodot [“foundations,” plural of Yesod]. This is so because the name is not completed before He creates light for His light and they clothe in one another, for besides the level of Hochma, a second Zivug is required, for the level of Hassadim, so the level of Hochma might clothe in the level of Hassadim.

For this reason, each Zivug includes two Zivugim: 1) A Zivug for the level of Hochma, called “Zivug de Neshikin.” It is in the Peh de Rosh, for the level of Rosh and GAR. 2) A Zivug for the level of Hassadim. This is called “Zivug de Yesodot,” and it is for the level of Hassadim.

The Creator takes that word, Nukva, and kisses it, meaning a Zivug de Neshikin for the level of GAR. He crowns it, meaning a Zivug de Yesodot, for the level of Hassadim, at which time the Hochma dresses in Hassadim and the Nukva is crowned with complete Mochin.

“And crowns it with seventy decorated and engraved crowns.” The complete Mochin of the Nukva is called “seventy crowns” because the Nukva is the seventh day. When she receives from ZA, who is in tens, she becomes seventy. The Mochin is called “crowns,” hence he is called “seventy crowns.” He says that they are decorated and engraved, meaning that through the MAN of the righteous, they become a receptacle for those seventy crowns.
“And the new word of wisdom rises and sits on the head of the righteous one who lives forever.” There are two renewals of heaven and earth, which are ZON: 1) To reinstate the crown as it was prior to the sin of Adam HaRishon. On this renewal, the Nukva is called “word of Torah,” and this is what Rabbi Shimon explained thus far. 2) The renewal of heaven and earth in upper Mochin, which even Adam HaRishon did not attain. In that regard, Nukva is called “word of wisdom.”

“And the new word of wisdom rises and sits on the head of the righteous one who lives forever,” as it is written, “Righteous sit with their crowns on their heads.” This is so because through the MAN of the righteous, who are already complete with the upper brightness of Adam HaRishon, such as Rabbi Shimon and his friends, the Nukva de ZA rises to being a crown at the head of the righteous, ZA, with respect to his Yesod, the one who lives forever.

Commentary: The light of Hochma is called “the light of Hayah.” And since ZA can draw the light of Hayah only through the Nukva, it is considered that he is alive only when in Zivug with the Nukva, who is called “world.” This is why at that time he is called “the righteous one who lives forever.” It is also discerned that the Nukva is a crown over his head, for the Mochin that are called “crown” are from the Nukva, and he would not be rewarded with them without her. We also learn that “He did not move from being fond of her until my mother called,” since the consequence is regarded as the offspring of its cause. And because the Nukva was the cause for the light of Hayah of ZA, in that respect, the Nukva has become his mother.

“From there, it flies and sails through 70,000 worlds.” After she mated with ZA in a crown over the head of the righteous, she flies and rises further up, to AA, where her ZAT are corrected in 700,000 worlds. This is so because the Sefirot de AA are 10,000, and she rises from AA to Atik Yomin, and he calculates the ascents of ZON one at a time up to Atik Yomin, which is done by the MAN of the complete righteous. This is because the Zivug of the crown on the head of the righteous is by ascending to upper AVI, and rising from there to AA in 70,000 worlds, and from there to Atik, who is the highest of all.

“All the words of Atik Yomin are words of wisdom in the high, hidden secrets.” He interprets the merit of the Mochin that are given to the
Nukva through her ascent to Atik Yomin. He says that all the words of Atik Yomin, all the levels that are received from Atik Yomin, are words of wisdom in the high and hidden secrets, GAR de Hochma. This is so because words of Hochma [wisdom] indicate the level of Hochma, and the high and hidden secrets are GAR de Hochma. Those are revealed only by ascending to the place of Atik Yomin and not below him.

63) When that word of wisdom that was innovated in this world rises, it connects to those words of Atik Yomin, ascends and descends with them, and enters eighteen concealed worlds, which “Neither has the eye seen a God besides You.” They come out of there and wander, and they come full and whole, and assemble before Atik Yomin.

At that time, Atik Yomin smells that thing, and it is more desirable to him than anything. Then he takes that thing and crowns it with 370,000 crowns, and that new innovations in the Torah wanders, ascending and descending, and one firmament is made out of it.

This is so because at the time of Nukva’s ascent to Atik Yomin, she is incorporated in the Zivug that is there. She raises Ohr Hozer [reflected light] and extends Ohr Yashar [direct light] from Atik Yomin. “She rises” means that she raises Ohr Hozer from below upwards. “Descends” means that she extends Ohr Yashar from above downwards, at which time she receives words of wisdom in the high and hidden secrets, and she is incorporated with the Ohr Hozer and Ohr Yashar in Atik himself.

It was said, “Ascends and descends with them, and enters eighteen concealed worlds, which ‘Neither has the eye seen a God besides You.’” This is so because the Zivug that is made in Atik is also in the Yesod de Atik that is there, and it, too, is the righteous one who lives forever, like Yesod de ZA upon its ascent to upper AVI. The difference is that Yesod de Atik is “Neither has the eye seen a God besides You,” since the Zivug of Yesod is done on the Masach by striking, which raises Ohr Hozer to clothe the Ohr Yashar, while below, in AVI, the Masach is regarded as wings that cover the upper light when it is repelled. This indicates that there is the force of Din [judgment] in them, for every Ohr Hozer is called “light of Din.”

But in Yesod de Atik, it is written, “Your Teacher will no longer hide Himself, but your eyes will behold your Teacher.” This is so because even though the Masach raises Ohr Hozer from below upwards, there are still no wings in it, hence it is called “eighteen concealed worlds, that
‘Neither has the eye seen a God besides You.’” In other words, there are no wings there yet, covering from a foreign eye, since there are no Dinim [judgments] there. Rather, “Neither has the eye seen a God besides You,” since a discernment from below upwards is called “concealed,” though it is in the form of “Neither has the eye seen a God besides You.”

“They come out of there and wander, and they come full and whole,” since they come out of there, of a Zivug on the Masach, which is called “eighteen concealed worlds that ‘Neither has the eye seen a God besides You.’” “And wander” means that he raises Ohr Hozer from below upwards. “And they come” means that she extends the Ohr Yashar from above downwards. And then they are “Full and whole,” filled with Ohr Yashar from wisdom [Hochma] in the high and hidden secrets, and whole with Ohr Hozer, in which there is no Din, but is entirely utter mercy, on a par with the Ohr Yashar. At that time, they “Assemble before Atik Yomin,” meaning they are ready to clothe the Atik Yomin.

“At that time, Atik Yomin smells that thing, and it is more desirable to him than anything.” “Smells” means contentment, since that great and sublime Zivug brings sublime contentment to Atik Yomin, since then all the worlds and all their merit are included in the Nukva. “And it is more desirable to him than anything” because that contentment comes to him from all the worlds at once, as she is the utter perfection and sublimity, and the one on whom the worlds were created.

“Then he takes that thing and crowns it with 370,000 crowns,” for then he imparts upon her the sublime Mochin de Atik himself, which are HB TM, since the Sefirot de Atik are 100,000 each. However, the difference is in the thirty upper ones of Hochma, as it is written, “He was more honored than the thirty, but he did not come to the three.” In other words, even though she receives and is honored by GAR de Hochma de Atik, too, who are the 30,000 upper ones, the Nukva still cannot actually rise and clothe the 30,000 themselves. If she could clothe those 30,000, too, the Nukva would be annulled in it as a candle before a torch. Hence, she receives from Atik only 370,000 crowns, which are 400,000 minus 30,000.

“And that new innovations in the Torah wanders, ascending and descending, and one firmament is made out of it.” “Wanders” means
flying upwards. “Wanders, ascending” means that he raises Ohr Hozer from below upwards. “And descending” means that through the Ohr Hozer that he raises, she descends with the Ohr Yashar from above downward, “And one firmament is made out of it,” meaning that through clothing of Ohr Hozer over Ohr Yashar, a firmament is made there.

This is so because after the Zivug is made on that same Masach that was established in Malchut to raise Ohr Hozer, which reached the Nukva through the good deeds and the MAN that they raised in order to impart contentment upon their Maker, it becomes a firmament, through which the righteous obtain the level of Zivug that was made on it. And when a degree comes down to the righteous through the firmament, it clothes in a garment that extends from the firmament in Ohr Hozer that inverts from the firmament and below, with the Ohr Yashar from the firmament and above.

Thus, she comes to the attainment of the righteous who are clothed in one another, since those righteous that have been rewarded with wholeness, raising MAN for that sublime Zivug, no longer have any reception for themselves. Also, the MAN that they raised was to bestow, and not to receive.

Hence, with the good deeds and the MAN, they correct the Masach for the Nukva and qualify her for this great Zivug where the qualification itself is Ohr Hozer that rises from the Masach of the Nukva and above, since anything that rises from below upwards is bestowal and repelling of reception for oneself. At that time, the Zivug de Hakaa with the upper light takes place and the upper light dresses in a garment of the rising Ohr Hozer.

And the light that descends from above to below and dresses in Ohr Hozer comes to the reception of the lower one, to that righteous who raised the MAN, since anything that comes from above to below comes for reception. And since the upper light passes to the lower one through the firmament, it takes with it the clothing of Ohr Hozer from the firmament, and the lower one receives the upper light inside this garment. This is so because even after the level is attained by the lower one, he still does not enjoy any of the upper light that descends to him, but only according to the measure of bestowal of contentment upon
his Maker, that is, to the extent of the clothing of Ohr Hozer that clothes the upper light.

This is regarded as “receiving in order to bestow.” He is not receiving anything if there is no bestowal upon his Maker in it. Hence, reception is clothed within bestowal, Ohr Yashar in Ohr Hozer. This is the precision that he makes, the “Innovations in the Torah wanders, ascending and descending, and one firmament is made out of it,” meaning it is received by the lower ones only through the firmament, clothed with it.

64) So it is with each word of wisdom. Firmaments are made, established in complete existence before Atik Yomin, and he calls them “new heaven,” meaning renewed heaven, which are blocked, of the secrets of the upper wisdom. Similarly, all the new words of Torah, which are not from the upper wisdom, stand before the Creator, rise, become the lands of the living, and descend and crown unto one land. It is made new, and everything becomes a new land by that thing that is renewed in the Torah.

So the righteous go, always raising MAN and extending those sublime degrees from Atik Yomin through those firmaments that were made by the upper Zivug. And out of those firmaments, the new heaven is made, renewed at the degree of Atik Yomin, hence those high attainments are called “blocked, of the secrets of the upper wisdom,” which come and clothe the garment that extends from the firmaments.

And all the other new words of Torah “Stand before the Creator, rise, and become the lands of the living, and descend and crown unto one land. It is made new, and everything becomes a new land.” This is so because there are HB TM at every level. Thus far, it was only about the secrets of Hochma [wisdom], and not of Bina, ZA, and Malchut at each level. It was said that they become the lands of the living because they all become Bina, called “the land of the living.” They descend and crown unto one land, to Malchut, who is called land, simply. It is made new, and everything becomes a new land because the Malchut was crowned and received all the degrees of the lands of the living, Bina.

Thus, Malchut rose into being Bina, and it is now called “a new land,” since what was previously Malchut is now Bina. This is the meaning of BON being destined to be SAG, and MA being destined to be AB, since heaven are ZA, and at the degree of Atik Yomin, they are now in
the secrets of the upper Hochma. Thus, the MA, ZA, became AB, Hochma, and land, Nukva de ZA, has become SAG, Bina. It follows that new heaven and new land are MA and BON that were cancelled and have become AB SAG.

65) It is written about that, “For just as the new heavens and the new earth which I make.” It does not say, “Which I made,” but “make,” in present tense, since He always makes new heaven and earth of those innovations and secrets of the Torah. It is written about that, “I have put My words in your mouth and have covered you with the shadow of My hand, to establish heaven, to found the earth.” It does not say, “The heavens,” but “heaven,” without the “the,” since it is not about the actual heaven, but about a renewed heaven, which was made out of words of Torah.

Also, it does not say, “I have made,” but “make,” indicating that we should not err in interpreting the text, “new heaven and new earth,” which are like a correction of something that is done and innovated only once, for this is not the case. Rather, they concern perpetual work, for the righteous, who have already been completed in the upper brightness, constantly going and becoming new heaven and earth, as it is written, “Righteous go from strength to strength.”

He brings evidence to that, since it is written, “The new heavens and the new earth which I make,” and it does not say, “Which I have made.” Thus, those heaven and earth are always renewed by the innovations of Torah of the complete righteous. He also brings evidence from the words, “To establish heaven,” for if it were for one time only, it should have written, “To establish the heavens,” with a “the.” But since it writes, “heaven,” it means that it is constantly occurring.

66) “And [I] have covered you with the shadow of My hand.” When the Torah was given to Moses, many tens of thousands of high angels came to burn him with the fumes of their mouths, until the Creator covered him. Now that the innovation in the Torah rises and is crowned, and stands before the Creator, He covers that thing and covers that person, so it will not be known to them, but to the Creator, and they will not envy him until that desert becomes a new heaven and a new earth.
Everything that is covered from the eye rises for high benefit, as it is written, “And [I] have covered you with the shadow of My hand.” It was covered and hidden from the eye for the upper benefit. It is also written, “To establish heaven, to found the earth,” as we learned, so new heaven and earth would grow out of it.

“And [I] have covered you with the shadow of My hand” refers to the clothing that extends from the firmament, clothing and covering the level of Mochin. This clothing is a shadow that covers the Mochin and hides them from foreign eyes, and they are known only to the Creator, to conceal those great degrees from the ministering angel, so they will not envy him.

Concerning the angels’ envy, being of fine substance, when they look at a righteous, they find him inferior in their envy with him for the high degree he was awarded. Afterwards, the slanderers cling to that inferiority that the angels discovered in him. Hence, when the degree dresses in the garment of the firmament, that garment measures his degree for him, so he will not receive too much of it, but only to benefit the upper one. Thus, he is kept from the envy of the angels, for then the righteous can keep from blemishing the degree completely equally with the angels.

It was said that anything that is covered from the eye rises to higher benefit, for the eye sees and the heart covets and cannot keep one’s thought clean, solely on bringing contentment to one’s Maker, but receives for one’s own benefit. However, “Covered from the eye” means clothed in the garment of the firmament, he is certain that he will not receive more than the amount that is for the benefit of the upper one. This is why it was said that he is covered and hidden from the eye.

67) “And to say to Zion, ‘You are My people.’” To say means to those gates and words, marked one atop the other, to the innovations in the Torah, “You are My people.” Do not pronounce “You are My people [Ami]” with a Patach in the Ayin, but “You are with Me [Imi],” with a Hirik in the Ayin, which means partnering with Me. As I made heaven and earth with My speech, as it is written, “By the word of the Lord the heavens were made,” you, with your words of wisdom, have made new heaven and earth. Happy are those who exert in Torah.
Reception is called gates that are open to receive. Bestowal through the MAN is called “words.” He says, “The words that are marked one atop the other” clothe in one another, and by that they are marked.

68) But does a new word of any person do it, even when he does not know what he is saying? Come and see that when one who is not proficient in the secrets of Torah innovated words that he does not know how to verify properly, that innovation rises and comes out to that thing, an unreliable man who speaks lies, out of the female of the great deep. He leaps 500 Parsas [“parasangs”] to receive that thing. He takes it and walks with the thing to his female, and makes a false firmament in her, which is called Tohu.

The MAN that the righteous raise to bring contentment to their Maker, to benefit the upper one, is called “innovated words of Torah.” This is so because they are innovated by the upper Zivug, and through them ZON receive new Mochin until they are thus rewarded with establishing heaven and founding earth. By that, they become partners with the Creator because through their words, heaven and earth are renewed.

However, one whose ways are not in the secrets of Torah, who is not proficient in the ways of the Creator, to know how to keep himself from blemishing the upper degrees, says that his aim is for a higher benefit. However, he is misleading himself, for he does not know that it is in his soul to know the scrutiny that he is not aiming for his own needs. His punishment is grave indeed, for he gives power to the Klipot to kill people.

He “Innovated words that he did not know how to verify properly” means that he raised MAN for the upper Zivug and did not fully and sufficiently know that it was truly so. In that case, he is an unreliable man who speaks lies, and leaps 500 Parsas to receive that thing.

“An unreliable man who speaks lies, out of the female of the great deep.” There are male and female in the Klipot, as well. The male is called “false,” and the female is called “lie.” This is so because the male Klipa is not as bad as the female. For himself, he is not failing people into lying in the name of the Creator. On the contrary, he speaks well, or so it seems. Yet, his eye is evil, as it is written, “Do not eat the bread of an evil-eyed man ... He says to you, ‘Eat and drink!’ but his heart is not with you.” Also, anyone who is captured by him speaks the name
of the Creator in vain, for he is separated from the Creator and cannot receive any bounty.

It is written, “‘Anyone who is proud,’ says the Creator, ‘he and I cannot dwell in the same abode.’” It is so because when one’s aim is to receive his needs for himself, to brag and to boast, and so on, he is captured by the authority of that evil-eyed. Thus, the MAN that he raises does not extend any bounty from above, and he speaks the name of the Creator in vain. For this reason, the male Klipa is called “false,” since the Creator cannot be attached to that man, to dwell with him in the same abode.

And the female Klipa is called “lie,” for once the man is caught in the net of the male, who is called “false,” he has the power to mate with his female, who is an evil and bitter Klipa, which fakes the name of the Creator and lies in it. Then she descends and incites, rises and complains, and takes his soul from him.

For this reason, he is called “an unreliable man,” for first “He says to you, ‘Eat and drink!’” meaning he raises MAN to the Creator and extends abundance for a high need, and seems as though he is from the side of Kedusha [holiness]. Afterwards, by the power of his falsehood, he mates with the female of the great deep, and with her lie, he takes his soul and kills him. It was said, “An unreliable man who speaks lies, out of the female of the great deep,” since he turns into speaking lies only by the power of the female of the great deep in which he is associated, and not in and of himself.

He leaps 500 Parsas to receive that thing. This is so because at their root, ZON de Tuma’a [impurity] have only VAK and a point, only VAK and a point opposite the ZON de Kedusha [of holiness]. In that place, they have neither a place nor the power to cling to Bina. However, through the MAN that the lower one raises, he gives the male of Tuma’a power to skip over the ZAT de Bina, which are extended into ZON de Kedusha, who are essentially only five Sefirot HGT NH, called “500 Parsas.”

This is so because the Sefirot of Bina are regarded as hundreds, and it was said that he leaped 500 Parsas to receive that thing because immediately upon the raising of MAN he obtained the power to leap into a place that is not his—the five bottom Sefirot HGT NH de Bina, which are called 500 Parsas. To receive that thing refers to the MAN
raised by the man who did not know sufficiently if his aim was to please his Maker.

He “Walks with the thing to his female, and makes a false firmament in her, which is called Tohu.” That is, he mates over this MAN with his female of the great deep, and extends lights of Kedusha to him, to his lot and to his construction, similar to the new heaven of Kedusha that is done by the MAN de Kedusha. Those heavens that he extended by his Zivug are called “the false firmament,” with respect to the male, and “a firmament of Tohu,” with respect to the participation with the Nukva of the great deep, which is called “a firmament of Tohu.” Tohu is the name of the male, and “deep” is the name of the female. It was said that he made the false firmament through his own self, which is called Tohu, by his association with the deep, the Nukva.

69) That unreliable man flies in the false firmament 6,000 Parsas at once, and once a false firmament stands, a woman of harlotry immediately comes out, holding that false firmament and taking part in it. From there she goes out and kills several thousands and tens of thousands, since while she is in that firmament, she has permission and ability to fly and to traverse the entire world in an instant.

This is so because these Mochin that were drawn out to him in that false firmament are from the Sitra Achra opposite the Hochma of Kedusha, whose numbers are thousands. He flies in the firmament and grips through it, 6,000 Parsas at once, in six Sefirot HGT NY de Hochma, which are called 6,000 Parsas, since they are from Hochma.

And once a false firmament is established, a woman of harlotry immediately comes out, grips that false firmament, and partakes in it. That is, once the new heaven of the male Klipa—who is called only by the name “false”—are completed, the female of the great deep discloses her strength, and her strength attacks the firmament to lie in the name of the Creator. She flies in the firmament and then it is called “a firmament of Tohu.”

“From there she goes out and kills several thousands and tens of thousands, since while she is in that firmament, she has permission and ability to fly and to traverse the entire world in an instant.” This is so because while she partakes in that firmament, she grows stronger and bigger than the level of the male, since the male grows only to VAK de Hochma, which are 6,000 Parsas, and the Nukva grows through him in
ten complete *Sefirot*, a complete world, and has permission and ability to fly and to traverse the entire world—a whole world in ten *Sefirot*—in an instant. It is written about it, “And how long is His anger? A moment.” Hence, she has great power for killing thousands and tens of thousands of people, as it is written, “For many are the victims she has cast down.”

And as new heaven and earth for *Kedusha* are always built by the MAN of the righteous, the heaven and earth for the *Klipot* is always built by the MAN of those who do not know how to truly serve the Creator, as it is written, “God has made them one opposite the other.”

70) It is written about that, “Woe to those who drag iniquity with the cords of falsehood, and sin is as cart ropes.” Iniquity is male; sin is female, a woman of harlotry. One who sins draws in the iniquity, the male, by those false ropes, as it is written, “And sin is as cart ropes.” This means that he draws into that female, who is called “sin,” who intensifies there to fly and to slay people. This is why it is written, “For many are the victims she has cast down.” Who cast down? It is she, that sin, who kills people. And who caused it? It was a disciple of the wise who did not achieve teaching, yet teaches nonetheless.

The male of *Klipa* is not as bad as the female because he resembles himself to *Kedusha*, as it is written, “He says to you, ‘Eat and drink!’ but his heart is not with you.” This is why he is called “false.” Yet, for this reason, he has great power to capture people in his net. And once he has fallen into his net, he comes and mates with his *Nukva*. Then, “Sin is as cart ropes,” and she pulls him into the great deep.

The falsehood only ties him with ropes and captures him, as it is written, “Woe to those who drag iniquity with the cords of falsehood,” and then he drops him before his female. Then, “Sin is as cart ropes,” when the sin drops him into the great deep and kills him. This is why it was said that she is that sin which kills people.

71) Rabbi Shimon said to the friends, “Please, do not utter a word of Torah which you did not know or hear from a tree that is as great as it should be, so you will not be causing that sin of killing numerous people for naught.” They all said, “May the Merciful One save us.”

In other words, if you know for yourselves, it is best. If you do not, you must hear how to properly serve the Creator from a great tree,
meaning from a great man who is trustworthy, so you will not be causing that sin of killing numerous people for naught.

72) The Creator created the world with the Torah. We learn that it is written, “Then I was beside Him, as a master workman; and I was daily His delight.” This relates to the Torah, with which the Creator was playing 2,000 years before the world was created. He looked at her once, twice, thrice, and four times, and then He told them. In the end, he performed a deed in her, to teach people not to come and err in her, as it is written, “Then He saw it and declared it; He established it and also searched it out. And to man He said.” “He saw” is the first time, “Declared it” is the second time, “Established it” is the third time, “And also searched it out” is the fourth time. Then he told them, as it is written, “And to man He said...”

73) The Creator created what He created corresponding those four times that are written, “Then He saw it and declared it; He established it and also searched it out.” and until He did His deed, He first brought four words, as it is written, Beresheet Barah Elokim Et [In the beginning God created the], thus four. Afterwards, it is written, HaShamaim [the heaven], which correspond to four times that the Creator looked in the Torah before He took out His deed for His work.

Those four times are HB TM: “Then He saw it” is Hochma, “And declared it” is Bina, “He established it” is ZA, “And also searched it out” is Malchut. After those four clothings the Creator created what He created. This is what the first four words in the Torah imply, as well: Beresheet [in the beginning] is Hochma, Barah [created] is Bina, Elokim [God] is ZA, Et [the] is Malchut, and after those four clothings, the Shamaim [heavens] were made.
Items 74-124 The Donkey Driver

74) Rabbi Elazar went to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunia, his father-in-law, and Rabbi Aba was with him. A man was driving their donkeys, meaning leading their donkeys.

Rabbi Aba said, “Let us open the doors of Torah, for now is the time and the hour for our ways to be corrected.” “Driving” means stinging, since it is an alias to the donkey driver because of his custom to sting the donkeys with a needle so they will go quicker.

75) Rabbi Elazar started and said, “You shall keep My Sabbaths.” Come and see: the Creator created the world in six days. Each day, He disclosed His deed and placed His strength in that day. When did He disclose His deed and place His strength? On the fourth day, since those first three days were all hidden and not revealed. When the fourth day came, He executed the power of all of them.

“In that day” refers to the Sabbath. The six days are HGT NHY, and they reveal the perfection of their works and power on the Sabbath day, in Malchut. Each day He places his strength in the Sabbath day.

And why does it say here that it was only on the fourth day? It is because Malchut is called “fourth” and “seventh,” a fourth to the patriarchs, HGT, and a seventh to the sons, NHY. It is written, “The flower buds have appeared in the earth, and the time for pruning has arrived.” The flower buds, HGT, appeared in the earth on the third day. And the time for pruning has arrived on the fourth day, since then Malchut was diminished and rose for a second Ibur. Thus, the Malchut was emanated from HGT on the third day, and was corrected on the fourth day through Netzah de ZA, which is the fourth day. Hence, in that regard, she is considered “a fourth to the patriarchs.” It is also written, “And the voice of the turtledove is heard in our land.” “In our land” is the Sabbath day, which is a sample of the land of the living. Thus, Malchut, which is called “earth,” is the Sabbath day, a seventh to the sons, and the matter of fourth and seventh is explained here.

It was said that those first three days were all concealed and were not revealed because as long as the degree is deficient of Malchut, it is regarded as hidden and unknown. Upon its obtainment of Malchut, it
obtains its perfection. This is the meaning of the six days of work and the Sabbath.

It would seem as though the six workdays should be more important than the Sabbath, since $HGT\ NHY$, which are the six days of work, are more important than the $Malchut$, the Sabbath day. However, each week is a separate degree, which—during the workdays—lacks the $Malchut$. Hence, the degree is hidden and there is no holiness in it, since with the absence of $Malchut$, $GAR$ of lights are absent, and only upon the appearance of $Malchut$ in the degree, at the arrival of the Sabbath day, the holiness appears in the entire degree—during the six days of work, as well—and holiness is present in the entire week.

Similarly, in the six days of creation, when the first three days were emanated, $HGT$, prior to the disclosure of $Malchut$, they were hidden, without disclosing the $Kedusha$ [holiness] in them. And when $Malchut$ was emanated on the fourth day, the holiness of all four days was revealed. When the fourth day came, it executed the power of all of them, meaning that the $Kedusha$ appeared in the work and the in potential of all four days, since $Malchut$ complements the degree.

76) Fire, water, and wind are $HGT$, the first three days. Even though they are three superior $Yesodot$ [plural of $Yesod$], the three $Sefirot$, $HGT$, they were all reliant, and the complete work was not disclosed before the earth—$Malchut$—disclosed them. Then the work of each of them was known.

77) But it is written on the third day, “Let the earth spring forth grass ... The earth brought forth grass.” Was the disclosure of the work of the earth, $Malchut$, not on the third day? Indeed, even though it is written on the third day, $Tifferet$, it was the fourth day, $Malchut$. It was included in the third day since $Tifferet$ and $Malchut$ are one, without separation. Afterwards, the fourth day disclosed its work of bringing out the craftsman to the work of each of the $HGT$, since the fourth day is the fourth leg of the throne, $Bina$, whose four legs are $HGT$ and $Malchut$.

This is so because since $Malchut$ discloses the holiness of the three days, she rose and was mingled in the third day to disclose the unification upon them, since $Tifferet$ and $Malchut$ are one, without separation. Afterwards, the fourth day disclosed its work of bringing out the craftsman to his work, of each of the $HGT$. This is so because on the
fourth day, *Malchut* compensated for only the first three days, and afterwards three more days came out, *NHY*.

This is so because once the *Kedusha* appeared over the first three days—*HGT*, the patriarchs, the essence of *ZA*—*ZA*, who is the craftsman, went out to his work, and the sons, *NHY*, were emanated—the last three days of the six days of creation. This is so because the fourth day is the fourth leg of the upper throne, *Bina*, and *ZA* is considered a throne to *Bina*. And as the chair is not completed before the fourth leg is completed in it, *ZA*, too, is not completed before the *Malchut* appears in it on the fourth day, and he could emanate the three days *NHY* only after its completion.

78) All the actions of the first three days, *HGT*, and the last three days, *NHY*, depended upon the Sabbath day, *Malchut*, with respect to the *GAR* and its completion. It is written about it, “And on the seventh day God completed His work.” Sabbath is the fourth leg of the throne. The Sabbath and the fourth day are both considered *Malchut*. However, the fourth day is also the *Malchut* that is included in *ZA*, in his *Tifferet* from the *Chazeh* and above. And the Sabbath day is *Malchut* in a *Zivug* *ZA* *PBP*.

And even though the first three days were completed on the fourth day, they were still not entirely completed in it and were dependent until the Sabbath. It follows that on the Sabbath, they were completed between the first days, *HGT*, and the last days, *NHY*, as it is written, “And on the seventh day God completed His work which He had done,” all six days, including the first three days.

This is the Sabbath, and this is the fourth leg of the throne. The seventh day is the Sabbath, a seventh to the sons. It is also the fourth leg of the throne, which complements to the patriarchs, too, and the Sabbath is their fourth.

The reason why the three days, *HGT*, were not sufficiently corrected on the fourth day, but need the Sabbath day to complement them is that on the fourth day, there was a diminution in *Malchut*, called “the diminution of the moon.” Because of it, she returned for a second *Ibur* and her completeness was revealed on the Sabbath day. It follows that the Sabbath day complemented the first three days, as well.
79) If Sabbath is the Malchut, why does it say, “You shall keep My Sabbaths,” which are two? The Sabbath of the eve of Sabbath is Malchut, and the Sabbath of the actual day of Sabbath is ZA, who shines in Sabbath, which is Malchut. They are not separated because they are united PBP and are called “two Sabbaths.”

If according to the first view, the two Malchuts, fourth and seventh, are whole in themselves, it is very clear that the words “My Sabbaths,” fourth and seventh, are two. But if it is not completed on the fourth, but only after it is included in the seventh, then they are only one Sabbath. And why does the text say, “My Sabbaths,” two? It refers to the ZON that illuminate in the holiness of the Sabbath, since the Sabbath day is the male, and the eve of Sabbath is the female. And they are two Sabbaths included in “My Sabbaths,” since they are actually one, without separation. This is why ZA is called “Sabbath,” too.

80) That donkey driver who was leading the donkeys behind them said, “And why is it written, ‘And fear My sanctuary?’” He replied to him, “This is the holiness of the Sabbath.” He told him, “And what is the holiness of the Sabbath?” He replied to him, “It is Kedusha [holiness] extended from above, from AVI.” He told him, “Then how did you make the Sabbath, who is not holy in itself, but Kedusha lies on it from above, from AVI?” Rabbi Aba said, “So it is, for it is written, ‘And call the Sabbath ‘a delight,’ and the sanctification of the Lord ‘honorable.’” Thus, the Sabbath is mentioned separately, and the sanctification of the Creator is separate.” He told him, “Then who is the sanctification of the Creator?” He replied to him, “It is the Kedusha that descends from above, from AVI, and hovers over the Sabbath.” The donkey driver told him that if Kedusha that is extended from above is called “honorable,” does it imply that the Sabbath itself is not honorable? But it is written, “And honor it,” so is the Sabbath itself honorable? Rabbi Elazar said to Rabbi Aba, “Leave that man, for there is a word of wisdom in him, which we do not know.” They told him, “You tell it.”

Commentary: He asked him, “And what is the meaning of what is written, ‘And fear My sanctuary?’” Because the Sabbath is considered ZON, why are they called “My sanctuary”? It is because only AVI are called “holy.” This is why he told him, “Thus, the Sabbath is mentioned separately, and the sanctification of the Creator is separate.” By that, he proved to him that the Sabbath itself is considered ZON, that she is not holiness in herself, but because Kedusha is extended to
her from above, from upper AVI, who are called “holiness,” and an extension from AVI is called “sanctifying the Creator,” of whom it was said, “and the sanctification of the Lord ‘honorable.’”

81) “My Sabbaths.” Et [“of,” this word appears only in the Hebrew of “My Sabbaths”] comes to include the Sabbath zone, two thousand cubits to each side. This is why he added the word Et [Aleph-Tav]. “My Sabbaths” is in plural form, the upper Sabbath and the lower Sabbath: two are included together and concealed together.

“Et comes to include the Sabbath zone,” since even though it is written, “Let no man go out of his place on the seventh day,” the text added two thousand outside his place to each direction in the word Et. Also, Et is the Malchut, from whose Zivug come forth the Mochin of AVI, which shine in the Sabbath in the addition of illumination of the ZON. This is so because AVI are two thousand, for which the text adds Et, which comes to add to it.

“My Sabbaths” refer to the upper Sabbath and the lower Sabbath. The upper Sabbath is Tevuna, and the lower Sabbath is Malchut, Nukva de ZA, who are called MA and MI, “the upper world” and “the lower world,” included together. This is so because on the Sabbath, ZON rise and clothe AVI. Tevuna and Malchut are included in one another together because the lower one that rises to the upper one becomes like him, and they are concealed together.

For this reason, Malchut does not become actual Tevuna without recognition between them because the Mochin de Tevuna are received by Malchut only above, at the place of Tevuna. But in Malchut’s own place, below, she does not have these Mochin. In that sense, Malchut is still considered hidden.

Also, Tevuna suffers from Malchut’s blocking, for because their Mochin are included together, they are also blocked together. It follows that even though Tevuna herself is not under any blocking, since now on Sabbath she is one Partzuf with upper Ima, but because the Mochin do not shine in one inclusion with Malchut’s Mochin, Malchut’s blocking is sensed in the Mochin de Tevuna, as well.

82) Another Sabbath remained, who was not mentioned. She was in shame and she said before Him, “O Lord, since the day You have made me, I have been called ‘Sabbath,’ and there is no day without a
night.” He told her, “My daughter, you are Sabbath and I have called you Sabbath. But behold, I am crowning you with the highest crown.” He passed on a manifest saying, “Fear My sanctuary.” This is the Sabbath of the eve of Sabbath, who is fear and in whom there is fear, which the Creator mingled together and said, “I am the Lord,” where “I” is the Malchut, the eve of the Sabbath, “The Lord” is ZA, and in the words “I am the Lord,” they were mingled together.

And I heard from my father who said so and made the precision that the word Et includes the Sabbath zone. “My Sabbaths,” in plural form, and the circle and square within it, which are two, two Sabbaths. And opposite those two there are two sanctities that we should mention: one is, “Thus the heavens and the earth were completed,” and one is the Kiddush [sanctification, a special blessing]. There are thirty-five words in the blessing, “Thus the heavens...” and thirty-five words in the Kiddush that we sanctify. All together, they add up to seventy names, in which the Creator and the Assembly of Israel are crowned.

83) And because those circle and square are My Sabbaths, both are included in the “Keep,” as it is written, “Keep My Sabbaths.” But the upper Sabbath is not included in the “Keep” but in the “Remember,” since the upper king, Bina, was completed in the “Remember.” This is why Bina is called “A king that peace is his,” since his peace is “Remember.” Hence, there is no dispute above.

Commentary: “Another Sabbath remained, who was not mentioned” is Malchut de Malchut, called “middle point,” and which does not receive Mochin during the Sabbath day, as well, since she is the Man’ula [lock] herself, and all the Mochin come only in the Miftacha [key], Yesod de Malchut. And since she did not receive Mochin, she was in shame.

“Another Sabbath remained, who was not mentioned” is the middle point, who did not receive Mochin and was in shame. She argued, “Since the day You have made me,” in the beginning of my emanation in the world AK, I have been called “Sabbath.” All the Mochin were imparted by me because there was no other Malchut in AK, but only the middle point, which was diminished only during Tzimtzum Bet [second restriction], to the world of Atzilut.

She also argued, “There is no day without a night.” This is very beautiful because she argued that even on the first day, it is written, “And there was evening and there was morning, one day,” meaning
that the unity appears over day and night together. Thus, was a night not mentioned on the Sabbath of Beresheet? It is so because no night is written on the seventh day of the act of creation, and the Creator told her, “You are a Sabbath for the future, in the seventh millennium, on a day that is all Sabbath. I have called you ‘Sabbath’ since the day I made you in the world AK, but behold, I am crowning you with the highest crown.”

In other words, the Creator raised her so she would serve in the GAR of the Partzufim, for she was established as Malchut of upper AVI, unknown Avir. Upper AVI are called “the holy of holies.” She, too, is in the upper holiness, and it was said that he passed on a manifest, saying, “Fear My sanctuaries,” since through her correction in upper AVI, she became a sanctuary, which is “Fear My sanctuaries.” It follows that now Malchut has gained the upper crown, more than she has had in the world AK, since there she was using the Simm of the Sefirot in her stead, and now she rose to serve in the place of GAR, in upper AVI, who are called “holy of holies.” This is why it was said, “Behold, I am crowning you with the highest crown.”

This is the Sabbath of the eve of Sabbath, who is fear and in whom there is fear. Malchut is called “fear” because a Tzimtzum [restriction] was on her to not receive into her own quality. Thus, she does not use the Ohr Yashar from above downward into her own essence, but only the Ohr Hozer, when she is corrected with a Masach, with a tremor and a shudder, so the light will not traverse from the Masach down.

Now, upon her ascent to the upper holiness of AVI, there is upper fear in her, since the upper HaVaYaH of AVI is in her. This is the eve of the Sabbath day that was now erected, as she argued—“There is no day without a night.” And this is the Sabbath of the eve of Sabbath. The quality of night has also been included in the Sabbath day, and the fear that is in it is that the Creator included together and said, “I am the Lord,” since the upper HaVaYaH de AVI is included in her, and said, “I am the Lord.” To interpret that, Rabbi Elazar brings the words that he heard from his father.

The image of the circle indicates that the light shines there equally in all the places, and there is no Din there at all, for which any change should occur in the measure of illumination. The image of the square indicates that there are Dinim there, for which one should distinguish between
right and left, east and west. Hence, the Rosh is regarded as being shaped as a circle with respect to the body, which is a square, since there are no Dinim in GAR—Rosh—and there are Dinim in the Guf, for which there are right and left in the Guf, face and back.

The Sabbath is that the ZON rise and clothe AVI, who are considered upper Sabbath and lower Sabbath, mingled together. The upper Sabbath, AVI, are considered a circle, and the lower Sabbath, ZON, Guf, are regarded as a square. Hence, on Sabbath, the ZON in the square rise and mingle with AVI, who are in a circle. This is why it is written, “My Sabbaths,” to include two Sabbaths, upper Sabbath, a circle with a square within it, and the lower Sabbath, which rose and mingled with it.

Thus, the Mochin de Hochma are called “seventy names” or “seventy crowns,” since Ayin [eye] implies Hochma. And since those Mochin appear only through the ascent of the lower Sabbath to the upper one, the Mochin divide over both: half of them for the upper Sabbath, and half of them for the lower Sabbath. Hence, in the blessing, “And ... completed,” there are thirty-five words, which are half the Mochin that are on the upper Sabbath, and in the Kiddush there are thirty-five words, as well, implying to half the Mochin on the lower Sabbath. These are the Mochin in which the Assembly of Israel, Malchut, the Sabbath, is crowned.

And since the circle and the square are mingled together in “My Sabbaths,” the Mochin of the circle are also discerned as “keep,” like the square. Although “keep” indicates Din and a boundary from which one should keep, on the upper Sabbath, which is a circle, there is no Din. Still, out of its mingling together with the Sabbath of a square, there is also the matter of “keep” in them.

The upper Sabbath itself is included in the “remember,” not in the “keep,” since the upper king, Bina, was complemented in the “remember,” and there is no Din in it at all, of which it will be fitting to say “keep,” since there is keeping only in the Nukva. However, with respect to the upper Sabbath being included in the lower Sabbath, there is keeping in both of them together, but not in the upper Sabbath itself.

“And peace is His” is “remember.” Hence, there is no dispute above, since the upper king, Bina, MI, who was completed in the letter Yod, is
male Kelim, indicating that there is no dispute there at all, without Din. This is why it is called “a circle.” But the lower Sabbath, MA, was completed in the letter Hey, hence there is dispute in her, right and left. This is why it is called “a square.”

84) There are two peaces below. One is Jacob, Tifferet, and one is Joseph, Yesod. This is why it is written, “peace,” twice: “Peace, peace to him who is far and to him who is near.” “To him who is far” is Jacob, and “To him who is near” is Joseph.” “To him who is far” is as it is written, “The Lord appeared to me from afar,” and also, “His sister stood at a distance.” “To him who is near,” it is written, “New, who came lately.”

There are two peaces below, in ZON: Jacob is Tifferet and Joseph is Yesod. This implies to the two Zivugim in ZON, since peace is Zivug, for there is an upper Zivug in it for extension of the level of Hochma, and there is a lower Zivug in it, for extension of Hassadim. The upper one is Jacob and the lower one is Joseph.

And since ZAT cannot receive the level of Hochma without Hassadim, the level of Hochma in ZON is far from them, since they can receive it only by clothing in Hassadim. Also, it is written, “The Lord appeared to me from afar,” since the level of Hochma is far from him and he needs clothing to receive it. Hence, Jacob’s peace is called “far,” and the lower Zivug, and Joseph’s peace is called “near,” for it is received without clothing. Moreover, through his level of Hassadim, he can receive Hochma, as well.

The two peaces, Jacob’s and Joseph’s, which always apply in ZON’s Zivug de Gadlut, are considered a square. Thus, there is a dispute in them and they end in the letter Hey, the Nukva. But the upper king, Bina, MI, end in the letter Yod, male, and there is no dispute in them. Even the matter of far and near do not apply in Bina herself, since she is considered GAR, and GAR can receive Hochma in the near, meaning they do not need the clothing of Hassadim at all, and receive Hochma without Hassadim. Also, there aren’t two peaces in the upper king, as there are in ZON, since he is a king that peace is his.

85) “From afar” is the highest point that stands in his palace. It is written about this one, “Keep,” and it is included in the “keep.” “And fear My sanctuary” is the point that stands in the middle, which should be feared most, for her punishment is death.
It is written, “They who profane it shall surely be put to death.” “They who profane it” means those who enter the space of the circle and the square, to the place where that point is present, and blemishes it, “Shall surely be put to death.” It is written about this one, “Fear.” And the middle point is called “I,” and there is that upper hidden one over her, who is undisclosed, HaVaYaH, and “I” and HaVaYaH are all one.

Rabbi Elazar and Rabbi Aba came down from their donkeys and kissed the donkey driver. They said, “What is all that wisdom that is under your hand, while you are driving our donkeys? Who are you?” He told them, “Ask not who I am, but I and you shall walk and engage in Torah, and each shall say words of wisdom to illuminate the way.”

“From afar” is the highest point in His palace, the Miftacha [key], from which the Hochma of the thirty-two paths pours out. The point in His palace is the letter Bet in Beresheet, from which the level of Hochma pours out to ZON when ZON rise and clothe upper AVI, for then the two Sabbaths are mingled together—the upper Sabbath and the lower Sabbath. It is written about them, “The Lord appeared to me from afar,” since the ZON can receive Hochma only when it is clothed in Hassadim.

“From afar” is the highest point in His palace, the HB, who are “From afar” to the ZON. Also, ZON needs the clothing of Hassadim from the lower world, which is MA, which ends in the Nukva. Because he needs the Zivug of the lower one of MA, which was completed in the Nukva, who is called “keep,” the level of Hochma, too, was included in the “keep.” This is the reason why it is written about, “Keep My Sabbaths.”

Also, the upper Sabbath that is included in ZON is included in the quality of “keep,” and not in the “remember,” since they necessarily end in the Nukva, to receive the level of Hassadim. Only the upper king, HB in and of themselves, who receive Hochma from “Him who is near,” without clothing in Hassadim, end in “remember” and are called “remember” and not “keep.”

The point that stands in the middle is the actual Man’ula that was established in upper AVI, in an unknown Avir. The middle point operates only in AK, and not in the world of Atzilut, hence there is no attainment in upper AVI, who are GAR de Bina. And all the Hochma is imparted in the world of Atzilut only from ZAT de Bina, who is called
YESHSUT, where the Miftacha operates. It is called, “a point in His palace.” And since she was established in upper AVI, she is called “My sanctuary,” hence there is fear in her, as it is written, “And fear My sanctuary,” which is the point that stands in the middle.

“They who profane it” are those who enter the space of the circle and the square, the place where that point is present, and blemish it. The circle is AVI, and the square is ZON that clothe AVI and are included in the circle. Also, Malchut de AVI is the point within them.

There are two discernments in this Malchut, Man’ula [lock] and Miftacha [key]. Miftacha is called “a point in His palace,” and she is only Yesod in Malchut, operating only in YESHSUT. Man’ula is Malchut in Malchut, the actual middle point, operating only in upper AVI.

One who enters the space of the circle and the square, meaning Malchut de AVI—whose Avir is unknown, the place where the middle point is present, and blemishes it—shall be put to death because he wishes to extend light into her space, and it is forbidden to extend any light into her. This is why it is written, “Fear,” and it is written about the middle point, “And fear My sanctuary.”

The actual middle point is called “I,” and AVI are HaVaYaH that are present over that point. This is why they are hidden upper ones, undisclosed, since the thought has no attainment of them whatsoever. And this is “I the Lord,” and it is all one, for they are regarded as one. This is why the point is called AVI, as well, meaning “And fear My sanctuary,” since the actual point is considered holiness, like AVI, for they are one.

You should know that the way in which Rabbi Elazar and Rabbi Aba walk is not as it seems. Rather, it is as it is written, “The way of the righteous is like the light of dawn, which shines brighter and brighter until the full day.” It was said that Rabbi Elazar went to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunia, his father-in-law. This implies to the level of degree at which they stood at that time. This is because ZA has his own AVI, upper AVI. He also has his wife’s AVI, who are YESHSUT.

First, ZA obtains the ZA for the AVI of his Nukva [female], who are YESHSUT, Mochin de Neshama, and then he rises to a higher degree and obtains Mochin de Haya for his own AVI, who are upper AVI. Also,
the righteous that walk on the degrees are a *Merkava* [chariot/structure] for ZA. And since the way in which Rabbi Elazar and Rabbi Aba were walking was in *Mochin de Neshama*, the indication came that Rabbi Elazar went to meet his father-in-law, AVI of his Nukva, who is *Mochin de Neshama*.

The donkey driver who is leading the donkeys behind them is the assistance to the souls of the righteous, which is sent to them from above to raise them from one degree to the next. Had it not been for this assistance, which the Creator sends to the righteous, they would have been unable to rise from their degree and ascend higher. Hence the Creator sends a high soul from above according to the merit and degree of each righteous, and it assists him on his way.

In the beginning, the righteous does not know that soul at all. It seems to him that it is a very low soul which is accompanying him on his way. This is called “the impregnation of the righteous’ soul.” It means that the soul above has not completed her assistance, hence it is completely indistinguishable that it is her. But once she completes her assistance and brings the righteous to the desired degree, he recognizes her and sees her sublimity. This is called “the disclosure of the soul of the righteous.”

This soul, which came to assist Rabbi Elazar and Rabbi Aba, was the soul of Rabbi Hamnuna Saba. This is a very high soul, immeasurably sublime. She is the light of *Yechida*. However, in the beginning, she came to them by impregnation, and they only recognized the quality of the simple donkey driver in her, owner of the donkeys, whose craft is to take passengers from place to place on his donkeys, while he himself is walking on foot before his donkeys and leads them. This is why he is called “the donkey driver.”

Rabbi Aba said, “Let us open the doors of Torah, for now is the time and the hour to be corrected on our way, to open the channels of the soul by opening the gates of the secrets of Torah so they will be corrected on the path of the Creator on which they march. Rabbi Elazar explained the verse, “Keep My Sabbaths” in terms of the degree on which he stood, at *Mochin de YESHSUT*, which is called “seeing his father-in-law.”

Hence, he explained that the Sabbath itself is considered ZON that are not yet holiness, but extend from holiness, from *Mochin de YESHSUT*.
that the ZON extend on the Sabbath day. They explained the words “And fear My sanctuary” on these Mochin, since there is still fear in the Hochma that comes to ZON from the bottom Mochin de YESHSUT, for they are still poised for a question, hence there is fear in that holiness.

Here the donkey driver assisted them and revealed the Mochin de Haya in them. He explained “Keep My Sabbaths” on the upper Sabbath and on the lower Sabbath that come together through ZON’s rising to AVI, where ZON themselves become holiness, a square within a circle. It was not said “fear” in regard to them, but only “keep,” since the Mochin de Haya repel all the outer ones, and all the Dinim come out of her on the Sabbath day. In that respect, there is no fear there. And he explained to them the words, “And fear My sanctuary,” in regard to the middle point, which operates in GAR de AVI, GAR of Mochin de Haya, in which there is no attainment at all, and in which there is fear.

By that, the soul completed her task because she brought them to attain Mochin de Haya, and then they were rewarded with the disclosure of the soul of the righteous, for now they recognized the merit of that soul. For this reason, Rabbi Elazar and Rabbi Aba came down and kissed the donkey driver, since the obtainment of the merit is clarified in the act of kissing. However, in truth, the role of that soul has not been completed because she still needed to assist them in obtainment of the light of Yechida. But since the obtainment of Haya alone is a complete degree in and of itself, it is therefore considered that the soul appeared to them to that extent.

And the reason why they thought he was the son of Rav Hamnuna Saba and not Rav Hamnuna Saba himself is that Rav Hamnuna Saba is Yechida, and his son is Haya. Hence, because they only attained Haya now, they were mistaken about him, thinking that he was Rav Hamnuna Saba’s son. However, once he notified them the meaning of the words of Benayahu, Ben [son of] Yehoyada, who is the disclosure of the degree of Yechida, he appeared to them in full and they saw that he was Rav Hamnuna Saba himself.

This is why he said to them, “Ask not who I am,” since they felt about themselves that they still did not fully know him, for the assisting role of that soul has not been completed. For this reason, they entreated him to disclose his name, but he replied to them that they should not ask for his name because further disclosures of secrets of the Torah
were required. In other words, the path has not been fully mended. He
told them, “Rather, I and you shall walk and engage in Torah,” for you
still need me to assist you in the engagement in Torah, “And each shall
say words of wisdom to illuminate the way,” for we still need to light
the way because we have not reached our destination.

86) They told him, “Who let you come here to be a donkey driver?” He
replied to them, “The Yod waged war on two letters, Chaf and Samech,
to come and bond with me. Chaf did not wish to depart from her place
and bond with me because she cannot be even for a moment, but only
in it: in the throne. Samech did not wish to leave her place because she
must support those who are fallen, for they cannot be without the
Samech.

87) Yod came to me alone, kissed, embraced me, cried with me, and
told me, “My son, what shall I do for you? But I am departing, and I
am filled with several good things and superior and respectable hidden
letters, and then I will come to you and assist you. And I will give you
the inheritance of two letters, which are higher than the ones that have
departed: Yod-Shin. The upper Yod and the upper Shin will be to you
treasures filled with everything. For this reason, my son, go and drive
donkeys.” This is why I am walking so.

The donkey driver is an impregnation of the soul of a righteous that
comes to assist those who walk on the path of the Creator, to exit his
degree and arrive at a more important degree, like those donkey drivers
who take people from place to place on their donkeys. At that time, the
righteous, too, falls from his previous degree and comes to an
impregnation of a new degree, like the soul that comes to assist him.

Impregnation means departure of the Mochin. This is what they wanted
to know from him—how the Creator made it so that you would come
to us by impregnation, by which we have come to the departure of the
Mochin, and who let you walk here and be a donkey driver?

He told them, “The Yod waged war on two letters, the Chaf and the
Samech, so they would come to connect with me.” Yod is Hochma, and
the degree of Mochin de Neshama is called “a throne,” from the words
“the Throne of God,” since the Mochin de Hochma come clothed and
covered and are not disclosed. When the time came to obtain Mochin de
Haya, Yod de HaVaYaH, the degree with which I have come to reward
you, Hochma really did wish to connect the Mochin of the throne in me,
too, the Mochin de Neshama, who was previously in you, and Yod waged war against them.

However, the Chaf did not wish to depart from her place and bond with me because she cannot be for even a moment, but only in Him. This is so because Malchut of the upper that dresses in the lower is Chaf, and when the Chaf wished to descend from the throne, the throne shook and all the worlds shuddered and were about to fall, since any bonding of degrees with one another—from the top of Atzilut to the bottom of Assiya—is through Malchut of the upper that dresses in the lower. Hence, she cannot come down from her place, the degree of YESHSU'T, which is the degree of Neshama, for even a moment, since there cannot be a cessation in the degrees.

Also, the Samech did not wish to leave her place because she must support those who are fallen, since they cannot be without a Samech. The Samech is the actual Mochin that the soul receives from HBD HGT de AVI, which impart upon ZON at the time of their Katnut. They support them so they will not fall from Atzilut outwards. Hence, it must be permanently in her place, unchanged.

The thing is that the degrees are fixed, and only the souls undergo changes as they walk from degree to degree. Hence, the Mochin of Neshama did not wish to bond with the Yod, which is the level of Hochma, and connect to the soul of Rav Hammuna Saba, upon her descent to assist Rabbi Elazar and Rabbi Aba, since they needed a new construction and extension of Mochin on the order—beginning with impregnation, through the level of Yechida.

This is why he said that Yod came to him alone. That is, she came to him without the Mochin de HBD HGT de AVI, called Samech. Also, it is known that the level of Hochma cannot clothe without the level of Hassadim that extend from the Samech. And since Yod came alone, without the level of Hassadim, she kissed him, embraced him, cried with him, and said to him, “My son, what shall I do for you?” In other words, she kissed and embraced him because she wished to clothe without Hassadim, so she cried with him and said, “My son, what shall I do for you, as I have no tactic for clothing in you?”

And I depart and “I am filled with several good things and superior and respectable hidden letters,” meaning “Therefore, now I must depart, and you will come in impregnation, to be built by yourself in all
the discernments of *Ibur*, *Yenika*, and *Mochin* anew. And I will return to you with complete *Mochin*, filled with everything."

You should know that this applies to any new degree, since as long as one needs to receive a new degree, he must arrive at the departure of the previous *Mochin*. And as he previously never had any degree to begin the acquiring of the soul anew, which is called *Ibur*, then *Yenika*, which is the light of *Ruach*, she therefore said that because of that, “My son, go and drive the donkeys.” Because it is impossible to extend anything from the previous degree, you must start the *Ibur* anew, and this is called “donkey driving.”

“And I will give you the inheritance of two letters, higher than the ones that have departed: *Yod-Shin*.” The *Mochin de Haya*, which are called “inheritance of *AVI*,” are called *Yod-Shin*, since *Yod* is *Hochma* and *Shin* is *Bina*. They are certainly more important than those *Mochin de Neshama* that have departed. “And you will have treasures filled with everything,” as it is written, “To inherit those who love me with substance, and I will fill their treasuries.”

88) Rabbi Elazar and Rabbi Aba rejoiced, wept, and said, “Go, ride the donkey, and we will prod it behind you.” He was to ride and they were to lead the donkey. He told them, “And I did not tell you that it is the King’s command, until that donkey driver arrives.” He is implying to the Messiah, of whom it is written, “Poor, and mounted on a donkey.” They said to him, “But you have not told us your name, and where is your dwelling place?”

He replied to them, “My dwelling place is good and of great value to me. It is a tower floating in the air, great and honorable. And those who dwell in that tower are the Creator and one poor man. This is my dwelling place, I was exiled from there, and I lead donkeys.” Rabbi Aba and Rabbi Elazar looked at him and his words were agreeable to them; they were as sweet as manna and as honey. They told him, “If you tell us the name of your father, we will kiss the dust of your feet.” He told them, “What for? It is not my way to boast in the Torah.”

Now that they have recognized his great merit, they could not tolerate his state of impregnation on their behalf, so they told him that now that they have already obtained the *Mochin*, it was enough for him and he could exit the impregnation. And if they might still have something to complement, they can be in impregnation themselves, and there is
no reason for him to suffer on their behalf. This is why they said, “Go, ride the donkey, and we will prod it behind you.”

“He told them, ‘And I did not tell you that it is the King’s command, until that donkey driver arrives.’” This means that they need not ask for his name because they need further revelations of secrets of the Torah. Here he also hinted to them that this refers to the *Yechida* that was missing in them, which is the welcoming of the Messiah King. This is the intimation, “Until that donkey driver arrives,” for the Messiah King is poor and rides a donkey. And the King’s commandment is “Until that donkey driver arrives” because the King’s commandment relates to him, to assist them until they are rewarded with the light of *Yechida*.

This is why they told him, “But you have not told us your name.” “You have not told us your name” because we still did not obtain what we should attain from you. Yet, can you tell us your dwelling place nonetheless, the place of your degree, by which we will know what we still need to obtain from you? “He replied to them, ‘My dwelling place is good and of great value to me.’” That is, my degree is good and sublime compared to the degree where I am now, for now it is even beyond my own attainment.

“It is a tower floating in the air.” A tower is the palace of the Messiah. Those who live in that tower are the Creator and one poor man, since the Messiah is poor and rides the donkey. The reason why he calls it great and honorable is that a mere tower that floats in the air is *Bina*, but here, when referring to the Messiah’s palace, he mentions it by the name “a tower floating in the air, great and honorable.”

He says, “This is my dwelling place, I have been exiled from there, and I lead donkeys.” That is, my dwelling place is in the tower, but now it is beyond me, as he said before.

89) “But my father’s dwelling place was in the great sea. He was a fish that circled the great sea from end to end, and he was great and honorable, old and so ripe of age that he would swallow all the other fish in the sea, and then would bring them out alive and well, filled with all the abundance of the world. With his might, he would sail the entire sea in one moment. He took me out as an arrow in the hands of a mighty man, and hid me in that place that I have told you, the tower floating in the air, and he returned to his place and hid in that sea.”
Explanation: The hidden Zivug is called “a fish,” implying to the fiftieth gate. The great sea is Malchut. All the Zivugim from Atik de Atzilut down do not include any of the great sea, meaning all the Sefirot of Malchut, but only the first nine of Malchut, and Malchut de Malchut is not included in the Zivug because she remains as it is written, “The path no eagle knows.” However, in Atik Yomin there is a Zivug on that Malchut, too, which will appear only at the end of correction.

Rav Hamnuna Saba came out of that hidden Zivug in Atik Yomin, which is why he calls it “My father.” He says, “My father’s dwelling place was in the great sea,” meaning that he mated with the Malchut, who is called “the great sea.” And should you say that all the Partzufim mate on the Malchut, he says to that, “He was a fish that circled the great sea from end to end.” In other words, he is considered a Zivug on the fiftieth gate, which mates with the great sea with all the Behinot [discernments/aspects] in her, from Keter to Malchut, from end to end, including Malchut de Malchut. “And he was great and honorable, old and so ripe of age,” for he is called Atik Yomin [“ancient days”], and from him and below, this great Zivug does not exist.

It was said that he would swallow all the other fish in the sea. This is so because that great Zivug swallows within it all the Zivugim and the Neshamot [souls] in all the worlds, for they are all included and annulled in it. And out of that Hitkalelut [mingling/inclusion], they are all called Nunim [fish]. And after the great corrections following that Zivug, he gives birth once more to all the lights and Neshamot that he had swallowed during the Zivug, and they live and exist forever, since they have already been filled with all the abundance of the world, by him swallowing them through his great Zivug.

“He would sail the entire sea in one moment,” since all the Zivugim from Atik Yomin down come by clothing of the Sefirot in one another. These clothings are regarded as cessations along the Zivug until the drop comes to the Yesodot of male and female. But in the great Zivug of Atik Yomin, it is without any clothing, hence it is considered that the Zivug is in an instant.

“He would sail the entire sea in one moment,” without any clothing. “With his might,” meaning for all the Gevurot included in that Zivug, “He took me out,” delivered me, “As an arrow in the hands of a mighty man.” However, these Gevurot are nothing like the Gevurot of
the Zivugim below Atik Yomin. Rather, they are as it is written, “Neither has the eye seen a God besides You.” However, indeed there is no birth without Gevurot because a seed that is not shot as an arrow does not beget. This is why it was said, “He took me out as an arrow in the hands of a mighty man.”

“And hid me in that place that I have told you,” the great and honorable tower where the Creator and one poor man live. “He returned to his place and hid in that sea.” That is, after he begot him and hid him in a great and honorable tower, he returned to his Zivug and hid in his place as before.

90) Rabbi Elazar looked at his words and told him, “You are the son of the holy light, you are the son of the old Rav Hamnuna Saba, you are the son of the light of the Torah, and you are leading our donkeys?” They wept together and kissed him, and went. They returned and said to him, “Perhaps it will be agreeable with our lord to let us know his name?”

Commentary: They have not attained his words to the fullest, and attaining them was only in Mochin de Haya. This is why they thought that he was the son of Rav Hamnuna Saba, since Rav Hamnuna Saba himself is from the Mochin de Yechida. “To let us know his name” means to receive his degree, since obtainment of his name means attainment of his degree.

91) “And Benaiahu, Ben [son of] Yehoiada, son of a living man of many deeds, Mekabze’el.” This verse comes to show the highest secrets of the Torah. The name, Benaiahu Ben Yehoiada, comes to imply to the meaning of the Hochma. It hints to a hidden thing, and the name causes. “Son of a living man” is the righteous one who lives forever. “Valiant” means he is the master of all the deeds and all the upper hosts, for they all stem from him. He is called “The Lord of hosts,” since he is a token in all His hosts, excellent and greater than all.

Here the writing shows sublime secrets of the Torah. Benaiahu Ben Yehoiada implies to the meaning of the Hochma, since the holy name, Yehoiada, this Yedia [knowing] relates to the meaning of the Hochma [wisdom]. It is a very sublime, hidden secret, and the name Yehoiada causes it to be hidden.
Explanation: Keter de Atzilut is called RADLA [Aramaic: the unknown Rosh], and Atik Yomin surrounds five Partzufim of Atzilut—AA, AVI, and ZON—and is called RADLA, a Rosh that is not known, where there is no Zivug even in its own place. It is not known means that there is no extension of Mochin to the degrees below it. AA de Atzilut is hidden from the lower ones, too, hence he is called HS [Hochma Stimaa (Hidden Hochma)]. However, he is not regarded as “unknown,” as is RADLA, since there is a Zivug in its own place. Rather, it is only unknown, since there is no extension of Mochin from it and below, and all the Mochin known in the worlds during the 6,000 years are only from AVI and YESHSUT, which are called Hochma of the thirty-two paths, or thirty-two Elokim of the act of creation.

It was written, “From where does wisdom [Hochma] come, and where is the place of understanding? It is hidden from the eyes of all living ... God understands its way, and He knows its place.” He understood its way, meaning only the Hochma of the thirty-two paths, the thirty-two Elokim of the act of creation. This is why it is written, “God understands its way.”

Hochma is phrased as Bina [understanding], for it is written, “Understood its way,” since the essence of Hochma is only Bina, but she becomes Hochma through her ascent to Rosh AA, receiving from HS and bestowing below. It follows that this Hochma appears only in the path of Bina while she rises to HS de AA. Elokim, Bina, understood her way to abundance of Hochma. This is why it actually writes, “Its way,” meaning only a way for abundance of Hochma, but she herself is Bina and not Hochma.

“And He knows its place” relates to AA, for the name, “He knows” points to what is hidden from the lower ones, which is AA, who is called “holy Atik.” He says about him that he knew the place of Hochma of the thirty-two paths, since he is the actual Hochma that imparts upon the Bina. This is why he says, “Her actual place,” and all the more so her way, since he is from the place of imparting of that Hochma, especially that he knows the way of Hochma when she is clothed in Bina. Moreover, Hochma is blocked in holy Atik, meaning that he knows his own HS. However, he also knows her place, since this Zivug is disclosed only in its own place, but it is not imparted from it and below at all.
Thus, *Mochin de AA* are considered “knowing” in its own place, although it is regarded as unknown from him and below. Only *Mochin de AVI*, which are the *Mochin* of the thirty-two paths of *Hochma*, are regarded as “known.” “God understands its way,” but the upper *Rosh*, above *AA*, the *Rosh de Atik Yomin*, is regarded as knowing and unknown, for there is no *Zivug* even in his own place, and there is no expansion of *Mochin* from him to the lower ones.

And yet, all this relates only to the souls and the worlds in general. However, in relation to the souls in particular, there are high souls that were rewarded with being *MAN* for the great *Zivug* of that *Rosh de Atik Yomin* after their demise, and to receive the level of *Yechida* in the upper world, which comes from that *Zivug*. These are the souls of Benaiahu Ben Yehoiada, Rav Hamnuna Saba, and others. Those high souls appear to the righteous in this world, and the righteous, too, are rewarded with seeing the light of *Yechida* that illuminates in those high souls.

The name, Benaiahu Ben Yehoiada, comes to imply to the meaning of the *Hochma*. This soul, called Benaiahu Ben Yehoiada, comes from the internality of *Hochma, Hochma de Atik Yomin*. The illumination of that soul is hidden because the name, Yehoiada, causes the illumination of the soul to be hidden, for it means *Yeho [Yod-Hey-Vav] Yada* [knew], but it was unknown to others. Thus, he remained hidden in his own place.

First, he explains the quality of the *Zivug* and the merit of the level of the great light that comes out of that *Zivug of Rosh de Atik Yomin*, which is explained in the verse, “Son of a living man of many deeds, Mekabze’el.” Afterwards he explains the meaning of the hidden matter in the illumination of that soul, and this is explained in the verse, “He struck the two, Ariel, Moab.”

It is written, “Son of a living man of many deeds, Mekabze’el,” for you know that this *Zivug* is the *Zivug* of the end of correction, which includes all the *Zivugim* and levels that came out one at a time during the 6,000 years, when all these lights gather in it at the same time. Similarly, the *MAN* that rises for that *Zivug* includes within it all the torments and the punishments that have appeared during the 6,000 years one by one.
Thus, there is no end to the height of the level that comes out of that Zivug, and it terminates the Klipot and the Sitra Achra forever. The Yesod, which gives the general MAD, meaning all the lights that came out during the 6,000 years, is called “A living man of many deeds,” and the Malchut that includes within it all the MAN and the suffering that have appeared over the 6,000 years is called “Mekabze'el.”

It is written, “Son of a living man.” This is a righteous who lives forever, since the name always indicates the Yesod, which gives to the Nukva. He has no receptacle for his own need, hence it is considered that he is living only in the world, in Nukva, when he gives to her. This is why he is called “a righteous who lives forever.” However, in this Zivug of his, he is mentioned by name, “Of many deeds,” the master of all the deeds and all the upper hosts, which now includes in his MAD all the good deeds and all the upper degrees that have appeared one by one during the 6,000 years. Now they have all assembled in him at the same time, and they are renewed in the upper light, and come out from him to the Nukva all at once. This is why he is called “Of many deeds.”

And this is why he said that they all come out of him, meaning that they all come out to the Nukva at once. Since the Lord of hosts is a token in all His hosts, finer and greater than all, for now the holy name “Lord of hosts” has appeared in Him in its full perfection, as now he is a token in all His hosts, as he is inscribed with all the works and all the upper hosts. And he grows and transcends all of them in his illumination.

92) “Of many deeds” is Mekabze'el, the great and honorable tree, the greatest of all. From which place did he come out? From which degree did he come? The writing repeats, “Mekabze'el” is a high and hidden degree, which “Neither has the eye seen a God besides You.” A degree that everything is in it, and which collects of the upper light within it, and from which everything comes out.

Explanation: Now the Nukva is called Mekabze'el because “Of many deeds” is Mekabze'el, meaning that the Nukva assembles within her all the lights from Yesod at once. This is why he is called “Of many deeds.” The level that comes out on this Zivug is called “the great and honorable tree,” which comes out of Yesod and comes to the Nukva. He says that to show us the quality of that high level, from which it comes and arrives, he replied that verse in the name Mekabze'el, that
the upper light assembles them in Yesod and gives them to the Nukva. Thus, both are named Mekabze'el together.

This is a high and hidden degree that neither has the eye seen a God besides You. In other words, that degree, which comes out of that Zivug, is called “Neither has the eye seen a God besides You.” He says that the entire correction is at that degree, at the time of the last perfection. Hence, it is regarded as a degree that everything is in it because he assembled of the upper light within it, and all the abundance and the upper lights from all 6,000 years at once, and renewed them in the upper light. This is why it was said that everything comes out of it, because this is why all the longed for perfection comes out and appears now.

93) This is the holy, hidden palace in which all the degrees are hidden and assembled. And in the Guf of that palace are all the worlds, and all the holy hosts are nourished by it and exist.

It applies to the Rosh of Atik Yomin itself. It says that it is a holy and hidden palace, that all the degrees in all the worlds are assembled and hidden within it. By that, it explains how this great Zivug of the end of correction was formed and made possible to include all the degrees and levels that came out within it one at a time during the 6,000, to renew it, and bring it out at once.

That Rosh de Atik Yomin is the holy and hidden palace, in which all the degrees are hidden and assembled, that is, during the days of the existence of the world, when the degrees are in ascent and descent. This is so because once the degree becomes revealed, it departs again because of the sin of the lower ones. Upon the departure of the degree, it is not lost, but rises to Rosh de Atik and becomes concealed there. In this way, it gathers within it each level and degree that appears in the worlds. They come there one at a time and assemble and disappear within it until the time of the end of correction, when it renews them and brings them out at once.

In that Guf of that palace are all the worlds, since that hidden and holy palace, called Rosh de Atik Yomin, is regarded as not knowing and unknown during the entire 6,000 years. Hence, although it gathers within it all the lights that appear in the worlds, none of them appears until the end of correction. It follows that after the concealment of each degree, due to the flaw in the lower ones, since she has risen to
Rosh de Atik and was hidden there, all the degrees are hidden and assembled in it. However, Guf of Atik Yomin, from its Peb de Rosh down, is clothed in the five Partzufim of Atzilut, and through them, it illuminates to all the worlds. Also, there is no illumination, small or great, which does not come from Guf de Atik Yomin.

In the Guf of that palace are all the worlds, since the Guf de Atik Yomin dresses in all the Partzufim in ABYA, and all the worlds clothe it and exist on it. Their whole existence and illumination come from it, and all the holy hosts are nourished by it and exist. These are the lights that come to revive the worlds, and they are called “nourishments.” They are the lights that come for Mochin de Gadlut, and they all extend from Guf de Atik Yomin.

In regard to the abundance for sustaining the worlds, it was said that they are nourished by it, meaning nourishments. And in regard to the Mochin de Gadlut, it was said that they exist, since the Mochin impart upon each Partzuf according to level attributed to it.

94) There were two temples that were nourished for it, the First Temple and the Second Temple. Since it departed, the extension that was extended from above was arrested, and it is considered that he seemingly struck them and ruined and destroyed them, as it is written, “He struck the two, Ariel Moab.”

Commentary: After the illumination of Guf de Atik Yomin departed, the abundance that was extended from it from there and above ceased, hence two temples were ruined. It follows that He seemingly struck them, ruined them, and destroyed them. These are truly profound things because it means that due to the disclosure of the level of the great Zivug of Rosh de Atik Yomin, the illumination of Guf de Atik Yomin departed from all the worlds, hence the temples were ruined, and all the lights that illuminated for Israel were darkened.

Also, all the corrections relate only to Behina Dalet, Malchut and Nukva de ZA, Partzuf BON. This is so because the breaking of the vessels occurred because of it, as well as the sin of the tree of knowledge. All the work of the righteous during the 6,000 years is to return and correct it, as it was prior to the breaking of the vessels and before the sin of Adam HaRishon. Afterwards, the great Zivug of Rosh de Atik Yomin will appear, forever uprooting the Klipot and the Sitra Achra, as it is written, “Death will be swallowed up forever.” And since the BON
has already been corrected forever and no longer needs any corrections, then BON will return to being SAG, and this will complete the entire correction.

However, in the meantime, after the great Zivug de Atik Yomin and before the return of BON to being SAG, there is an issue of departure of the illumination of the Guf de Atik. Because of its departure, two temples were ruined, two Behinot [discernments] of Mochin, which illuminate in two temples. Mochin of upper AVI, which illuminate in the First Temple, and Mochin de YESHSUT, which illuminate in the Second Temple. Also, all the illuminations of Israel were ruined and departed, for all those ruins are the last corrections, which bring the BON back to being SAG, which is all that is desired.

And then the two temples will be rebuilt by heaven, from Masach de Behina Bet, Bina, that is, through the Masach de SAG de AK, from before Tzimtzum Bet, which is cleaned of any Tzimtzum, but only out of heaven, as it is written, “For He desires mercy.” At that time, the two temples will exist forever and the light of the moon will be as the light of the sun, upper Bina, which is now the light ofZA, the sun.

Also, the light of the sun will be sevenfold, as the light of the seven days, as ZAT de Atik Yomin, from which the light extends to AVI that emanated the seven days of creation, since ZA, the sun, will once again be AB, in which there is the light ofGuf de Atik.

And the reason for the departure of Guf de Atik prior to those corrections is that there are only two Nukvas in ten Sefirot: Bina and Malchut, SAG and BON. It follows that after the great Zivug of Atik Yomin, BON was cancelled and the Masach de SAG was cancelled along with it due to the correction that is done in Guf de Atik, associating Bina and Malchut with each other, associating Midat ha Din [quality of judgment] with Midat ha Rachamim [quality of mercy]. Through that association, he emanated to Partzuf AA de Arzilut, and all the Partzufim of ABYA came out and existed only in this Malchut, which is associated and mitigated by Midat ha Rachamim, Bina.

Hence, since the Masach de BON has been cancelled, the Masach of Behina Bet has been cancelled along with it, which is the Masach de SAG, while they are tied together as one. And since the Nukva and the Masach were cancelled, the Zivug with the upper light were stopped, hence the entire illumination of the Guf de Atik that was over the
Masach that is associated with Midat ha Rachamim completely departed. And naturally, all the lights from the Masach downward, which extend from Guf de Atik, were ruined.

It was written, “He struck the two, Ariel and Moab.” Two temples existed and were nourished for it, the First Temple and the Second Temple. When he departed, the extension that was being extended from above had ceased, since because the BON was cancelled by the great Zivug of Atik Yomin, the SAG, the Masach of Bina Be’et itself was cancelled, too. And since the Masach is unfit for Zivug, the upper light that was the extension that extended from above ceased because of the canceling of the Masach.

Thus, due to the great Zivug that was done in Rosh de Atik Yomin, the imparting of light from Guf de Atik Yomin has ceased and was cancelled due to the Zivug of the Rosh cancelled the Masach de BON. And because thus far the Masach de BON was connected with the Masach de SAG in Guf de Atik Yomin as one, the Masach de SAG was cancelled, too. And since there is no Masach for Zivug de Hakaa, there is no room for the upper light to impart there.

95) The holy throne, Malchut, fell, as it is written, “And I was in the exile.” That degree, “I,” Malchut, was in the exile on the river Chebar, which extends and comes out since the days of old, and now its waters and fountains have dried out and it no longer flows as before. It is as it is written, “And the river will be ruined and dry out,” ruined in the First Temple and dry out in the Second Temple. This is why it is written, “He struck the two, Ariel Moab.” Moab means from the Av [father] in heaven. They were ruined and perished for Him, and all the lights that illuminated for Israel have darkened.

A throne points to the mitigation of Malchut in Bina, which is the throne of Rachamim, by which all the Mochin are imparted in 6,000 years to all the Partzufim of ABYA. This is why it was said, and the holy throne, Malchut, fell, since out of annulling the Masach de BON, the Masach de SAG, the throne, was cancelled and fell, as well, as it is written, “And I was in the exile,” meaning that degree, “I,” was in the exile. “I” is Malchut of the upper one, which becomes Keter for the lower one. This is so because the letters Ani [I] are the letters of Ein [naught], name of the Keter [crown].
It is known that Malchut of the upper one is the whole connection between the Partzufim. Each upper one makes the Zivug on his Malchut, which elicits Ohr Hozer [reflected light], dressing the Ohr Yashar [direct light] of the upper one. Afterward, Malchut of the upper one descends in the ten Sefirot of her Ohr Hozer, within which the level of Ohr Yashar clothes, and dresses in the lower one. Thus, now that degree, “I,” is in exile, since the Zivug with the upper one has been cancelled from it and the upper light ceased from all the Partzufim.

“On the river Chebar, which extends and comes out since days of old, and now its waters and fountains have dried out.” This is so because while she is corrected with a Masach, she is called “a river that extends and comes out.” This means that the upper light extends to the lower one through her, like the waters of a river that flow continuously. But now that the Masach has been revoked, this river is named “the river Chebar,” for in the past it was a river, but not now, since now its waters and fountains have dried out.

Its waters is the upper light that used to be extended in it. Its fountains are the Masach, which was considered a fountain while it was corrected in her. This is so because the abundance was tied to it and ceaselessly emitted from it, and now it has all that stopped and is not continuing as before, meaning that the upper light no longer extends from it as before, as it is written, “And the river will be ruined and dry out.” It will be ruined in the First Temple and dry out in the Second Temple. Ima is considered “the First Temple,” and Tevuna is called “the Second Temple.” It is written about the First Temple that it will be ruined because in it, the Zivug had stopped because the fountain, which is the Masach, was ruined. And since there is no Zivug in upper Ima, Tevuna is completely dried out. This is why it is written about Tevuna “And dry out.”

Moab means from the Av [father] in heaven. This is so because the root of the Mochin of the two temples is from Aba, who is the father in heaven, which shines for ZA, heaven, whose lights elevated ZON to YESHSUT in the Second Temple, and to upper AVI in the First Temple. Now they have been ruined and darkened due to the cessation of the abundance of Guf de Atik Yomin, and all his lights, which used to shine for Israel, have gone dark. This means that not only did the great Mochin of the two temples darken, but the lights that illuminated for Israel, even the lights of VAK and the lights of BYA, were all ruined.
96) He went down and struck the lion inside the pit. In early times, when this river extended its waters below, Israel were in wholeness because they would offer offerings and sacrifices to atone for their souls. At that time, an image of a lion would come down and they would see it on the altar crouching over its prey, eating the offerings as a mighty man, and all the dogs, the slanderers, would hide from him and would not come out to slander.

Explanation: The fire of the high one, who would crouch over the altar in the Temple, was crouching like a lion. It would burn the offerings that the children of Israel offered on it. This is why it was said, “In early times, when this river extended its waters below, Israel were in wholeness.” It is so because before the illumination of Atik was revoked, and the upper lights were drawn to Israel as a river whose waters extend from above downward ceaselessly, Israel were in their full wholeness, for they would offer offerings and sacrifices to atone for their souls.

Along with the offerings that they would offer, they would raise MAN for the upper Zivug on the Masach, and MAD, which are the Mochin, would be drawn out. By that, they drew closer in great Dvekut [adhesion] to their father in heaven, and all the Klipot fled and moved away from them. This is the meaning of “To atone for their souls,” since the departure of the Klipot from the souls was considered atonement. It is like a stained garment whereby washing, all the stains are removed and cleaned from the garment.

This is why it was called “offerings,” since Israel offer for their father in heaven. And since they were in their wholeness and were raising MAN only to bring contentment to their Maker, the MAN would rise up to Bina, where there is the light of Hassadim and bestowal in the form of a lion, Hesed. It is considered that Bina’s lion received the good deeds and the MAN that the children of Israel raised, and they saw how their MAN fell prey to upper Bina, Bina’s light of Hassadim extended in Ohr Yashar over the MAN, and the Ohr Yashar would crouch over the prey, MAN, and eat it.

Regarding the lion’s eating of the offering, the essence of the offering is the MAN that rises for strengthening the Masach and to raise Ohr Hozer. And since the amount of Ohr Yashar is measured by the amount of the Ohr Hozer that rises from the Masach, it is considered that the
Ohr Yashar is nourished by the MAN and grows and is sustained by it. It is like an animal that lives and grows by the food that it eats. Similarly, all the livelihood of the corporeal animal depends on the food that it eats, and dies upon their cessation. Just so, the upper light depends on the Ohr Hozer that rises from the Masach, and when the Ohr Hozer ceases, it is cancelled from the lower one.

This is why it was said that an image of a lion comes down from above. The light of Bina, which extends from above downward in Ohr Yashar, is in the image of a lion, the form of bestowal, as the nature of Bina. They would see it crouching over its prey, meaning they saw the Ohr Yashar clothing and crouching within the Ohr Hozer that rises from the offering, which is its prey and nourishments.

It eats the offerings as a mighty man. This means that it eats and grows through the offerings, as a mighty man, because when Israel were in wholeness, the measure of bestowal, which is raising MAN and Ohr Hozer, was with great power from below upward. This is so because the level of the Ohr Hozer was measured by the size of the striking of the Masach in tremor and in shudder, which repels the upper light from below upward. And as the measure of the level of ascent of Ohr Hozer, so is the level of Ohr Yashar extended in it. Hence, if the level of Ohr Hozer increases with great power, it is considered that the lion is eating the offerings as a mighty man, upright and with strength, for by the strength, its level increases and rises.

This is why it was said that all the dogs, the slanderers, would hide from it and would not come out to slander. It is so because the Klipa of reception for oneself is called “a dog,” as The Zohar says about the words, “The leech has two daughters—Hav, Hav [give, give]—which howl as dogs and say Hav [give] us the wealth of this world and Hav us the wealth of the next world.” This is the strongest Klipa, whose strength grows most opposite the light of Yechida, as it is written, “Deliver my soul from the sword, my only one [Yechida] from the dog.”

That Klipa is the opposite of the lion, who eats the aforementioned offerings. It is so because as the lion, Hesed, is all to bestow and to not receive, like the quality of Hassid [pious], “What’s mine is yours and what’s yours is yours,” the dog Klipa is all to receive and nothing to bestow. It is as we learn about the righteous ones among the nations of
the world, that all the grace [Hesed] that they do, they do for themselves, since they are connected to the dog Klipa.

This is why it was said that when Israel were whole and were rewarded with the discernment of the lion that eats its offerings, all the dogs would hide from it and would not come out, since they raised MAN with great might. By that, they gave power to the Masach in Malchut to repel the upper light from it and above with great might. Thus, the amount of Ohr Hozer that was in the level was very high, as it was said that he was eating the offerings as a mighty man. Hence, even those harsh Klipot, which are the dogs, all fled and hid, for fear of the might of that lion, and would not come out of their hiding.

97) Since they caused the iniquities, he descended into the degrees below and killed that lion, for because he did not wish to give him his prey as before, it is regarded as though he killed him. Hence, indeed, he struck the lion. Into the pit, before the other side, the evil one. When that other side saw it, it grew stronger and sent a dog to eat the offerings from over the altar instead of the lion. That lion is named Uriel, whose face is the face of a lion. And the name of that dog is Baladan, with the letters of BalAdam [not human] with the letter Mem replaced with Nun, since he is not at all a man but a dog, and the face of a dog.

Because the Masachim were revoked from BON and from SAG, Israel below could no longer raise MAN, which is the nourishment of the lion, hence the Zivug stopped and the upper light, the lion, departed. It is regarded as though he killed that lion, for he rose above to his root and disappeared from the lower ones.

This is why it was said, “Into the pit, before the other side, the evil one,” since the root of reception for oneself is in the eyes, for the eye sees and the heart covets. This reception is called “a pit” because it is an empty pit without water, meaning that the upper light is not drawn into there, as we learn, “He and I cannot dwell in the same abode.”

He struck the lion inside the pit, before the other side, the evil one because striking the lion was before the evil eyes of the Sitra Achra, who is called “a pit,” which are broken cisterns that will not hold the water. And now they have come out of their hiding and appeared with great domination. He sent a dog to eat the offerings because the
opposite of the lion that eats the offerings is that dog, which always howls Hav, Hav [give, give].

“That lion is named Uriel, whose face is the face of a lion.” The name of El [God] is Hesed, right, and the lion, the light of Hesed, is called Uri [Illuminte] El [God], meaning light that extends from the name El. His face is to the right, bestowal, as it is written, “All four had the face of a lion on the right.”

And the name of that dog was Baladan, for he was not at all a man, but a dog. ZA is called “a man” when he has Mochin from Bina, which is Adam in Gematria, forty-five [Aleph-Dalet-Mem]. Bina is bestowal, hence we learn, “You are called “man,” and the nations of the world are not called “man” because all the grace that they do, they do for themselves. This is why he is called Baladan, with the letters Bal Adam, for the Mem is replaced with a Nun.

98) “And he went down and struck the lion inside a pit on the day of the snow,” the day when they caused the iniquities, when the judgment was sentenced above, from the upper courthouse. This is why it is written, “She is not afraid of the snow for her household,” which is the upper Din [judgment], called “snow.” Also, it is written that she is not afraid because her entire household is dressed in scarlet, hence she could tolerate a strong fire.

The Dinim [judgments] corresponding to the male are called “snow.” Hence, it is considered that they extend from the upper courthouse. These Dinim are very harsh at first, but light in the end, for they are mitigated only in the end, which is the Nukva. And in relation to those Dinim the Nukva said, “Sustain me with raisin cakes [Heb: Ashishot],” which implies two Isbot [fires], the upper fire, Bina, and her own fire.

Then, once she has those two fires, she mitigates the Dinim, which are as cold as snow, since her fire takes out their chill. This is why it was said, “She is not afraid of the snow for her household,” which is the upper Din, the harsh male Dinim. She is not afraid because her entire house is dressed in scarlet. Scarlet is two fires, and since her household is dressed in two fires, “She is not afraid of the snow for her household.” Moreover, the snow is mitigated inside her fires.

This is why it was said that she could tolerate a strong fire, that this snow helps her tolerate her fires. He tells us that now that the Masachim
and the Zivugim of BON and SAG have been cancelled, and those two fires have been cancelled, the Dinim of snow have regained their strength. They imply that what is presented thus far appeared immediately after the Zivug de Atik Yomin, but what is written afterwards is a consequence and comes after that.

99) Afterwards, it is written, “And he struck an Egyptian, a man in view ... and killed him with his own spear.” It comes to alert that each time Israel sinned He departed and prevented all the abundance from them, and all the lights that illuminated for them. “He struck an Egyptian” is light that was illuminating for Israel, and he is Moses, of whom it is written “And they said, ‘An Egyptian saved us from the shepherds,’” since he was born and raised in Egypt, and there he rose to the upper light.

The text does not refer to an actual person, but to light, since he cancelled and concealed the light, which is regarded as though he killed him. This is why it was said that it is that light that illuminated for Israel, and it is Moses. That is, it cancelled the great light of the illumination of Moses unto Israel, and calls it “an Egyptian” because he was born and raised in Egypt, as it is written, “And Moses grew and went out to his brothers,” where he was rewarded with the upper light, the redemption of Israel from Egypt.

100) “A man in view.” “In view” is as it is written, “In view and not in riddles.” “A man” is as it is written, “A man of God,” seemingly the husband of that view of the glory of God, Malchut, for he was rewarded with conducting this degree in the earth in all that he wished. This, no other man has been rewarded.

The difference between Moses and the rest of the prophets is that Moses was a Merkava [chariot/structure/assembly] for ZA. He would build and bestow from ZA to the Nukva, but the rest of the prophets were a Merkava for the Nukva and were given by the Nukva. This is why it was said, “A man of God,” the husband of that view, the Nukva, called “the glory of God.”

He is regarded as the husband of Divinity because he was rewarded with leading this degree, for he is a Merkava for ZA, building, imparting, and leading the Nukva. No other man has been rewarded it, since the rest of the prophets were a Merkava for the Nukva, and the Nukva was giving to them. Thus, they are below her, guided by her,
hence no other person in the world has been rewarded with the quality of Moses.

101) “The Egyptian had a spear in his hand.” This is the staff of God that was given to him. “And the staff of God in my hand” is the staff that was created on the eve of the Sabbath, in the twilight, in which a holy carving is engraved, the holy name. With that staff, he sinned with the rock, as it is written, “And struck the rock twice with his rod.” The Creator told him, “Moses, I did not give you My staff for this; henceforth it will not be in your hand.”

The twilight is the great mitigation of Malchut in Bina, to the point that it is indistinguishable whether it is Malchut or Bina. This is so because on Sabbath, Malchut rises to AVI and becomes Bina. And on the eve of the Sabbath, in the twilight, she is no longer actually Bina, but is also not discerned as Malchut. These are the ten things that were created in the twilight, when their origin is indistinguishable, whether from Bina or from Malchut, since then the Nukva herself is indistinguishable.

This is the staff that was created on the eve of the Sabbath in the twilight, and for which a holy carving is engraved in it, the holy name. Engraving the holy name points to Bina, from whom the Kedusha [holiness/sanctity] extends. Holy carving points to Malchut, which is only a carving to receive the holy name.

These two carvings were included in the staff as one, indistinguishable discernment, since it was created on the eve of the Sabbath in the twilight. Hence, it could extend all the lights and all the miracles and wonders upon Israel, which are the extension of the lights of Bina in Malchut. Through it, Moses was rewarded with upper Bina and with being the man of God. This is called “the staff of God,” after Bina, and it is called “a spear,” Vav de HaVaYaH, which mates with the bottom Hey.

Malchut is called Tzor [flint], and Bina is called “rock.” The inner Zivug of ZON—when rising to AVI and the Nukva uses the Kelim de Ima—that Zivug de Hakaa is called “speech.” And the outer Zivug of ZON in their own place is called Zivug de Hakaa. This is the meaning of what was said to Moses, “And you shall strike the rock, and water will come out of it,” since the flint is Malchut, in which there is striking.
However, it is also written, “And speak to the rock before their eyes, and it will yield its water,” since when the rock is in Bina’s place, the Zivug is called “speech,” and this is the sin of Moses, for he used his staff twice, since besides hitting its flint, he also struck the rock, meaning twice. Thus, he had sinned with the rock, since there is no striking in it, only speech.

He sinned in the rock with this staff, since because it was indistinguishable whether the staff of God belonged to Malchut or to Bina, he used it on the rock, as well, as it is written, “And struck the rock twice with his rod,” the flint and the rock. The Creator told him, “Moses, I did not give you My staff so you would use it on the rock, as well.”

102) Promptly, “And he went down to him with a club,” meaning with harsh Din, “And snatched the spear from the Egyptian's hand,” since from that time forth, that staff, which is the spear, has been devoid of him and he will not have it forever. “And killed him with his own spear,” for because of that sin of striking the rock with the staff, he died and did not enter the holy land, and this light was prevented from Israel.

This is so because by the great Zivug of Atik Yomin, the SAG did not need to be cancelled whatsoever, only the BON, and then the BON would immediately rise and become SAG for all eternity. However, since the SAG and the BON were attached together, the SAG was cancelled along with the BON, and because of that, the Temples were ruined in the meantime. For the same reason, Moses’ illumination to the children of Israel was cancelled, for he sinned most in the connection of the BON with the SAG by the striking of the rock.

For this reason, “And he went down to him with a club,” with harsh Din, for the cancellation of the SAG was done in harsh Din, since indeed, he had no connection with the BON, and the cancellation of the BON did not concern him at all. It is written, “It will be known as bringing upwards axes in a thicket of trees, and now all its carved work they smash together with hatchet and hammers.” This is so because due to the raising and mitigating of Malchut and her ascent to Bina, it has now become as though bringing upward axes in a thicket of trees, for the SAG, too, has been cancelled by that ascent, “Smash ... with hatchet and hammers.”
This is why it was said, “And snatched the spear from the Egyptian's hand,” since from that time forth, the staff, the spear, was never in his hand because the spear actually belonged to BON. For this reason, his illumination has been revoked forever, since the BON itself was later renewed and became SAG for eternity. Hence, there is no longer interest in using the staff for striking. This is why it was said, “And killed him with his own spear,” for because of that sin of striking the rock with the staff, he died. Had he been cautious, using it only with flint and not with rock, the SAG would not have been cancelled with the BON and he would not have died but would immediately rise to SAG.

He did not enter the holy land because the land of Israel is the ascent of BON to the SAG, hence it is called “the holy land.” This is so because the Mochin de Bina, which shine in it at that time, are called “holiness,” and prior to the end of correction, while there are ups and downs, there are ruins and exiles because of it. But at the end of correction, BON will remain in SAG forever, as in regard to the land of Israel, and there will never be any exile.

103) It is written, “He was more honorable than the thirty, but he did not come to the three. And David set him to his discipline.” These are the upper thirty years, from which he would take and extend below. He would take of them and draw near, but did not come to the three. Rather, they would come to him and give him willingly, and he did not come to them.

GAR, HBD, are called “thirty,” three Sefirot, each of which comprises ten. These are the whole of the Mochin that illuminate during the 6,000 years. And the soul of Beniahu that comes from the great Zivug de Atik Yomin collects from all those Zivugim of the 6,000 years, in a Zivug of a “Man of many deeds, Mekabze’el” on a single level, which is Beniahu Ben Yehoiada. It follows that he receives and is honored by all those thirty upper years, which he would take from the Mochin of thirty years, which extend to his soul below, at the end of them all. And from them, he would take and approach, since his whole level is only from what he took and gathered of their Zivugim, which came one at a time.

And yet, he did not come to the three. They would come to him and give him willingly. He did not come to them, for although they gave
him all of his sublime merit willingly, he still could not come to them afterward and receive more from them, since by the annulment of the Masach de BON, his Masach de SAG was cancelled, too, and he remained without a Masach. Hence, he could not come to them to raise MAN and to receive from them more.

104) Even though he was still not counted and calculated by them, it is still written, “And David set him to his discipline,” meaning that he never parted from his heart, for they never part. David paid attention to him, but he did not pay attention to David because the praises, the songs, and the mercy that the moon does toward the sun draw toward her, making his dwelling with her. This is the meaning of “And David set him to his discipline.”

David is Malchut, the fourth leg of GAR. Although he could not come to the thirty upper years, which are GAR, still, “David set him to his discipline,” meaning he clung to him and never moved from his heart. The reason is that all the wholeness in Malchut is revealed in him, since he is from the great Zivug of Atik Yomin, which arrests all the Klipot from the name BON, as it is written, “Death will be swallowed up forever.”

This is why it was said that David paid attention to him, that he never parted from his heart, for his wholeness was in him. But Benaiahu Ben Yehoiada did not pay attention to David because David is the fourth leg of GAR. Hence, as he cannot receive from GAR, he could not receive from David, so he did not pay attention to him.

Through the praises, the song, and the mercy that the moon does for the sun, meaning through the MAN that Malchut, the moon, raises to ZA, the sun, she extends upon her the illumination of the soul of Benaiahu Ben Yehoiada, her last wholeness, so his dwelling will be with her, that he may cleave to her forever.

105) Rabbi Elazar and Rabbi Aba bowed face down before him. At that time, they did not see him. They rose, looked to all the sides, but did not see him. They sat, wept, and could not speak to one another. Rabbi Aba said, this must be what we learned, that whichever way the righteous walk with words of Torah among them, the righteous from that world come to them to disclose to them words of Torah. It must be that Rav Hamnuna Saba came to us from that world, to disclose
these things to us. And before we got to know him, he went away and disappeared from us.

They rose and wished to drive the donkeys, but the donkeys would not go. They wished to drive them again, but they would not go. They feared and left the donkeys, and to this day, that place is called “the place of the donkeys,” for they could not tolerate that great light that appeared to them upon the disclosure of these secrets, and they bowed down before him. “At that time, they did not see him,” since after they were rewarded with receiving from him his great and sublime degree, he promptly disappeared from them and they could no longer find him and catch up with him. Hence, their sorrow was so great that they sat and wept until they could not speak to one another.

They said, “It is Rav Hamnuna Saba,” for now they have recognized his degree, that he was Rav Hamnuna Saba himself, and not as they previously thought—that he was only Rav Hamnuna Saba’s son. They rose and wanted to drive the donkeys, for the donkeys are the forces that the soul of Rav Hamnuna Saba gave them, so they could raise MAN to obtain the degrees Haya and Yechida, which they obtained through him.

He put them on the donkeys and walked before them to light the path of the righteous for them. And now that he has completed his task and disappeared from them, they wished to climb up and ride his donkeys once again, meaning raise MAN once more, to attain him once again. However, they wished to lead them, but they would not walk, for now they could no longer receive from the donkeys the strength to raise MAN. Hence, they feared and left the donkeys in that place where Rav Hamnuna Saba disappeared from them, and marked that place by the name, “The place of the donkeys,” after the event of not being able to use them anymore.

106) Rabbi Elazar started and said, “How great is Your goodness, which You have concealed for those who fear You, which You have made for those who take refuge in You, before people.” How much is the honorable, upper good that the Creator is destined to do for people, to those upper righteous who fear sin, who engage in Torah, when they come to that world. It does not say, “Your goodness,” but “Great is Your goodness,” as it is written, “They shall eagerly utter the
memory of Your abundant goodness.” This is the life of pleasure that extends from the next world to the one who lives forever.

It is indeed called “The memory of Your abundant goodness,” as it is written, “And the great goodness for the house of Israel.” The word “great” always indicates Gadlut. “Great goodness” indicates a life of pleasure, Mochin de GAR, since the essence of the Partzuf and its life is Mochin de VAK, which is received from Zivug AVI to sustain the worlds. However, there is also Mochin of addition, which delights the living. These are Mochin de GAR and they are called “Great goodness” and “a life of pleasure.”

This is why it was said, “That extends from the next world to the one who lives forever,” since Mochin de GAR, which are Hochma, extend from the Bina, which is called “the next world,” and clothe in honorable clothing of Hassadim, which comes from the Zivug of Yesodot, called “the one who lives forever.” From there, the Mochin arrives to the righteous who fear sin.

107) We should also interpret “How great is Your goodness,” that here the meaning of the Hochma is engraved, and all the secrets are included here. “Great” is a great and strong tree, ZA, since there is a smaller tree than him—the Malchut. This ZA is great and brings him in the height of the firmaments.

Hochma indicates Zivug Atik, and “All the secrets” indicates the completion of the entire correction.

MA is the lower world. “Great” points to a great and strong tree, ZA, upon his clothing over AB. At that time he is called “a great tree,” after the Hochma, and he is called “strong” in and of himself. However, when ZA is in his own place, he is only called “a tree.” This is why it was said, “Since there is another tree, smaller than him—the Malchut,” which is called “a tree,” too.

This ZA is great, and when he clothes the level of AB he is called “great” and brings him in the height of the firmaments, since the height of AB reaches up to Keter, called “The height of the firmaments,” since the AB dresses over Partzuf Keter. Hence, AB raises the ZA to the height of the firmaments.

108) “Your goodness” is the light that was created on the first day of the act of creation.” “Which You have concealed for those who fear
You,” since He concealed it for the righteous in that world. “Which You have made” is the upper Garden of Eden, as it is written, “The place which You have made for Your dwelling, O Lord.” This is the meaning of “Made for those who take refuge in You.”

The light that was created on the first day is the light that Adam HaRishon watched from the end of the world to its end. It is the five times “light” that are said on the first day of the act of creation. “For the righteous in that world,” in the next world, since that light was concealed in Yesodot, which are Tzadik [righteous] and Tzedek [justice] of AVI, which is called “the next world.” Those Tzadik and Tzedek are called, “Those who fear You,” hence the power of concealment in them. And from them, that light is received by the righteous.

“Made” is the upper Garden of Eden, since prior to that, it is written, “Which You have concealed.” It means that the Mochin come in a garment of honor of Tzadik and Tzedek, concealed, covered by those garments. And here it says, “Made,” which means an open act, without the above-mentioned cover. He brings evidence from the verse, “The place which You have made for Your dwelling, O Lord,” meaning a complete and open act.

*The Zohar* explains that “Made” refers to the upper Garden of Eden, which is operated and is excluded from those previous Mochin in the verse, which apply during all 6,000 years. And the meaning of the words, “How great is Your goodness, which You have concealed for those who fear You,” is that they are the Mochin of the entire 6,000 years. You have made all those through the great Zivug de Atik Yomin, for those who take refuge in You, as these Mochin elicit and operate the upper Garden of Eden, where the complete righteous, who take refuge in the Creator, stay, like those souls of Benaiahu Ben Yehoiada. These are rewarded with receiving from the great Zivug of Atik, assembled from all those Mochin of the 6,000 years.

Know that the resting place of the souls is called “the Garden of Eden.” There is the Garden of Eden of the earth, called “the lower Garden of Eden,” regarded as VAK, and there is the upper Garden of Eden, GAR of the Garden of Eden. All the souls are present only in the lower Garden of Eden. However, on beginnings of months and on Sabbaths, they rise to the upper Garden of Eden and then return to their place.
However, there are a chosen few whose place is in the upper Garden of Eden. Rabbi Shimon said about it, I have seen the elevated ones, that they are few.

109) The lower Garden of Eden is where all the righteous stand in a spirit that dresses in a garment of honor, in the same way and manner that it was in this world. This is the meaning of the words, “Before people,” that is, in the same form of people in this world. They stand there and fly in the air from there, and rise to the seminary of the firmament in that Garden of Eden of above, where they fly and bathe in the dew of rivers of pure persimmon, and descend and stay below, in the lower Garden of Eden.

The primary difference between GAR and ZAT in the Partzufim and Neshamot [plural of Neshama (soul)] is that GAR can receive light of Hochma as it is. They have no need for Hochma to clothe in a garment of light of Hassadim for them. But the Partzufim of VAK, as well as the Neshamot that are born out of ZON, who is primarily VAK, can receive the light of Hochma only when it is clothed in light of Hassadim. And it was that this is the lower Garden of Eden where all the righteous stand in the spirit that dresses in a garment of honor, in the same way and manner that they were in this world.

This is so because the Ruach of all the righteous in the lower Garden of Eden clothes in a garment of honor of light of Hassadim, like the souls of people in this world. Through this garment of honor, called Avir [air], they can rise to the upper Garden of Eden, receive light of Hochma from there, and subsequently return to their place in the lower Garden of Eden.

“They stand there” means that their permanent place is primarily in the lower Garden of Eden. “And fly in the air from there, and rise to the seminary of the firmament in that Garden of Eden of above.” Through this AVI, the light of Hassadim, they fly and rise to the upper Garden of Eden to receive Hochma. There they fly and bathe in the dew of rivers of pure persimmon, since the light of Hochma that they receive there in the Garden of Eden is called “thirteen rivers of pure persimmon,” for the Hochma is called “oil,” and the number thirteen points to the Hochma of the thirty-two paths.

Afterwards, they come down and stay below, since they cannot remain there. Immediately after their reception of Hochma within their garment...
of honor, they come down from the upper Garden of Eden to their place, to the lower Garden of Eden. And since they should receive the Hochma within the clothing of Hassadim, like souls of people in this world, the text calls them “Before people,” as well, since they have the same form as people in this world, for they, too, need clothing of Hassadim, like them.

110) Sometimes, these righteous appear to people, making miracles for them, like the upper angels, such as we saw now, the upper illumination, and we were not rewarded with observing and knowing the secrets of the wisdom further.

This refers to the souls of the chosen few in the upper Garden of Eden. Although their merit is so high that even the souls in the lower Garden of Eden that rise to them on beginnings of months and on Sabbaths cannot remain there, but promptly descend to their places. Hence, sometimes they appear to people, descending from the upper Garden of Eden to this world, appearing to people like high angels that sometimes descend to this world. It is as he now saw the light of the upper illumination of Rav Hamnuna Saba who descended to them from the height of his degree, from the upper Garden of Eden, and appeared to them in this world.

The text explains “Before people” in two ways:

Referring to the souls in the lower Garden of Eden, who have the form of people. He made for them the sublime lights in the upper Garden of Eden, so they could receive from there through ascending on beginnings of months and on Sabbaths. At that time, they are rewarded with greeting the souls in the upper Garden of Eden and descend back to their places.

Before actual people in this world means that those souls in the upper Garden of Eden sometimes descend to this world like high angels and appear to the righteous.

This is why it was said, “We were not rewarded with observing and knowing the secrets of the wisdom further,” complaining that he promptly disappeared from them. And since that time, he has not been rewarded with attaining the secrets of the Torah thus far.

111) Rabbi Aba started and said, “And Manoah said to his wife, ‘We will surely die, for we have seen God.’” Even though Manoah did not
know what he was doing, as it is written, “For Manoah did not know that he was the angel of the Lord,” because it is written, “For man shall not see Me and live,” and we saw, hence “We will surely die.” And we saw and were rewarded with this light that was walking with us, and still existed in the world, since the Creator sent it to us, to inform us the secrets of the wisdom that it revealed. Happy are we.

Commentary: When the angel of the Lord appeared to Manoah, his attainment was incomplete in him, since the angel did not wish to tell him his name. Hence, he feared the verse, “For man shall not see Me and live.” But we were rewarded with the complete attainment, for we knew his name, Rav Hamnuna Saba, and we live and exist in this world. From this you understand that the meaning of greeting the degree of Rav Hamnuna Saba is considered “I pray You, show me Your glory,” which Moses asked of the Creator, of which the Creator told him, “You cannot see My face, for man shall not see Me and live.” It follows that their attainment is greater than Moses’ attainment.

We learn about it that no prophet such as Moses has risen, but a sage did rise. And also, a sage is preferable to a prophet. By that, they were praising themselves, “And we were rewarded with this light, of which it was written, ‘For man shall not see Me and live,’ which was walking with us, and we are alive in this world.”

112) They went, reached a mountain as the sun was setting, and began to knock the branches of the tree on the mountain against each other, and to sing. As they were walking, they heard a loud voice saying, “Holy sons of God, you who are scattered among the living in this world, you, lights of the members of the seminary, gather unto your places to play with your Master in the Torah.” They feared and remained standing still, and sat.

Commentary: “They went and reached a mountain” is the mountain of which King David said, “Who will ascend up the mountain of the Lord, and who will rise in His holy place?” When they climbed the mountain, the sun was setting, implying that their illuminations were departing. And the branches of the trees were rattling against each other, which is the conversing of the tree. They heard singing from them, as it is written, “Then all the trees of the forests shall sing for joy.”
They heard a loud voice telling them to return to their places to play with the Lord and His Torah, meaning to come down from the mountain. He calls them, “Holy sons of God” after their sublime degree. However, he hints to them that people in this world are not worthy of dwelling with. This is the meaning of his intimation to them, “You who are scattered among the living in this world.” That is, the people of this world are not worthy of them, for they would not be able to tolerate each other. This is why it was said that fear came over them, yet they did not come down from the mountain but rose, sat, and did not move from their place.

113) In the meantime, a voice came out as before and said, “Strong rocks, high hammers, behold the owner of the colors, who is embroidered in images, standing on the pillar. Come in and gather!” At that time, they heard the sound of the branches of the trees, loud and strong. They said, “The voice of the Lord breaks down the cedars.” Rabbi Elazar and Rabbi Aba bowed down and great fear fell upon them. They rose hastily and went away, and they heard nothing. They went out of the mountain and walked away.

It was clarified earlier that this is why they could not drive the donkeys, meaning that they could no longer raise MAN because Rav Hamnuna Saba had already finished his task to assist them. Hence, the power of his donkeys was cancelled, too, and they could not use them anymore for raising MAN and being rewarded with a higher degree. Thus, Rabbi Elazar said above, “We were not rewarded with observing and knowing the secrets of the wisdom further.”

We should understand the attainment of the Mochin and cancellation of the strength for raising MAN. Once they had obtained the degree of Yechezkoa, which is the revelation of the soul of Benaiahu Ben Yehoiada through Rav Hamnuna Saba, what occurred to them was as explained about the soul of Benaiahu Ben Yehoiada. This is so because once the Masach de BON had been revoked from them, the Masach de SAG had been revoked along with it. Thus, they could not raise MAN anymore, and left the donkeys. It was explained that the whole cessation of illumination of Guf de Arik was in order to impart them with strength to sort out the Masach de SAG for them once more, and then the BON would return to being SAG. Then they will raise MAN anew and will go once more from strength to strength.
Also, since Rabbi Elazar and Rabbi Aba left the donkeys and went thus far, all the adventures sufficed for them to sort out new strength for raising MAN and bringing the BON back to being S.A.G. This is why it was said that a voice came out as before and said, “Strong rocks, high hammers.” The voice was implying to them that they were strong rocks and high hammers, since they endured all the great trials thus far and withstood them as strong rocks. Also, they prevailed over all the obstacles, until they smashed them as a great hammer that comes down from very high.

By that, they caused, “Behold the owner of the colors, embroidered in images, standing on the pillar,” since the Bina, who is called “owner of the colors,” as she herself is colorless but is all Rachamim, but all the colors awaken and come out from her. And through their endurance as a mighty rock against all those trials, now the Bina has been embroidered with images anew. This is why he calls Bina “the owner of the colors, embroidered in images,” since she received the power to be corrected with a Masach, on which new levels and degrees, called “images,” emerge, while she stands on the pillar, the throne. And now the Bina has been set up in the throne as before, hence it was said, “Come in and gather,” it is time for you to come into your places in the holiness as before.

“At that time, they heard the sound of the branches of the trees, loud and strong. They said, “The voice of the Lord breaks down the cedars.” That means that along with the voice that told them that the Masach of Bina and the throne have been corrected, they also heard a voice from the branches of the trees saying, “The voice of the Lord breaks down the cedars.” This implies to them that all the cedars that were impediments on their way to holiness have been broken. “They went out of the mountain” because they mustered the strength to come out of the mountain and make their walk in holiness as before.

114) When they arrived at the house of Rabbi Yosi, son of Rabbi Shimon, son of Lakunia, they saw Rabbi Shimon Bar Yochai there and they were glad. Rabbi Shimon was glad. He told them, “You must have passed through a road of miracles and high tokens, for I have been sleeping now and saw you and Benaiahu Ben Yehoiada sending you two crowns through an old man, to crown you. It must be that the Creator was on that way, for I see that your faces have changed.” Rabbi Yosi said, “You said well—that a sage is preferable to a
prophet.” Rabbi Elazar came and placed his head between the knees of his father, Rabbi Shimon, and told him the feat.

This implies to two issues: 1) They have been rewarded once more with Mochin de SAG, the father-in-law of Rabbi Elazar, who is called Rabbi Yosi, son of Rabbi Shimon son of Lakunia. 2) Now the SAG connected with the AB for them in a never ending Zivug, since Rabbi Shimon, father of Rabbi Elazar, implies to Mochin de AB. This is why it was said that when they arrived at the house of Rabbi Yosi, son of Rabbi Shimon son of Lakunia, they saw Rabbi Shimon Bar Yochai there, for now they have been rewarded with the great Behina [discernment] that their BON has become actual SAG again, forever, in a never ending Zivug with AB, as well.

This is why he told them, “I saw you and Benaiahu Ben Yehoiada sending you two crowns through an old man.” He hinted to them that Benaiahu Ben Yehoiada had sent them two crowns through Rav Hamnuna Saba: 1) Mochin de Haya, considered Benaiahu Ben Yehoiada himself, and 2) The new Mochin de AB SAG that they have now obtained, which are also extended by the power of Benaiahu Ben Yehoiada.

In other words, he was implying and saying to them, “This is the continuation of the trials and adventures that you had, and by which you were rewarded with the current degree, for it, too, is a direct extension of the great light of his soul. It therefore follows that Benaiahu Ben Yehoiada sent them two crowns through Rav Hamnuna Saba. This is why he told them, “It must be that the Creator was on that way,” meaning that all those declines that occurred to you are not faults, but the Creator Himself was leading you to your current merit.

“For I see that your faces have changed.” In addition to what you have attained, I see that your faces are extremely bright, due to the road by which you went. If there were any flaws in it, you would certainly not be rewarded with an illuminating face, the way I see you.

“Rabbi Yosi said, ‘You said well—that a sage is preferable to a prophet.”’ They thought that this is why all those adventures happened to them, since they were conceited in their minds over Moses, for they thought about themselves, “A sage is preferable to a prophet.” They said, “And we saw and were rewarded with this light, which was going with us, and still existed in the world.” Rabbi Yosi comforted them
about it, “You said well—that a sage is preferable to a prophet,” your words are sincere.

115) Rabbi Shimon feared and cried. He said, “Lord, I have heard the report of You and I am afraid.” Habakkuk said this verse when he saw his death and his revival by Elisha. He is called Habakkuk, as it is written, “At this time next year you will embrace [In Heb: “embrace” is Hibuk] a son,” since this Habakkuk was the son of the Shunammite. There were two embraces: one of his mother and one of Elisha, as it is written, “And put his mouth on his mouth.”

We should seemingly ask, “How is it possible that Prophet Elisha extended to the Shunammite a seed that is not of one who is sustainable?” Prophet Elisha was greater than all the prophets, aside from Moses. He was rewarded with souls from the upper Garden of Eden, whose BON was already in complete purity and wholeness, as it is in the future. Hence, when he extended the son to her, he did not take the precaution of tying him to the male world because he told her, “You will embrace a son,” and tied that embrace only to the side of Nukva. And since the Nukva, BON, is near the Klipot and Sitra Achra, the Sitra Achra clung to him and he died.

It follows that the cause of death was the prophet’s great sublimity, since his own BON was already cleaned of any grip of Sitra Achra and death. This is why the prophet was surprised, “And the Lord concealed from me and did not tell me.” In other words, he could not even contemplate that death would occur to him due to his connection only to the BON. Hence, he had to be revived and tied to the upper world at the revival of the dead.

The meaning of embrace: The actual fetus is the whiteness in it, from Aba, Hochma, since the Hochma is called “whiteness,” as it is written, “In wisdom You have made them all.” However, it requires clothing of Hassadim, since there cannot be Hochma without clothing of Hassadim. Hence, Ima’s redness is required, meaning the Masach that extends Hassadim to clothe the Hochma.

It is considered that through the embrace of the Hassadim to Hochma, the fetus extends and exists. This is why it was said that this Habakkuk was the son of the Shunammite. That is, the embrace of Hassadim in Hochma that was performed on the fetus was all from his mother, the Shunammite, meaning only from the side of BON.
But he had two embraces, one of his mother and one of Elisha, since when he revived him, he re-extended for him whiteness and redness. It follows that Elisha made the second embrace for him.

116) Elisha carved on the name Habakkuk—the carved name of seventy-two names—in words. Each word consists of three letters, since the letters of the alphabet that his father carved in him at first had fled from him when he died. And now that Elisha embraced him, he carved in him all those letters in the seventy-two names.

The engraved letters of these seventy-two names are Reish-Yod-Vav (Gematria 216), three letters in each name, since the letters from which the fetus was built are 216 letters, and they are illumination of Hochma that extends from YESHSUT. This is why the fetus is considered to have 216 letters in it, which are Reiah [“vision,” made of Reish-Aleph-Yod-Hej] in Gematria, meaning the light of the eyes, Hochma. And upon the Gadlut, when receiving the clothing of Hassadim from the upper world, from AVI, and 216 letters clothe in them, he is called by the name “seventy-two” words, where each three letters connect into a single word, and they are seventy-two words.

When he does not have Hassadim for clothing, but only from the lower world, it is regarded as 216 letters. When he obtains the male AB, Hassadim from the upper world, all three letters conjoin into a single word, and seventy-two words are the name AB. This is the engraved name of seventy-two names that Elisha carved on Habakkuk in words, since when Elisha revived the son of the Shunammite, Habakkuk, he carved in him seventy-two words from 216 letters. He extended in him the Hassadim of a higher world, called “male AB,” which arrange the 216 letters in a correction of lines of three letters in each word. When the letters clothe in them, it is the name AB, complete Mochin de Hochma.

However, previously, while he had only Hassadim de Nukva, they still lacked the combination of seventy-two words. That is, there were no words in them, meaning Kelim for clothing of Hochma. Rather, they are referred to only by the name “216 letters” because there is still a hold for the Sitra Achra in them, hence the Mochin de Hochma could not clothe there.

And since the letters of the alphabet, which his father initially carved in him—the 216 letters that Habakkuk had from the time of his birth—
fled and departed him at the time of death, he had to extend new 216 letters and seventy-two names for him. This is why it was said that Elisha carved all those letters in Habakkuk’s spirit, to revive him with the letters of seventy-two names, since he had to carve new 216 letters in him, to join 216 letters into seventy-two words through the upper Hassadim, at which time they become seventy-two names.  

117) Elisha carved all those letters in Habakkuk’s spirit to revive him with letters of the seventy-two names. He called him Habakkuk, which is a name that complements and implies to all the sides. It complements and implies to two embraces, and complements and implies to the 216 letters of the holy name, since Habakkuk is 216 in Gematria, from which the seventy-two names were formed.

He revived and brought back his spirit with seventy-two names, and revived to existence his entire body with 216 letters, hence he is called Habakkuk. It is so because Habakkuk indicates two Hibukim [embraces], for it complements and implies to two embraces. Also, Habakkuk is 216 in Gematria, complementing and implying to the 216 letters, since Hochma is called “216 letters.” However, an embrace is required, clothing of Hassadim.

In the first embrace, which was from his mother’s side, the Hochma still could not be revealed in 216 letters, since the Sitra Achra had a hold of the redness of his mother. However, now that Elisha extended an embrace for him from the Hassadim of the upper world, from AVI, the letters joined into words and Mochin de Hochma permanently clothed in him, since there is no longer a hold for the Sitra Achra in the Hassadim of the upper world.

Also, the name Habakkuk points to two embraces: an embrace of Ima, and another embrace, from Elisha. He is completed from Hochma and from Hassadim in complete perfection, since he complements and implies to two embraces, and complements and implies to 216 letters.

Embraces are the Hassadim de AVI, and 216 letters are the Hochma. This is why it was said that he revived and brought back his spirit with seventy-two words, and revived to existence his entire body with 216 letters, since the words that were formed out of the 216 letters were made by the second embrace of Elisha, by which Habakkuk was revived.
Embraces are extension of Hassadim from the upper world, where there is no hold for the Sitra Achra, which is death. Hochma existed in him in 216 letters—the existence of his entire body—since the Mochin de Hochma complement the Guf [body] in all the needed perfection.

However, the 216 letters that he had had from his birth departed him upon death. Hence, why was Habakkuk named after two embraces? Did his mother’s embrace not leave him upon death and there was only Elisha’s embrace in him? Indeed, Elisha did not extend anything new in him in his revival, except the embrace that he extended for him from upper Ima, SAG, in whom there is the revival of the dead. Rather, the 216 letters, as well as the embrace from his mother, from BON, were only revived. They are the same 216 letters and BON from the time of his birth, for otherwise he would have been a whole new soul and you would not be able to attribute revival to him.

It follows that now he actually has two embraces, since the first embrace of his mother has been revived, as well. But the BON rose and clothed the SAG, and since the BON is in the place of SAG, the Hassadim are regarded as being from the upper world and there is no hold for the Sitra Achra in them, which is death. This is why Habakkuk is named after two embraces.

118) He said, “Lord, I have heard the report of You and I am afraid.” I heard what had happened to me, I tasted from that world—when he was dead—and before Elisha revived him, “I am afraid.” He began to ask for mercy for his soul and said, “O Lord, the work that You have done for me for years will be his life.” “His life” means like his life. And anyone who connects to those early years, the Sefirot de Atik, life connects to him, as it is written, “In the midst of the years make it known,” meaning impart life upon that degree where there is no life, Malchut de Malchut, for “Make it known” means bestow.

His fear is from the past, since he has already been completed from all sides and fear is impertinent in him now, except for the fear that he had at the time when he departed from the world. This is why he said, “I heard what had happened to me, I tasted from that world,” meaning after his demise, before Elisha revived him. From there he extends fear even now, to be a Masach for him for raising MAN. This is why he began to ask for mercy for his soul, for by the force from the past, he began to raise MAN, meaning asked for mercy for himself.
So is the Masach in the future. Once the BON returns to being SAG, as it is written, “Death will be swallowed up forever,” there will be no power that will make it possible to fear and to keep himself in purity and beware of any grip. At that time, all the fear will be from the past, for his Reshimot [recollections] will remain in BON even after he has become SAG.

This is necessary, for there is no correction of the Masach without fear. Rabbi Shimon told them this commentary on Habakkuk in that regard, to teach them that they, too, will receive fear from the same path of miracles and high tokens that they had traversed, like Habakkuk, who used this fear according to his degree.

This is why he said, “O Lord, Your work, which You have done for me for years will be his life,” since he had two discernments of years: years before his death and years after his revival. In between them, he was deceased in the world of truth. He says about the time when he was in that world, which are between the two discernments of years, “Your work, which You have done for me, in them his life will be.” In other words, “By remembering the period of my death between the years, I connect to the life of the upper world, in which Elisha revived me. I heard what had happened to me, that I tasted from that world, and I am afraid.”

ZAT de Atik are called “the early years” in regard to Malchut de AK clothing in them. They are earlier than Tzimtzum Aleph [first restriction], like AK, and they do not shine in the 6,000 years, but at the end of correction, since during the 6,000 years ZAT de Atik illuminate, in regard to the correction of Tzimtzum Bet [second restriction], in the small Hey of Hibaram [when they were created].

However, Habakkuk’s death completely purified him, like the end of correction, hence he was rewarded with connecting to those early years of Atik through the embrace and the revival of the dead that he was granted by Elisha.

“The work that You have done for me over the years” is the purity and fear that he was awarded during the years of his death. They will be his life, since by that fear, he will be rewarded with connecting to those early years of Atik. This life is eternal life, and anyone who connects to those early years, life connects to him forever.
This is why it is written, “In the midst of the years make it known,” meaning bestow life upon that degree in which there is no life, since through the purity that he was granted by his death, BON received his complete correction, having risen and becoming SAG upon his demise. And then he was in that degree in which there is no life at all, Malchut de Malchut, for whom there is no Zivug prior to the end of correction. Now, she, too, receives her life.

119) Rabbi Shimon wept and said, “I, too, was afraid of the Creator, of what I heard.” He put his hands on his head and said, “But Rav Hamnuna Saba is the light of the Torah. You were granted seeing him face-to-face, and I was not.” He bowed down and saw him uprooting mountains and lighting candles in the hall of the Messiah King. Rav Hamnuna Saba said to him, “My Rav, in that world, you will be next to the heads of the seminaries before the Creator.” From that day forth he would call Rabbi Elazar, his son, and Rabbi Aba, Pnei’el [face of God], as it is written, “For I have seen God face to face.”

He praised himself that he, too, was using that same fear of Prophet Habakkuk, from what he had heard of the past, in the verse, “I have heard the report of You and I am afraid.”

In the hall of the Messiah King, all the corrections that should be revealed at the end of correction—upon the arrival of the Messiah King—are already prepared and ready. Not a single detail is missing, and those souls in the hall of the Messiah King are all those who have already been rewarded with the end of correction from the root of their own souls.

This is why he said that he saw him uprooting mountains and lighting candles in the hall of the Messiah King, since Rav Hamnuna Saba is the doer of these corrections in the hall of the Messiah. He uproots the mountains of the Sitra Achra, which seem to the righteous as a high mountain, he lights candles, and corrects the new Masach of SAG for raising MAN at the end of correction, since the MAN is called “lights of fire.” Also, he is “Man’s soul is the Lord’s candle,” since the light of the sun indicates the descent of the MAD, like the light of the sun that comes down to us from above downwards.

Also, the “lights of fire” is Ohr Hozer [reflected light] that rises from below upwards like a flame rising from the candle. These are the two corrections, 1) to remove the Sitra Achra, 2) to raise and to light the
candles in the hall of the Messiah King. They are in the hands of Rav Hamnuna Saba.

Those complete righteous who need those two corrections are rewarded with them through the discovery of the soul of Rav Hamnuna Saba. He told him that he and his students, Rabbi Elazar and Rabbi Aba would also be rewarded with serving in the hall of the Messiah King after their demise. They would be there next to him and be heads of seminaries there before the Creator.

Two Points

120) Rabbi Hiya started, "Fear of the Lord is the beginning of wisdom, a good mind for all those who do them; His praise endures forever.” Should this verse not have said, "Fear of the Lord is the end of wisdom,” since fear of the Lord is Malchut, which is the end of wisdom [Hochma]? However, Malchut is the first to enter the degree of upper Hochma, as it is written, “Open for me the gates of righteousness [Tzedek],” the gates of Malchut, who is called Tzedek. “This is the gate of the Lord.” Indeed, if he does not enter by this gate, he will never enter the upper King, for He is sublime, hidden, and concealed, and He makes gates for Himself, one atop the other.

Explanation: Because the fear of the Lord is the Sefira Malchut, who is at the end of the ten Sefirot, should he not have said, “Fear of the Lord is the end of wisdom?”

It was said about the upper King that he is sublime, hidden, and concealed, and He makes gates for Himself, one atop the other. This is not an allegory. Rather, it is the lesson itself, since being a sublime, hidden, and concealed King, the thought cannot perceive Him whatsoever. Hence, He made many gates one atop the other, by which He made it possible to approach Him, as it is written, “Open for me the gates of righteousness.” These are the gates that the Creator has made and made it possible for the righteous to approach Him through those gates.

At the end of all the gates, He made a gate with several locks. That gate is called Malchut de Malchut, the final point of all the upper gates. This last gate is the first gate for the upper Hochma [wisdom]. That is, it is possible to be rewarded with the upper Hochma only after the attainment of this last gate specifically, as for attainment of the upper
234 Hochma, it is the first gate. This is why it is written, “Fear of the Lord is the beginning of wisdom,” since “Fear of the Lord” is called the last gate, which is the first for the wisdom of the Lord.

121) “At the end of all the gates, He made a gate with several locks,” several openings in several halls, one atop the other. He said, “Anyone who wishes to come into My place, this gate will be the first toward Me. One who enters will enter through this gate.” Here, too, the first gate for the upper Hochma is the fear of the Lord, which is Malchut, and this is the one called “first.”

We should thoroughly understand the meaning of locks, openings, and halls. Know that they are three forms that come one after the other over a single substance. This is a very deep matter and I will exert to clarify as best as possible, enough to somewhat understand the words of The Zohar before us. We should know that although it is clear that the thought cannot perceive Him whatsoever, the truth is that the thought of creation is to delight His creatures and no pleasure is perceived by the creature while he must be separated from the Creator. Moreover, we learn that the Creator craves to dwell in the lower ones. The common thing in understanding those two matters, which deny each other, is that the world was created in complete oppositeness from the Creator, from one end to the other, in every single point. This is so because this world was created with a desire to receive, which is the opposite form of the Creator’s, in whom there is not even a shred of this desire, as it is written, “And man is born the foal of a wild donkey.”

In that respect, all the issues of the governance of His guidance in this world are in total contrast to the thought of creation, which is only to delight His creatures, for it is according to the desire to receive in us, which is our standard and our tastefulness.

This is the meaning of the locks on the gates. First, all the many contradictions to His uniqueness, which we taste in this world, separate us from the Creator. Yet, when exerting to keep Torah and Mitzvot with love, with our soul and might, as we are commanded—to bestow contentment upon our Maker—all those forces of separation do not affect us into subtracting any of the love of the Creator with all our souls and might. Rather, in that state, every contradiction we have overcome becomes a gate for attainment of His wisdom. This is so
because there is a special quality in each contradiction—revealing a special degree in attaining Him. And those worthy ones who have been rewarded with it turn darkness into light and bitter into sweet, for all the powers of separation—from the darkness of the mind and the bitterness of the body—have become to them gates for obtainment of sublime degrees. Thus, the darkness becomes a great light and the bitter becomes sweet.

Hence, to the extent that they previously had all the conducts of His guidance toward the forces of separation, now they have all been inverted into forces of unification, and sentence the entire world to the side of merit. This is because now each force serves for them as a gate of righteousness, by which they will come to receive from the Creator everything that He has contemplated for them, to delight them with the thought of creation, as it is written, “This is the gate of the Lord; the righteous will enter through it.”

However, prior to being rewarded with inverting the desire to receive in us through Torah and Mitzvot, into reception in order to bestow, there are strong locks on those gates to the Creator, for then they have the opposite role: to drive us away from the Creator. This is why the forces of separation are called “locks,” since they block the gates of approaching and drive us away from the Creator.

But if we overcome them so they do not affect us, cooling His love from our hearts, the locks become doors, the darkness becomes light, and the bitter becomes sweet. Over all the locks, we receive a special degree in His Providence, and they become openings, degrees of attainment of the Creator. And those degrees that we receive on the openings become halls of wisdom.

Thus, the locks, the doors, and the halls are three forms that come upon our substance, the desire to receive in us. Before we turn it into reception in order to bestow upon our Maker, that substance turns the light to darkness and the sweet to bitter, according to our taste, since all the conducts of His Providence remove us from Him. At that time, locks are made from the desire to receive in us, and after we repent, we are rewarded with receiving in order to bestow, all the locks become doors, and then the doors become halls. Remember this well henceforth for I will not repeat the words.
He said, “Anyone who wishes to come into My place, this gate will be the first toward Me.” The end of all the gates, the last discernment among them, the lowliest there is, can be called Malchut de Malchut. And he says that to be rewarded with the upper Hochma, this gate, the last of them, was made the first gate to the hall of upper wisdom.

In truth, all the gates serve as doors and halls of the Creator’s wisdom, but it is impossible to obtain the upper wisdom unless by attaining specifically the last gate, since it is the first for the upper wisdom. This is why it is called “first,” meaning Beresheet [“In the beginning” but also, “At first”] in which the Torah begins, since Beresheet indicates the fear of the Lord in relation to the last gate, which is the first for obtainment of the upper wisdom.

122) The letter Bet from Beresheet [at first] indicates that those two join together in Malchut. They are two points, one concealed and hidden, and one disclosed. And because they are not separated, they are called “first,” meaning only one and not two, for one who takes one, takes the other, too. It is all one, for He and His name are one, as it is written, “That they may know that You alone, whose name is ‘the Lord.’”

Explanation: Those two points are the mitigation of Midat ha Din [quality of judgment] with Midat ha Rachamim [quality of mercy], when Malchut rose and was mitigated in Bina, Midat ha Rachamim, as it is written, “And they both walked together,” Bina and Malchut. It follows that the Masach that was established in Malchut consists of both, hence there are two points there, conjoined as one. One is hidden and concealed, and the other is disclosed, since the Din in the point of Malchut is hidden and concealed, and only the Rachamim from the point of Bina is disclosed. Had it not been so, the world would not be able to exist, as we learn, “First, the world was created with Midat ha Din; He saw that the world could not exist, and associated it with Midat ha Rachamim.

And because they are not separated, they are called only “first,” and not “two,” since one who takes one, takes the other, too. That is, although Midat ha Din is concealed, it does not mean that the Zivug is not performed on her, for those two points have actually become one, and the point of Malchut receives this Zivug with the point of Bina, too,
It is all one, for He and His name are one.” “He” indicates Bina, and “His name” indicates Malchut. In “He and His name are one,” both must be one because when they are one, Malchut, too, receives the upper Zivug along with Bina, by which Midat ha Din is finally mitigated at the end of correction. And on that day, “The Lord will be one and His name One.”

Because of this Midat ha Din, included in the letter Bet of Beresheet, she is called “first” to Hochma, for her correction will be at the end of correction. At that time, the upper Hochma will appear, as it is written, “The earth shall be full of the knowledge of the Lord,” since the last gate is the first gate to Hochma. And it is written, “That they may know that You alone, whose name is the Lord,” for then the knowledge will be revealed in the whole of the earth.

123) “Fear of the Lord is the beginning of wisdom, a good mind for all those who do them.” Why is Malchut called “Fear of the Lord?” It is because Malchut is the tree of knowledge of good and evil. When one is rewarded, it is good. If he is not rewarded, it is bad. Hence, there is fear in that place. She is the gate to come into all the good that is in the world. “A good mind” is those two gates, the two points that are as one. Rabbi Yosi said, “A good mind is the tree of life, for it is a good mind without any evil at all. And because there is no evil in it, it is a good mind, without evil.”

The last gate is called “the fear of the Lord,” of which it is written, “Fear of the Lord is the beginning of wisdom.” This is the tree of knowledge with which Adam HaRishon sinned, for on this point, his punishment is death, and the great fear is not to blemish it. At the end of correction, when this point is completely corrected, in the full perfection, the verse, “Death will be swallowed up forever” will come true. This is why it is called “The fear of the Lord.”

This is why it was said that there is fear in that place, and that she is the gate for all the good in the world, since the disclosure of the upper Hochma is all the good in the world, included in the thought of creation. And since the fear of the Lord is the first gate to the upper Hochma, it follows that it is the gate to all the good in the world.
“A good mind” is those two gates, the two points that are as one. The two points are included in the letter Bet of Beresheet together, and when he does not say “two points,” but “two gates,” it refers to after the correction of BON, when the two points are called “two gates,” for then both of them are good without any evil at all. Hence, the words, “A good mind” are possible. But prior to the end of correction they are called “the tree of knowledge of good and evil.”

Rabbi Yosi said, “A good mind is the tree of life, for it is a good mind without any evil.” Rabbi Yosi does not dispute Rabbi Hiya, since Rabbi Hiya explains the verse after the correction of BON, when the two points have become two gates. There is no evil in them, they are a good mind without any evil, and Rabbi Yosi explains the verse prior to the end of correction, when they are considered the tree of knowledge of good and evil. This is why he says, “A good mind is the tree of life,” ZA in Mochin de Ima, called “the tree of life,” which is all good without any evil, even before the end of correction. However, the two points are good and evil prior to the end of correction, for which the Malchut is called “the tree of knowledge of good and evil.”

124) “For all those who do them” are the faithful Hassadim of David, keepers of the Torah. Those who keep the Torah are seemingly the ones who make it. There is no doing in all those who engage in Torah while they are engaged in it. However, there is doing in those who keep it and by that, the verse, “His praise endures forever,” comes true and the throne is properly sustained.

Explanation: The gate of the fear of the Lord is the last gate. It is the first gate to the upper Hochma. It follows that all those who engage in Torah, who have already corrected the last gate and the two points have become two gates for them—which are a good mind without evil—it is considered that there is no doing in them, which is the tree of knowledge of good and evil. However, there is doing, which is good and evil, in those who have not yet been rewarded with the end of correction, those who are called “keepers of the Torah,” since they have not yet corrected the sin of the tree of knowledge.

Also, those who keep the Torah are seemingly the ones who make it because all those forces of separation are inverted and become gates, each lock becomes a door, and each door becomes a hall of wisdom. By those who keep the Torah, all the sublime degrees that are included
in the thought of creation to delight His creatures come and become revealed.

It follows that all the wisdom and the whole Torah are revealed only by those who keep the Torah, those in whom there is doing, in whom there is good and evil. This is why they are called “keepers of the Torah,” for it appears only through them. The verse calls them “Those who do them,” for they are seemingly the ones who make the Torah. This is so because were it not for their concealments, which have become gates through their prevailing, the Torah would not have been revealed.

This is why it was said, “Those who keep the Torah are seemingly the ones who make it.” That is, they are regarded as the ones who seemingly make it, revealing it. It was said that the Torah seemingly preceded the world. Certainly, the Creator made it, but were it not for the good deeds of those who keep the Torah, it would never have been revealed, hence they are regarded as the doers and the makers of the Torah.

By that, the verse, “His praise endures forever” is sustained, meaning by the force of those who keep the Torah. You find that His glory, which is all the wisdom and all the Torah, endures forever and ever, including after the end of correction, since then, too, they will need the fear of the Lord. After the correction of the tree of knowledge they will have nowhere to take fear of the Lord except the past, related to those who keep the Torah. It follows that they establish the glory of the Creator forever and for all eternity. This is why it was said, “The throne is properly sustained,” for by that the throne of the Lord is properly sustained forever.
169) Rabbi Elazar started and said, “Who is it rising from the desert?” “Who is it” is the whole of two sanctities, two worlds, Bina and Malchut in one bonding and in one connection. “Rising” means that she is actually rising to be the holy of holies, since MI, Bina, the holy of holies, connected with this, Malchut, so that Malchut will be rising, which is the holy of holies. “From the desert,” since she inherited it from the desert, to be a bride and to enter the Huppah [wedding canopy].

It is written, “Who is it rising from the desert, clinging to her beloved?” This is about the end of correction, when the bride rises to the Huppah. The Zohar refers “Who is it” to Bina, who is called MI [“who”], and to Malchut, who is called “this” [or “it”]. It says that at that time, “Who is it” will be included as one, two sanctities included.

This is so because prior to the end of correction, only Bina is called “holy,” and Malchut that rises to Bina is sanctified only in the holiness of Bina. But at the end of correction, Malchut herself will be holy, too, like Bina, and “Who is it rising” will be an inclusion of two sanctities, two worlds, Bina and Malchut, in one bonding and in one connection.

A connection is the bundle of life, the end of the Malchut and the Masach that raises Ohr Hozer [reflected light] and connects all the Sefirot as one. At that time, it will end in Yod, forever equal to Bina. This is called “one connection” and “one bonding,” since the level of light of Malchut will be connected to the level of Bina, actually as one, for then Malchut herself will be rising to be the actual holy of holies, like the Bina.

Actually rising, like a burnt offering, which is the holy of holies. This is because MI, AVI, the holy of holies, connected “this,” Malchut, so that Malchut will be discerned in the form of “rising,” which is the holy of holies, for then a bonding of MI with “this” was done, to make “this” herself the holy of holies. And since this is so, it is impossible for any diminution to be in Malchut, since her own sanctity is the holy of holies, like the Bina. This is why it is written, “Death will be swallowed up forever.”
Also, it was said that she inherited it from the desert, to be a bride and to enter the Huppah. The desert is the place of the serpent, the Seraph [type of angel] and the scorpion, and the keepers of the Torah are regarded as the essential makers of the Torah. It follows that this great Zivug of the end of correction was done specifically from the desert.

170) She rises from the desert, as it is written, “And your desert is comely.” She rises in that desert of lip-whispering. Midbar [desert] means Dibur [speech], as it is written, “These mighty gods? These are the gods who smote the Egyptians with all kinds of plagues in the desert.” But was everything that the Creator did to them in the desert, and not in a settled place?

In the desert means in speech, as it is written, “And your desert is comely.” And it is written, “From the desert shall lift.” So is “Rising from the desert,” indeed, “From the desert, meaning with that speech of the mouth, Malchut rises and enters between the mother’s wings, Bina. Afterwards, through speech, Malchut descends and stays over the heads of the holy people.

Explanation: Prior to the end of correction, while Malchut is called “tree of knowledge of good and evil, her entire correction is done through the MAN by which the righteous raise Malchut to Bina. Through this ascent, Malchut becomes as holy as Bina for the time being. These MAN are a prayer in whisper, since the Malchut, speech, cannot be in a state of speaking only goodness without any evil, except when the voice in the speech is from Bina, which is a unification of voice and speech, Zivug ZON in Gadlut, since ZA receives the voice of Ima and gives in the speech of the Malchut. At that time, the speech is all good without any bad at all, and she receives the Mochin of holiness.

Indeed, without this mitigation from the voice of Bina, the voice of Malchut, the first nine, there is a grip for the Klipot in Malchut and she cannot receive from the holiness. Hence, the ascent of MAN is considered that the righteous raise in prayer, which are in whisper of the lips, speech without a voice, as it is written, “Only her lips move but her voice is not heard.” This is because then there is no grip to the MAN that they raise and they can raise the Malchut to Bina, too, so she receives the voice from Bina. At that time she becomes a holy structure and receives Mochin in a Zivug of voice and speech, and the sanctity of her speech stays over the heads of the righteous who corrected them.
This is why it was said, “She rises from the desert, as it is written, ‘And your desert is comely,’” since the bride is now destined for the great Zivug, to enter the Huppah through the raising of MAN of the righteous, as it is written, “And your desert is comely,” when they extend the voice from Ima into the speech, to Malchut. By that, the desert of the Malchut becomes as comely and as beautiful as Bina because all those Zivugim [plural of Zivug] that were made before one by one have now gathered into the great Zivug, to admit her into the Huppah.

And in that desert of the lip-whispering, she rises through the MAN that they raised previously by the whisper of the lips, in a speech without a voice, since her voice is still in the first nine and the voice of Ima was extended into her. Thus, of all those good deeds, now the great Zivug to enter the Huppah has been made, since now her own voice has become good without any bad at all, too, and she becomes holy of holies like Ima.

The speech in the whisper is regarded as the speaking of the mouth. That is, without the adding of the palate, throat, teeth, and tongue, but only through the outlet of the lips and the mouth, to be as it is written, “Her voice is not heard.” This is why it was said that Malchut rises by that speech of the mouth, that so is the way of raising MAN, and then she enters between the mother’s wings and rises between the wings of Bina. This means that she receives the voice of the wings of Ima into her speech, and then, in the speech that she receives, she descends and stays over the heads of the holy people. It is so because once she receives the voice of Midat ha Rachamim [quality of mercy] from Ima, she becomes as holy as her and her holiness returns to those who corrected her, and they, too, are called, “holy people,” like her, since her speech is now holy, like Ima.

171) How does Malchut rise in speech? In the beginning, when a person rises in the morning, he should bless his Master when he opens his eyes. How does he bless? This is what the first Hassidim [pious] would do. They would place a vessel with water before them, and when they awoke at night, they would wash their hands, stand and engage in Torah, and bless for reading in it. When the rooster called, it is actually midnight, and the Creator is with the righteous in the Garden of Eden. Also, it is forbidden to bless in the morning with impure and filthy hands, and so it is every hour.
Explanation: Since the beginning of Malchut’s correction should be with whispering of the lips, why do we bless out loud immediately upon waking up from sleep? It should have been a blessing in whisper, to first extend the voice from Ima, which is raising the Malchut by speaking with the voice of Ima.

The first Hassidim corrected that correction in a practical manner, since the ascent of the MAN is either in action or in speech. Hence, since during one’s sleep, the spirit of holiness departs and the spirit of impurity of the primordial serpent is over him, since slumber is one sixtieth of death, and death is from the Tuma’a [impurity] of the primordial serpent, hence upon waking up from slumber, that evil spirit did not entirely retire from him. It is still present on the tips of his fingers, since anything that is holiest, the Sitra Achra clings to it most, and the fingers are the holiest in the body, for there is the place of instilling of Hochma [wisdom], as it is written, “And all the wise-hearted women spun with their hands.” Hence, the Sitra Achra of death does not retire from there even after the awakening, and it needs an action, the washing of hands.

Two vessels must be prepared: 1) a higher vessel, called Natla [washing cup], and 2) a lower vessel to receive the filth. The higher vessel, called Natla, indicates the Kli [vessel] of Bina, for the Sitra Achra flees from the light of Bina. It follows that the washing of fingers with the waters of Bina chases the Sitra Achra away from there, purifies the Malchut from the evil in her, and she remains good. Then it is possible to engage in Torah and to bless for the Torah in a way that the act of washing the hands is similar to raising MAN by the whispering of the lips to the wings of the mother.

And when the rooster calls, it is actually midnight, as it is written, “The greater light to govern the day, and the lesser light to govern the night,” since the holy Divinity in the Kli de Malchut has diminished into the lesser light and clothed in the Klipot, as it is written, “And her legs go down to death.” This means the tree of good and bad: if one is rewarded, it is good. If he is not rewarded, it is bad.

Thus, there are two halves in Malchut, good and bad: a half in which he has been rewarded and a half in which he has not been rewarded. Hence, her governance, too, which is the night, was divided after her into two halves, as well: 1) The first half of the night, as in “Not
rewarded, it is bad, as it is written, “You appoint darkness and it becomes night, in which all the beasts of the forest prowl about.” 2) The second half of the night—rewarded, it is good.

The first correction for the good half is done at the very point of midnight, since then Malchut receives the voice of Bina, when Malchut rises and is mitigated inside Malchut de Ima and the Din inside Malchut becomes a holy Din, from the side of good, without any bad. The meaning is that this Din falls and stays over the Sitra Achra and becomes Rachamim [mercy] over Israel.

It was said in The Zohar that after midnight, a flame comes out of Isaac’s pillar and strikes the rooster, who is called Gever [a man], such as another man, superior one, above him, Isaac, Bina. The flame of Isaac’s pillar is the Din of Bina, Angel Gabriel, a rooster, a man, the quality of Gevura, which serves a higher man than him, Malchut de Atzilut, the lesser light. The Din of Bina strikes under the wings of Gabriel, and then the Malchut receives the voice of Bina through him.

When Gabriel calls, all the roosters of this world call and another flame comes out of him, reaching them under their wings, and they call. This is so because when Gabriel sounds the voice of Bina to the upper Gever, Malchut, the flame comes out of Gabriel and reaches all the roosters of this world, which are the Dinim in the space of this world, and they all call out only by the voice that was mitigated with Midat ha Rachamim from Bina.

Thus, the voice, which is the Din of Malchut, no longer dominates the second half of the night. Its place is taken by the voice of Bina, to which the calling of the roosters of this world indicates. This is why it was said here that when the rooster calls, it is the actual midnight, since the rooster indicates that the voice of Bina has already been accepted into Malchut, at which time it is the actual point of midnight, from which the half of the night begins, good without any bad.

And once Malchut receives the voice of Bina, the righteous raise MAN through the Torah, when they engage after midnight and raise her to the rejoicing Gevura of upper Ima, as it is written, “She rises while it is still night,” for then she appears in all her splendor and grandeur. This is the way of the holy Malchut, to appear only at night, as it is said, “She goes by day and appears by night, and dispenses food in the morning.”
She appears only in the Garden of Eden, to those righteous who correct her so, with the engagement of their Torah, who study after midnight. This is why it was said that then the Creator is with the righteous in the Garden of Eden, since then the holy Divinity is corrected in the Garden of Eden, while she is watered from a stream of pleasantness, Hochma, and plays with the righteous, who are included in her in MAN.

It was said, “It is forbidden to bless in the morning with impure and filthy hands, and so it is every hour.” This is so because that spirit of impurity of the primordial serpent remains on one’s fingers even after he has risen from his sleep, and this filth is removed only by washing with a vessel. So it is every hour, and not necessarily after sleep. Rather, every filth and dirt is a place of holding for the Sitra Achra and it is forbidden to bless unless after washing in water.

172) This is so because when one is asleep, his spirit departs from him, and when the spirit departs from him, the spirit of impurity is prepared for him and stays on his hand, and defiles them. Then, it is forbidden to bless in them without washing the hands. But on a day when he does not sleep and the spirit does not depart from him, and the spirit of impurity does not stay over him, yet when he walks into the lavatory, he will not bless or read even a single word in the Torah before he washes his hands. But not because they are dirty, for with what did they become dirty?

173) Rather, woe unto those people who do not notice and do not know the glory of their Master, and do not know on what the world stands. There is a spirit in every lavatory in the world, which is present there and enjoys that disgust and feces, and immediately stays over those fingers of a person.

**Rejoicing in Holidays and Not Giving to the Poor**

174) Rabbi Shimon started and said, “One who rejoices in holidays and does not give his share to the Creator, that evil-eyed, Satan, hates him, slanders him, removes him from the world, and causes him several troubles over troubles.”

Explanation: There are male and female in the Klipot. The male is not as bad as the female and does not fail people into lying in the name of the Creator. On the contrary, he induces one to make Mitzvot, though
not in purity, in order to bestow contentment upon his Maker, but with a mixture of self-pleasing. It is written about it, “Do not eat the bread of an evil-eyed man ... He says to you, ‘Eat and drink,’ but his heart is not with you.” This is so because by his intention not being to bestow, the Mitzva becomes tasteless, without love or fear, and without a heart.

However, since he already lured a man into his domain, he has the strength to mate with his Nukva, the great deep, an evil and bitter Klipa, who fakes in the name of the Creator, and then takes his soul from him. This is why it was said, “That evil-eyed, Satan, hates him, slanders him, and removes him from the world,” for once he has failed a man with the Mitzvot of the joy of a good day, to not be giving contentment to his Maker—because it is apparent by him eating alone and not delighting the poor—he mates with his Nukva and takes his soul.

175) The share of the Creator is to delight the poor as much as he can, for on holidays the Creator comes to see His broken Kelim, enters them, and sees that they have nothing with which to rejoice. He weeps for them and rises up to destroy the world.

Upon the creation of the world, when He said to the angels, “Let us make man in our image,” Hesed said, “Let him be created, for he does mercy.” Truth said, “Let him not be created, for he is all lies.” Tzedek [justice] said, “Let him be created, for he does Tzedakah [righteous deeds, almsgiving],” and Peace said, “Let him not be created, for he is all strife.” What did the Creator do? He took Truth and threw it to the ground, as it is written, “And cast truth to the ground.”

It is known that one should always engage in Torah and Mitzvot, even Lo Lishma [not for Her name] because from Lo Lishma he comes to Lishma [for Her name]. This is so because for man’s lowness, he cannot engage in Mitzvot in order to bestow contentment upon his Maker right from the start. Rather, by his nature he can make any movement only if it is for his own benefit. For this reason, first he must engage in Mitzvot Lo Lishma, out of his own benefit. And yet, during the act of Mitzvot, he extends abundance of Kedusha [holiness/sanctity], and through the abundance that he extends, he will eventually come to engage in Mitzvot Lishma, in order to bring contentment to his Maker.

This is the meaning of Truth’s complaint about the creation of man, saying that he is all lies. He was complaining, “How can such a man be
created from the outset to engage in Torah and Mitzvot in complete falsehood, in Lo Lishma?"

However, Hesed said, “Let him be created because he does mercy,” since the mercies that he does, which is necessarily an act that is scrutinized as bestowal, through it, he is gradually corrected until he can engage in all the Mitzvot in order to bestow. Hence, he is certain to eventually reach his goal of engaging Lishma. This is why Hesed argued that he should be created.

Peace, too, complained that he was all strife. Because he cannot engage in Mitzvot in order to bestow, but with a mixture of self-pleasing, he is always in strife with the Creator because it seems to him that he is a complete righteous. He does not feel his own deficiencies at all. He does not feel that all of his engagement in Torah and Mitzvot is Lo Lishma, and he is angry with the Creator for not being rewarded as befitting a complete righteous. Thus, he is perplexed: at one time, he is at peace with the Creator, and another time, he is in dispute. This is why Peace said that he should not be created.

But Tzedeck said, “Let him be created, for he does Tzedakah [righteous deeds, almsgiving],” since by the Mitzvot of almsgiving that he does for the poor, he gradually comes closer to the quality of bestowal until he comes to engage Lishma and will be rewarded with eternal peace with the Creator. Hence, he should be created.

After their arguments were heard, the Creator agreed with the angels Hesed and Tzedeck, and threw Truth to the ground. That is, He permitted engagement in Mitzvot in Lo Lishma, at first, even though it is a lie. It follows that He threw Truth to the ground because He accepted the argument of Hesed and Tzedeck that by doing mercies and giving Tzedakah to the poor, he will eventually arrive at the truth—serving the Creator only in order to please Him—for he will eventually come to Lishma, and then truth will rise from the ground.

This also explains the breaking of the vessels. First, there was the creation of the world because by the breaking of the Kelim of Kedusha and their falling into the separated BYA, sparks of Kedusha fell into the Klipot. From them, all sorts of pleasures and fancies come into the domain of the Klipot, for the sparks transfer them into man’s reception and for his pleasure. By that, they cause all kinds of transgressions, such as theft, robbery, and murder.
However, we were also given Torah and Mitzvot. Thus, even if one begins to engage in them in Lo Lishma, for one’s own delight, to satisfy one’s base desires, according to the powers of the breaking of the vessels, he will eventually come to Lishma through them and will be rewarded with the purpose of creation—to receive all the delight and pleasure in the thought of creation in order to bestow contentment upon Him.

It was said that on holidays, the Creator comes to see His broken Kelim. This is because on good days, when one keeps the Mitzvot of the joy of a good day, due to all the abundance that the Creator gives him, the Creator goes to see His broken Kelim, by which man is given an opportunity to engage in Mitzvot in Lo Lishma. He goes to see to what extent they have completed their task of bringing man to Lishma, and sees that they, the broken Kelim, have nothing with which to rejoice. The Creator weeps for them because He sees that none of them have been sorted, that they have not brought man into Lishma at all.

Rather, he engages in the joy of a good day only for his own pleasure. Then, He weeps for them, meaning He seemingly regrets having broken them, since He broke them and threw Truth to the ground only for man’s sake, so he could begin to work in Lo Lishma and then arrive at Lishma. And when He sees that man has not moved from his selfish desire whatsoever, then He has broken them in vain. Thus, He weeps for them.

He rises to destroy the world, meaning He seemingly rises to remove the abundance from the world and destroy the world since when the Lo Lishma is unfit for bringing man into Lishma, it means that the abundance itself is bad for him, since by that, he drowns further into the Klipa of reception. Hence, it is better for man to stop the abundance for him and to completely destroy it.

176) Members of the seminary come before Him and say, “Lord of the world. You are called Merciful and Gracious. Let Your mercies roll upon your children.” He tells them, “Have I not done anything but mercy to the world, saying, ‘Let a world of Hesed [mercy] be built? The world stands on mercy, but if they do not do mercy toward the poor, I will destroy the world.” The high angels say before Him, “Lord of the world, here is so and so, who ate and drank his full, and could do
mercy to the poor, but gave them nothing.” The slanderer comes, takes permission, and chases that man.

Commentary: At that time, the high souls that are called “members of the seminary” begin to pray for the lower ones, that He will not arrest the abundance from them, that He should be merciful toward His children. They speak favorably before Him and say, “Since they do His Mitzvot with faith, they are considered ‘children of the Creator,’ hence they are worthy of mercy, as a father is merciful toward his sons.”

The Creator replies to them, “Did I not build the world on mercy only? The world stands only on mercy, meaning that no correction will come to them through the abundance when they are not delighting the poor, since the creation of the world was on My consent to the angels of Hesed that by doing mercy to each other, the world will exist and they will achieve Lishma. But now that they are not doing mercy, no correction will come out of it.”

Then the angels of the upper one said before Him, “Lord of the world, Here is so and so, who ate and was full and could do mercy to the poor, but gave them nothing.” In other words, even the high angels, Hesed and Tzedakah, and all those who agreed to creation, began to slander it, for they disagreed with creation in this way of Lo Lishma, but only so that Hesed and Tzedakah will be done so that through them they will achieve Lishma.

But now that they are not doing it, and they are not worthy of achieving Lishma, they regret their consent and slander man. Then comes the slanderer, takes permission, and chases that man, since once it has been made clear that the man is unfit to achieve Lishma with his Mitzvot, permission is given to the slanderer to do his thing.

177) Who in the world is greater for us than Abraham, who does mercy with all the people? On the day when he makes a feast, it is written, “The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.” Abraham made a feast and called all the greatest in the generation to that feast. And in any feast of joy, that slanderer walks and sees if that person first did mercy with the poor. If there are poor in the house, the slanderer parts from that house and does not enter there. If there are none, the slanderer enters there and sees the mixture of joy without poor and without first doing mercy for the poor, and he rises and slanders him.
Since Abraham invited the greatest in the generation, the slanderer came down and stood at the door, like a poor man. But there was no one to look at him. Abraham was serving the kings and the ministers, Sarah was nursing the children from everyone, since they did not believe it when she gave birth, but said that Isaac was a foundling, that they had brought him off the street. Hence, they brought their children with them and Sarah took them and nursed them in front of them, as it is written, “Who would have said to Abraham that Sarah would nurse children?”

It should have said, “Sarah would nurse a child.” However, “Nurse children” indeed, the children of all the guests. And that slanderer stood at the door. Sarah said, “God has made laughter for me.” The slanderer promptly rose up to the Creator and told Him, “Lord of the world, You said, ‘Abraham loves Me.’ Here, he made a feast and gave You nothing, nor to the poor. He did not sacrifice even a single pigeon to You. And moreover, Sarah said You laughed at her.”

We should understand that. Abraham, who excelled primarily in hospitality and graciousness, and all his life stood at crossroads to invite guests inside, how can it be said that he failed in this, that he did not give Tzedakah to the poor? Moreover, why did the slanderer trouble himself to dress up as a poor man? After all, this is not his way toward others. However, it is not as it seems here, and there is a great secret here, which is applied only to the highest holy ones.

Prior to the end of correction, it is impossible to remove the Sitra Achra altogether, even for the highest righteous and holy ones. As much as the righteous is cautious about doing the Mitzva with purity, the Sitra Achra still has the power to complain about him and show a faulty place in the Mitzva. For this reason, the Creator has prepared for the righteous another manner of subduing and silencing the slanderer: to give a small portion of the Kedusha to that slanderer that remained. This silences the slanderer and he does not wish to slander him, to not lose the part of the Kedusha that he has of that Mitzva. This is the meaning of the hair that is placed in the Tefillin, and the goat that is sent, and the red cow.

It was said that the slanderer came down and stood by the door as a poor man, but there was no one to look at him. This is so because of course Abraham fed all the poor from his meal, as he always does in
hospitality, except for that slanderer, who was not adding any purity in transferring him, except delighting him a little with the Kedusha. He was here as a poor man because he wanted to receive his share of the Kedusha, but Abraham did not wish to give the Sitra Achra anything of the Kedusha. Rather, he wished to subdue him with his power and repel him completely. This is why the slanderer rose up and complained. And this is the meaning of the slanderer coming down and standing at the door as a poor man, for it was not really a poor man, but the slanderer dressed as a poor and demanding to enjoy Abraham’s meal.

But Abraham sensed that he was from the Sitra Achra and did not wish to give him anything, not even a pigeon. There is a noteworthy intimation here: In the order of offerings there are only two young pigeons, opposite the two points included together in Malchut that is mitigated with Midat ha Rachamim [quality of mercy]. There are Din and Rachamim in it, together. The Din in it is hidden and concealed, and the Rachamim are disclosed there, for had it not been for that mitigation, the world would not be able to exist.

This is why precisely two young pigeons should be sacrificed, for one pigeon indicates the dove that Noah sent out from the ark, which did not return to him again. A single pigeon implies to Midat ha Din [quality of judgment] in Malchut, without the mitigation in Midat ha Rachamim. And since Noah could not correct any correction in it, it did not return to him again.

The matter of the slanderer demanding his share of Abraham’s meal on the day of his son’s weaning is a correction of a deficiency that cannot be corrected any other way prior to the end of correction. It is Midat ha Din in Malchut, in which the world cannot exist, and which must be hidden. It is like the dove that did not return to Noah any longer. However, Abraham could have corrected it and should have corrected it by giving something to the slanderer to silence him. But since he did not give anything to the slanderer, he went up and complained.

This is why the slanderer said, “He gave You nothing, nor to the poor.” He was complaining that in this entire meal of his, he did not fix anything for Midat ha Din in Malchut, who is called “poor,” who has nothing of her own, and who is yet a part of the Creator, since she is the essence of Malchut, Nukva de ZA, who is the Creator. After all, He only mitigated her with Midat ha Rachamim in order to sustain the
world. For this reason, the Mochin that are extended through Midat ha Rachamim are regarded as the share of the people of the world, by which they correct the actual Malchut, too, who is a part of the Creator alone.

And since through the great miracle of Sarah nursing the children, Abraham extended all the Mochin in Midat ha Rachamim, it was now possible for him to correct the poor in Malchut, who is the share of the Creator. This is why he complained, “He gave You nothing,” meaning the share of the Creator, and not to the poor, the share of the actual Malchut, who is in poverty because the people in the world cannot correct in her. “He did not sacrifice even a single pigeon to You,” meaning the pigeon that Noah could not correct.

“And moreover, Sarah said You laughed at her.” Sarah is Bina and Midat ha Rachamim that shines in Malchut. By saying, “God has made laughter for me; anyone who hears will laugh at me,” she extended a complete light and great mitigation until no deficiency was seen in the actual quality of Malchut any longer. There was great fear that because of it, there would be no attention left to correcting the actual Malchut. This is similar to the words, “Lest he reached out his hand and took from the tree of life, as well, and ate, and lived forever,” meaning that he would not feel any deficiency in himself any longer and would not have to correct the flaw in the tree of knowledge.

179) The Creator told him, “Who in the world is like Abraham?” But the slanderer did not move from there until he confused all of that joy and the Creator commanded that Isaac would be made an offering as a sacrifice and Sarah was condemned to dying with grief for her son. All that sorrow was because he did not give something to the poor.

Commentary: The tying of Isaac was in order to correct the actual Malchut, which he did not correct with the great feast on the day of Isaac’s weaning. The death of Sarah was because of the great lights that she extended in the words, “God has made laughter for me,” which obstructed in the correction of Malchut.

Torah and Prayer

180) Rabbi Shimon started and said, “It is written, ‘And Hezekiah turned his face to the wall and prayed to the Lord.’ Come and see how great is the power of the Torah and how superior it is to everything.
Anyone who engages in the Torah fears neither upper nor lower, and does not fear the evil illnesses in the world because he is clung to the tree of life and learns from it each day.

181) “This is so because the Torah teaches the person to walk by the path of truth. It teaches him advice how to repent before his Master, to revoke the sentence, for even if he is sentenced that the sentence will not be revoked, it is immediately cancelled and removed from him, and is not present on a person in this world. For this reason, one must engage in Torah day and night, and never leave it, as it is written, ‘And you shall meditate on it day and night.’ If one moves away from the Torah or parts from it, it is as though he has parted from the tree of life.”

Explanation: He began with a prayer, in the verse, “And Hezekiah turned his face to the wall,” and interprets it only in the Torah. The thing is that this advice rose to him only by the force of the Torah, by which he obtained arriving at complete repentance until nothing separated between him and the wall, the Holy Divinity, and this is why his prayer was accepted. Hence, the sentence of death that he was sentenced was revoked. This is why he ends that because we see that the power of the Torah is so great as to revoke a death sentence, “One should engage in Torah day and night and never part from it.”

182) Come and see an advice for a person: when he goes to bed at night, he should take upon himself the kingship of above wholeheartedly and come early to deposit his soul to Him. He will promptly be saved from any bad illnesses and from all the evil spirits, which will not govern him.

Explanation: The Lord called the light, “day,” the light of Dvekut [adhesion] and Kedusha that we obtain from the Creator. This is the governance of the day. He called the darkness, “night,” the forces of separation that part us from His light. This is the governance of the night. Hence, we sleep at night, which is one sixtieth of death, which is the governance of the Sitra Achra. Out of those two governances, we cannot cling to Him forever because we arrest His Dvekut by the force of the governance of the night, which always returns and comes over us, and stops us from the work of the Creator.

To correct that, Rabbi Shimon gives us an advice: Each night, before going to sleep, one should take upon himself the kingship of above
wholeheartedly. This is so because when the night is corrected, as in
the act of creation, when it is written, “And there was evening and
there was morning, one day,” when night and day are united into one
body and one day, then the night is called “the governance of Malchut,”
and no Klipa is mingled in her.

Hence, a person should take upon himself that upper Malchut
[kingship], too, wholeheartedly without any partitions between himself
and the Malchut. That is, he must take upon himself the kingdom of
heaven for life or for death, and nothing in the world will remove him
in anything from the upper kingdom, as it is written, “And you shall
love the Lord your God with all your heart and with all your soul and
with all your might.” And if he has accepted it wholeheartedly, he is
certain that nothing can ever part him from the Creator.

By that, it is considered that he has advanced into giving him a deposit
of his soul because he came first, to hand his soul into the hand of the
Creator, to keep His Mitzvot in full, to complete devotion. For this
reason, when he sleeps and his spirit departs, he no longer tastes in it
one sixtieth of death, which is the power of SAM, but devotion on the
path of Mitzva, since the power of death no longer governs him, for he
has admitted it into the power of devotion of a Mitzva.

And when he does so, the governance of the night cannot blemish him
any longer and arrest him from the pleasantness of the work of the
Creator, for to him, the evening and the morning are one day, and the
night is only a real part of the day. Hence, he is immediately saved
from any bad illnesses and from all the evil spirits, which do not
control him, for his night has already parted the domain of the Sitra
Achra, since nothing can ever part him and the holy Divinity, and the
forces of the Sitra Achra and the Din do not govern him any longer.

183) And in the morning, when he rises from his bed, he should bless
his Master, walk into His home and bow before His hall with great
fear. And then he should pray his prayer and take advice from the holy
fathers, as it is written, “And as for me, by Your abundant grace I will
come into Your house; I will bow to Your holy temple in fear of You.”

Commentary: “By Your abundant grace” is to bless his Master for the
grace He has done with him. “I will come into Your house” means to
enter His house. “I will bow to Your holy Temple” means to bow
before His hall. “In fear of You” means with great fear. And then he will pray his prayer.

This is why it is said that he should take advice from the holy fathers, since the prayer that we pray is the correction of the Holy Divinity, to extend abundance to her, to satisfy all her deficiencies, for hence, all the requests are in plural form, such as “And grant us knowledge from You,” or “Bring us back, our Father, into Your law.”

This is so because the prayer is for the whole of Israel, since all that there is in the holy Divinity exists in the whole of Israel. And what is lacking in her is lacking in the whole of Israel. It follows that when we pray for the whole of Israel, we pray for the Holy Divinity, since they are the same. Thus, before the prayer, we must look into the deficiencies in Divinity, to know what needs to be corrected and filled in her.

However, all the generations of the whole of Israel are included in the Holy Divinity, and we no longer need to correct all those corrections that she received from the generations before us. Instead, we must complement them, to correct what is still missing in her after their corrections.

The holy fathers are the inclusion of the whole of Israel. They are the three roots of all 600,000 souls of Israel from every generation through the end of correction. And all the extensions and bestowals that the whole of Israel extend and receive in all the generations are first received by the holy fathers. From them, the abundance reaches the whole of Israel in that generation that extended the abundance. It is so because this is the spiritual order, that no branch can receive anything, except through its root, the primary illumination remains in the root, and only a part of it extends to the branch. It therefore follows that all the corrections that were already corrected in the holy Divinity stand and exist in the souls of our holy fathers.

Hence, one must not enter the house of assembly unless he has first consulted with Abraham, Isaac, and Jacob, for our whole prayer is to complement what is still missing in Divinity, after the corrections that have been made in it thus far. Thus, first we must know and extend all the corrections that have already been corrected in the Holy Divinity, and then we will know what still needs to be added to them.
For this reason, one must not enter the house of assembly before he seeks advice from the holy fathers, for one must consult the holy fathers to know what must still be corrected. And this is possible only after we extend in the holy Divinity everything that the holy fathers have already corrected in her, and then we will see what is still missing in her, since they have already established the prayer that is the Holy Divinity.

The correction of Abraham is called “morning prayer,” Isaac’s correction is called “afternoon prayer,” and Jacob’s correction, “evening prayer.” Therefore, we must first extend the full measure of correction that they have already corrected in the prayer, then we will know what we must still pray for and correct, what is still missing in her.

184) One should not enter the house of assembly unless he has first consulted with Abraham, Isaac, and Jacob, and was granted permission. This is because they established the prayer before the Creator, as it is written, “And as for me, by Your abundant grace I will come into Your house,” which is Abraham, who is Hesed [grace]. “I will bow to Your holy Temple” is Isaac, from whose side the Malchut is called “hall.” “In fear of You” is Jacob, Tifferet, who is called “terrible.” One should first be included in them, and then enter the house of assembly and pray his prayer. Then it is written, “And He said to Me, ‘You are My Servant, Israel, in Whom I will show My glory.’”

Here, he explains three general corrections that were carried out on the holy Divinity by the fathers: Abraham corrected her into a home, meaning a permanent residence, in a way that one can adhere to her permanently, just as one is in one’s own home permanently. Isaac added a correction and corrected her into a holy Temple. This means that the King resides in her permanently, for the King is always in His palace.

Jacob added a correction and corrected her into fear, which is the gate to the abode, the opening for both the house in the holy Divinity and for the holy Temple in her, as it is written, “How terrible is this place, and it is the gate of heaven.”

And once a person includes all of those three corrections of the fathers to the fullest, he can know the full measure that has already been
corrected in the Holy Divinity, and he will enter the house of assembly and pray his prayer, to correct in Divinity what is still missing in her.

Explanation: Abraham is the root of Hesed in the souls of Israel, since he is the one who corrected the holy Divinity into a receptacle for the light of Hesed. She received the Hassadim for all the souls of Israel in their fullest. Had it remained so, all of Israel would have been adhered to the Creator permanently, and the holy Divinity would be the house of Malchut, filled with every delight and pleasure, and not a single person would wish to part from her for even a minute.

However, Abraham’s entire correction consisted of making a complete receptacle for the light of Hassadim, without any possibility of a flaw. In other words, he elevated the holy Divinity into bestowal and contentment upon our Maker, and to not receive anything for our own delight, for this is the quality and the receptacle of the light of Hesed. It is written about it, “Anyone who says ‘What is mine is yours and what is yours is yours—a Hassid [from the word Hesed],’ for he does not demand anything for his own pleasure.

And since all the restrictions and the whole of the grip of the Sitra Achra are only in reception for oneself, it follows that by that, he entirely removed the scum of the Klipot and the Sitra Achra, and Divinity has been established in complete purity. However, that still did not complete the thought of creation, since the essence of the thought of creation was to delight His creatures, and the measure of pleasure depends and is measured only by the amount of the desire to receive, where by the amount of the desire to receive, so is the measure of pleasure from reception.

Hence, once Divinity has been corrected only in a vessel of bestowal, without any reception for oneself at all, which is the departure from reception for the Creator and giving only to Him, still no correction has come from that to the basic thought of creation, which comes only by the greatness of the desire to receive.

This is the meaning of Abraham’s begetting of Isaac. Once Isaac found Divinity in utter wholeness and fulfillment with the light of Hesed through Abraham’s corrections, he felt the deficiency in her, that she was still unfit for reception of all that is included in the thought of creation. For this reason, he went and corrected her into a receptacle so she will be fit to receive that desired fullness in the thought of
creation. He evoked the desire to receive from the Creator, too, but only in reception in order to bestow. This means that he has a great desire to receive, but only because the Giver wishes it. Had the Giver not wished for it, there would have been no desire in him to receive anything from Him.

It is known that reception in order to bestow is regarded as actual bestowal. Thus, the Sitra Achra still has no grip there, in this will to receive. For this reason, the holy Divinity was established by him in the last, great wholeness, for now she was fit to receive all the pleasantness and softness from all that the Creator contemplated to delight His creatures when they arose in the mind to create them.

For this reason, now the holy Divinity is called “His holy Temple,” for now the King is in her with all his grandeur and splendor, like a king in his palace. However, with respect to Abraham’s correction, she is merely called “a house,” meaning the house of Malchut, for there, His entire glory and majesty were still not apparent, for the glory of a king is apparent only in his special hall.

Thus, it is considered that Isaac corrected all the Gevura in the souls of Israel, meaning the mitigation of all the Dinim in the guidance of the Creator. This is because all the restrictions, the sufferings, and punishments that come into the world are only to correct the vessels of reception of the souls, to be worthy of receiving all the goodness included in the thought of creation. And since Isaac had already corrected the Divinity in this wholeness, by that, all the Gevura has been corrected, since they have already come to their desired goal.

Yet, his correction, too, did not remain so, since the world was still unqualified for the end of correction. Hence, evil Esau came out of him, who corrupted his correction and did not endure in it, to be receiving only in order to bestow, as Isaac had corrected. Instead, he failed in self-reception. That is, even when he discovered that the Giver did not want him to receive, he still wished to receive for his own pleasure. Hence, the Klipot and the Sitra Achra clung to him, referring to being ruddy and hairy. For this reason, he lowered the legs of Malchut into the Klipot once more, as it is written, “And her legs go down to death.”

And when Jacob saw the corruption of evil Esau, he went and corrected the holy Divinity with the quality of fear, as it is written,
“With his hand holding on to Esau's heel.” That is, because Jacob saw the corruption of Esau in Divinity, he corrected himself with great fear until he raised Divinity to a crown over his head, by which he gripped to the two corrections—Abraham’s and Isaac’s—at the same time, and no flaw came out of him. However, this correction is still not the end of correction, since the fear is similar to fear of sin, since Esau’s heel caused him that fear, without sinning like him.

But at the end of correction, Esau’s heel will be cancelled, as it is written, “Death will be swallowed up forever.” At that time, the fear will be only because the Creator is great and rules over everything. For himself, Jacob certainly attained that real fear, as well, but for the whole of Israel, that correction still remains for all the generations following him, until the end of correction.

It is written, “And as for me, by Your abundant grace I will come into Your house.” This is Abraham, Hesed, since Abraham corrected her into the house of Malchut, filled with abundance, with the light of Hesed.

“I will bow to Your holy temple” is Isaac, on whose side Malchut is called “a temple,” since Isaac corrected her into being the holy Temple, for the grandeur and glory of the King, befitting the Creator.

“In fear of You” is Jacob, Tifferet, who is called “terrible,” since Jacob corrected her with the quality of fear. By that, he corrected her into being a receptacle for all the corrections of Abraham and Isaac together, and must first be included in them, for how will he know what is still left for Divinity to correct if he does not include himself in all those three corrections that the holy fathers have already corrected in her. That is, he should take upon himself to behave according to those corrections, and this is considered that he was included in their quality.

And only after he is included in all three corrections of our holy fathers will he begin to correct Divinity, from the place Jacob the patriarch had left for us: to elevate fear to the quality of exaltedness because He is great and rules over everything. Afterwards, he will enter the house of assembly and will pray his prayer. That is, he should pray and extend the upper lights in her, with the fear of exaltedness, to bring her into the end of correction. Then it is written, “And He said to Me, ‘You are My Servant, Israel, in Whom I will show My glory.’”
Rabbi Shimon’s Exit from the Cave

185) Rabbi Pinhas was usually before Rabbi Rehumai, by the shore of the Sea of Galilee. A great and elderly man was Rabbi Rehumai, and his eyes grew weak. He said to Rabbi Pinhas, “Indeed, I heard that Yochai, our friend, has a gem, a good stone, a son. I looked in the light of that gem and it is as the illumination of the sun from its sheath, illuminating the entire world.”

Explanation: *Malchut* in all her corrections is called “a good stone,” and she is called “a gem.” He says, “Yochai, our friend, has a gem, a good stone, a son,” meaning he has already been rewarded with *Malchut*, with all her corrections and adornments. He looked in the spirit of holiness, in the light of the gem, that it was as illuminating as the light of the sun upon its exit from its sheath, which is the correction of *Malchut’s* future, so the light of the moon will be as the light of the sun, that then she illuminates the entire world.

And behold, after the light of *Malchut* became the light of the sun and her peak rose to heaven, she illuminated from the heaven to the earth in another pillar of light, to the entire world. He was illuminating and going until it was enough for Rabbi Shimon to properly correct the throne of *Atik Yomin*. The intimation is that he was already rewarded with the two disclosures at the end of correction. These are the six verses from the verse, “The heavens tell,” to “The law of the Lord is whole,” and the six names that are written from the verse, “And there is nothing hidden from its heat,” through the end of the psalm. This is so because the light standing from the heaven to the earth and illuminating the entire world implies to the six verses, and until *Atik Yomin* comes and properly sits on the throne, it indicates those six names.

186) And that light stands from the heaven to the earth and illuminates the entire world until *Atik Yomin*, meaning *Keter*, arrives and properly sits on the throne, meaning until the end of correction. And that light is entirely included in your home, meaning in his daughter, since the daughter of Rabbi Pinhas was the wife of Rabbi Shimon Bar Yochai, and from the light that was included in your home, a small and thin light comes out, which is Rabbi Elazar, his daughter’s son. He comes out and illuminates the entire world, happy are you. Come out, my son,
come out, follow that gem that illuminates the world, for the time is ripe for you.

Commentary: The daughter of Rabbi Pinhas Ben Yair was Rabbi Shimon’s wife. It follows that Rabbi Shimon is included in the house of Rabbi Pinhas Ben Yair. This refers to Rabbi Elazar, who came out of the light that was included in the house of Rabbi Pinhas Ben Yair, that the light is Rabbi Shimon and his wife, and Rabbi Elazar came out and illuminated the entire world.

187) He went out from him and was about to go into the ship, and there were two men with him. He saw two birds coming and flying over the sea. He raised his voice and said, “Birds, birds, since you fly over the sea, have you seen the place where Yochai is?” He waited a little, then said, “Birds, birds, go and tell me.” They flew away into the sea and departed.

Commentary: Rabbi Shimon fled from the kingship, which ordered that he should be killed. He and his son hid in a cave, and they did not know his whereabouts. This is why Rabbi Pinhas, son of Yair, went to look for him in the islands of the sea.

188) Before he went out to the ship, the birds came and one of them held a letter in her beak. It said, “Rabbi Shimon Bar Yochai has come out of the cave with his son, Rabbi Elazar.” Rabbi Pinhas went to him and found that he has changed. His body was filled with holes and sores from sitting in the cave. He wept over him and said, “Woe that I have seen you so.” Rabbi Shimon told him, “Happy I am that you have seen me so, for had you not seen me so, I would not be so.” Rabbi Shimon started with the Mitzvot of the Torah and said, “All the Mitzvot of the Torah that the Creator gave to Israel are written in the Torah in a general way.”

Commentary: For all the years that he had to dwell in a cave, he had to sit there inside the sand to cover his nakedness and engage in Torah, and his flesh was punctured and with sores because of it. Rabbi Pinhas wept over him and said, “Woe unto me that I have seen you so.” Rabbi Shimon replied to him, “Happy I am that you have seen me so, for had you not seen me so, I would not be so,” meaning I would not have been rewarded with the revelations of the secrets of the Torah, for he was awarded all the great sublimity of his wisdom during those 13 years of hiding in the cave.
Rabbi Shimon started, “All the *Mitzvot* of the Torah that the Creator gave to Israel are written in the Torah in a general way,” in the verse “In the beginning God created,” until the verse, “And there was light.” *The Zohar* explained that the verse, “In the beginning God created,” is the *Mitzva* of fear and its punishment, and all the *Mitzvot* in the Torah are included in it.

**The Commandments of the Torah, the First Commandment**

189) “In the beginning God created.” This is the very first *Mitzva* [commandment]. This *Mitzva* is called “the fear of God,” and it is called *Resheet* [beginning/head], as in “The fear of the Lord is the *Resheet* [beginning] of wisdom.” It is also written, “The fear of the Lord is the *Resheet* [beginning] of knowledge,” since fear is called *Resheet*. Also, it is the gate by which to enter faith, and the whole world exists on this *Mitzva*.

Why is it written that fear is the beginning of wisdom and that it is the beginning of knowledge? It is because fear is the beginning of each and every *Sefira*, for no *Sefira* can be obtained if not by first obtaining fear.

This is why he says that it is the gate by which to enter faith, as it is impossible to obtain whole faith if not out of fear of God. And by the measure of fear is the measure of installment of faith. For this reason, the whole world exists on this *Mitzva*, for the world exists only on Torah and *Mitzvot*, as it is written, “If not My covenant day and night, I would not put the ordinances of heaven and earth.”

And since fear is the beginning and the gate of every *Mitzva*, as it is the gate of faith, it follows that the whole world exists on fear, as it is written, “In the beginning God created the heaven and the earth.” With fear, which is called *Resheet*, in which all the *Mitzvot* are included, God created the heaven and the earth. And were it not for fear, God would not create a thing.

190) Fear is interpreted in three discernments, two of which do not contain a worthy root, and one is the root of fear. There is a person who fears the Creator so that his sons will live and not die, or fears a bodily punishment, or a punishment to one’s money, hence he always fears Him. It follows that the fear he fears of the Creator is not placed as the root, for his own benefit is the root, and the fear is the result of it.
And there is a person who fears the Creator because he fears the punishment of that world and the punishment of Hell. Those two kinds of fear—fear of punishment in this world and fear of punishment in the next world—are not the essence of fear and its root.

191) Fear means primarily that one should fear one’s Master because He is great and rules everything, the essence and the root of all the worlds, and all is regarded as nothing before Him, as it is written, “And all the inhabitants of the earth count as nothing.” He will place his will in that place, which is called “fear.”

There are three manners in the fear of God, only one of which is considered real fear:

Fear of the Creator and keeping His Mitzvot so that his sons may live and he will be kept from bodily punishment or a punishment to one’s money. This is a fear of punishments in this world.

When fearing punishments of Hell, as well.

Those two are not real fear, for he does not keep the fear because of the commandment of the Creator, but because of his own benefit. It follows that his own benefit is the root, and fear is a derived branch of his own benefit.

Fear, which is the most important, when one fears one’s Master because He is great and rules over everything, the essence and the root of all the worlds, and everything is considered nothing compared to Him, for He is the root from which all the worlds expand. Also, His glory appears over all His deeds, and He rules over everything because all the worlds He has created, upper and lower, are considered nothing compared to Him, for they add nothing to His essence.

It was said, “And he will place his will in that place, which is called ‘fear,’” meaning he will place his heart and desires in that place, which is called “fear.” He will cling to fear of the Creator willingly and voluntarily, as is befitting and proper with the King’s commandment.

192) Rabbi Shimon wept and said, “Woe if I tell, woe if I do not tell. If I tell, the wicked will know how to serve their Master. If I do not tell, the friends will lose that thing,” for where there is holy fear, there is evil fear below correspondingly, which strikes, and beats, and slanders. It is a strap with which to lash the wicked, to punish them for their
sins. This is why he feared telling, so the wicked would not know how
to be rid of the punishment, for their punishment is their purification.

By that, he implies that he could not reveal his words in full in this
place so as not to harm the wicked. This is because here he came to
disclose how to cling to the tree of life, and never touch the tree of
death, and only those who have already corrected the discernment of
the tree of knowledge of good and evil are worthy of it. But the
wicked, who have yet to correct the sin of the tree of knowledge of
good and evil, must not know it, for they first need to toil in all the
labors until they correct the sin of the tree of knowledge, as it is
written, “Lest he reached out his hand and took also from the tree of
life and ate, and lived forever.”

After Adam sinned with the tree of knowledge, he was expelled from
the Garden of Eden for fear that he would cling to the tree of life and
live forever, and the flaw he had caused in the tree of knowledge would
forever remain uncorrected. Hence, to not be lost from the righteous,
who are worthy of knowing that thing, he disclosed the matter by way
of intimation.

193) And one who fears the punishment of striking and hatred, that
fear of God—called “fear of God for life”—is not on him. Rather, that
evil fear is on him, that strap, and not the fear of God.

194) For this reason, the place called “fear of God” is called “the
beginning of knowledge,” and this is why this Mitzva is included here.
This is the root and the foundation of all the Mitzvot of the Torah. One
who keeps the fear keeps everything, and one who does not keep the
fear does not keep the Mitzvot of the Torah, for fear is the gate to
everything.

This relates to what is written once as, “The fear of the Lord is the
beginning of wisdom,” and once as “The fear of the Lord is the
beginning of knowledge.” He explained that at the end of the holy fear,
called “fear of God for life,” there is evil fear below, which strikes and
beats and slanders. And it is a strap to whip the wicked, and its legs go
down to death, for one who keeps the Mitzva of fear because He is
great and rules over everything clings to the fear of God for life.

It is written about those who fear because of the punishment of the
strikes, and not because of a Mitzva, “What the wicked fears will come
upon him.” This is so because the fear of the end governs over him and strikes him. And in that respect, that the end of the fear is in an evil strap—to strike the wicked—the high and holy fear is also called by the name, “The fear of the Lord is the beginning of knowledge.” It indicates that one should cling only to her beginning, which is the fear of God for life, and to beware of the first fear, which is the evil strap. By that, the sin of the tree of knowledge is corrected.

195) For this reason, it writes Beresheet [In the beginning], meaning with fear, “God created the heaven and the earth,” for one who breaches this one breaches all the Mitzvot of the Torah. And the punishment of one who breaches this one is that that evil strap, the evil fear, strikes him. It is as it was written, “And the land was Tohu ve Bohu [unformed and void], and darkness over the face of the deep, and the spirit of God.” Those are the four punishments by which to punish the wicked.

196) “Tohu” is strangulation, as it is written, “The line of desolation” [Tohu is translated once as “desolation” and once as “unformed”], and as it is written, “A measuring rope.”

“Bohu” is stoning, stones that are sunk in the great deep to punish the wicked.

“Darkness” is burning, as it is written, “And when you heard the voice from the midst of the darkness, and the mountain was burning with fire,” darkness, cloud, and mist to high heaven. This is a strong fire over the heads of the wicked to burn them.

Those who do not keep the fear of God because of the King’s commandments, but for fear of punishment, are caught in the Klipa of Tohu, and wonder why they do not understand the thoughts and words of the Creator. This Klipa is regarded as a strangling rope over one’s neck, which stops the air of Kedusha [holiness] for his breath of life. And it is written, “The line of desolation,” “A measuring line.” In the first verse, it said, “The line of desolation,” and in the second verse it said, “A measuring line,” and one comes and teaches about the other.

The meaning of the line of Tohu is a measuring line. This is because as the line and the measure of one’s bewilderment, so is the measure of the line that the Sitra Achra throws on one’s neck and strangles him, as it is written, “Those who drag iniquity with the cords of falsehood.”
Hence, “Bohu” is stoning. Once he has been caught by the Sitra Achra with a rope on his neck, they have the strength to do with him as they please: to stone him, to burn him, or to kill him with a sword. Stoning means that they break his skull through evil desires and evil thoughts, and pull him to the great deep to punish him.

Darkness is burning, which is over the head of the wicked, to burn them, meaning that the Sitra Achra surrounds him with a strong fire that burns away the livelihood of Kedusha [holiness] from them.

197) “Spirit” is killing by the sword, since the stormy wind [“wind” also means “spirit” in Hebrew] is a serrated sword that blazes in him, as it is written, “and the flaming sword that turned every way.” It is called “spirit,” and it is a punishment for one who breaks the Mitzvot of the Torah that are written after fear, Resheet, which is everything. This is so because after Beresheet, fear, it is said “Tohu and Bohu and darkness, and spirit,” which are the punishment of four deaths. Henceforth, the rest of the Mitzvot of the Torah.

The Sitra Achra sends a stormy wind upon him, which is like a serrated sword, which separates his head from his body and ends his life. This is the punishment for one who breaches the Mitzvot of the Torah that are written after fear, Resheet, which is everything, meaning that all the Mitzvot in the Torah are included in the first two verses from Beresheet to “And God said, ‘Let there be light.’” And the punishment mentioned for one who breaks the Mitzvot of the Torah, which is the four deaths implied in Tohu, Bohu, darkness, and spirit, are written after fear, which is called Resheet, implied in the words, “Beresheet [in the beginning] God created.”

It follows that the first verse is fear, Resheet, the primary fear for life, and the second verse is the punishment for one who is not adhered to fear, Resheet. These are everything, for they are the gate to faith in the Creator. It follows that all the Mitzvot in the Torah are included in it. Henceforth, the rest of the Mitzvot in the Torah are from the verse, “And God said, ‘Let there be light,’” onward all detailing of the commandment of fear.

The Second Commandment

198) The second commandment is a commandment to which the commandment of fear clings and which it never leaves: it is love—that
one should love one’s Master with whole love. And what is whole love? It is great love, as it is written, “Walk before Me and be whole.” “Whole” means whole with love.

When it is written, “And God said, ‘Let there be light,’” it is whole love, which is called “great love.” And here it is a commandment for one to love one’s Master properly.

This is so because there is conditioned love, which comes because of the good that the Creator has given to him, by which his soul clings to Him with heart and soul. And although he is completely adhered to the Creator, it is still considered incomplete love, as it is written, “Noah walked with God.” This means that Noah needed support to assist him because he was supported by all the good that the Creator had bestowed upon him.

Abraham, however, did not need support, as it is written, “Walk before Me and be whole.” “Walk before Me” means without support, but “Before Me,” even though you do not know if I will come after you to support you. This is whole love, great love, where although I am not giving you anything, your love will still be whole, to adhere to Me with all your heart and soul.

199) Rabbi Elazar said, “My father, I heard the meaning of complete love.” He replied, “My son, tell Rabbi Pinhas, for he is at the same degree.” Rabbi Elazar said, “Great love is whole love, for it is whole on both sides. And were it not complete on both sides, it would not be whole as it should be.

Commentary: He told him to interpret the great love before Rabbi Pinhas because he already obtained the measure of great love as it should be, and he will thoroughly understand what he would say. Whole love is whole on both sides, whether in Din or in Hesed. And even if He takes your soul, your love in the Creator is in complete wholeness, as when He gives you all the bounty in the world.

200) The love for the Creator is interpreted on both sides: There is one who loves Him so as to have wealth, long life, sons around him, rule over his enemies, his ways are firm, and thus, he loves Him. And if it were to the contrary, and the Creator would reverse the fortune upon him with harsh judgment, he would hate Him and not love Him at all. For this reason, this love is not love that has a foundation, for because
the root of his love is based on something, if that something is revoked, the love will be revoked.

201) Complete love is love on both sides, whether in *Din*, or in *Hesed* and successful ways. He will love the Creator even if He takes His soul away from Him. This love is complete, for it is on both sides, in *Hesed* and in *Din*. Hence, the light of the act of creation came out, and was then concealed. When it became concealed, the harsh *Din* came out and the two sides, *Hesed* and *Din*, were included together, becoming whole.

This is proper love, for the light that was created in the six days of creation, in the verse, “Let there be light,” was concealed again, as it is written in *The Zohar*, “Let there be light for this world, and let there be light for the next world.” The light from this world was concealed, and appears only for the righteous in the next world.

Why was it concealed? It is because with the concealing of the light, harsh *Din* came out in this world, by which the two sides, *Din* and *Rachamim*, were integrated, becoming whole. This gave room for the inclusion of the two ends as one. This is so because now it became possible to disclose the wholeness of His love even while He takes one’s soul away from him. Thus, room was given to complement the love in a way that had it not been hidden and the harsh *Din* had not been revealed, this great love would have been devoid of the righteous, and it never would have been possible for it to become disclosed.

202) Rabbi Shimon took him and kissed him. Rabbi Pinhas came and kissed him and blessed him, and said, “It must be that the Creator has sent me here. This is the fine light that I was told was integrated in my house, and which afterwards will illuminate the entire world.” Rabbi Elazar replied, “Certainly, this fear must not be forgotten in all the *Mitzvot*, much less in the *Mitzva* of love—fear should be attached to it.”

And how is it attached? Love is good on one side, when He gives him wealth and bounty, long life, sons, and nourishments, and then fear should be evoked—to fear lest he will cause the sin and his fortune would turn on him. It is written about that, “Happy is he who is always fearful,” for fear is included in love.

203) And thus one should evoke the fear on the other side of harsh *Din*, for when one sees that he is under harsh *Din*, he should evoke the
fear and fear his Master properly, and not harden his heart. It is written about that, “He who hardens his heart will fall into calamity,” meaning that he will fall to the other side, which is called “evil.” It follows that fear clings to both sides, the side of good and love, and the side of harsh Din, and she is included in them.

If fear is included in the side of goodness and love, it is complete love as it should be, since fear is a Mitzva that contains all the Mitzvot in the Torah, as it is the gate of the faith in the Creator. And according to the awakening of one’s fear, the faith in the Creator’s guidance is in him. Hence, the fear must not be forgotten in each and every Mitzva.

It is especially so with the Mitzva of love, meaning that fear must be evoked along with it, since the fear is actually united in the Mitzva of love. For this reason, one must evoke the fear on both sides of the love, on love during mercy and success of one’s ways, and on love during the harsh Din.

This is why he says that fear must adhere to love. And how does it adhere to it? He indicates so we will not err in his words, regarding what he said—that complete love is when one takes one’s soul during the harsh Din. And let us think that the meaning is that we should not be afraid of the harsh Din whatsoever but only cling to His love with devotion and without any fear. This is why he explains that the fear must adhere to love. And how does it adhere to it? Should fear also be evoked at that time, as one evokes the complete love?

Here he repeats the two sides of the love, whether in Din or in Hesed, and the success of his ways. He says that one must evoke the fear on both sides of love, that during the Hesed and success of one’s ways, fear of the Creator should be evoked, lest the sin will cause his love of the Creator to chill. By that, he includes fear in love.

Also, on the other side of the love, during the harsh Din, he should evoke fear of the Creator and not harden his heart or stray his mind from the Din. By that, he includes the fear in love, as well.

If he does so, he is always in complete love, as it should be. In regard to the integration of fear in love on the side of Hesed he brings the verse, “Happy is he who is always fearful.” He explains the word “always” to mean that even when the Creator treats him favorably he should fear Him lest he will cause the sin.
And about the integration of the love on the side of Din, he brings the verse, “He who hardens his heart will fall into calamity.” It means that one should not harden one’s heart at a time of Din for any reason in the world, for then he will fall into the Sitra Achra, who is called “evil.” Rather, at that time one must evoke the fear even more, to fear Him and to include the fear in his complete love of that time, although both the first fear and the second fear are not for his own benefit, but only for fear that he will decline in bringing contentment to his Maker.

Thus, the first two Mitzvot have been clarified. The first Mitzva, fear, is the whole of Torah and Mitzvot. It is Beresheet, and it is explained in the first verse, “In the beginning [Beresheet] God created the heaven and the earth.” In other words, fear is the Resheet [first], and the heaven and the earth, which are ZON and their branches BYA, came out of it.

The second verse means its punishment: four deaths—Tobu—strangulation, Bobu—stoning, darkness—burning, and spirit—killing.

The second Mitzva is love. It is explained in the verse, “And God said, ‘Let there be light.'” There are two sides to it: The first side lives happily, with wealth, long lives, children, and nourishments. The second side is “With all your soul and with all your might,” when He takes your soul and your possessions, the love will be as complete as when He gives you wealth and long life.

To discover this love, the light of the act of creation was concealed. And when it was concealed, the harsh Din came out. Also, the love should be mingled with fear on both its sides: on the first side, one should fear that he will not cause the sin and his love will be diminished. On the second side, one should fear the concealing, which is the judgment to which the Creator sentences him, as it is according to the literal meaning of the words of The Zohar.

However, to continue the clarification with the rest of the Mitzvot, we must clarify the matters more deeply in the high degrees of Atzilut. The Zohar refers to the four letters HaVaYaH, HB TM, as fear, love, Torah, and Mitzva. Yod, Hochma, is fear; the first Hey, Bina, is love; Vav is the Torah; and the bottom Hey is a Mitzva.

It is written, “In the beginning God created.” This is the first among all the Mitzvot, and this fear is called “the fear of God,” the beginning [Beresheet], since Partzuf AA is the whole of the world of Atzilut, which
shines to all the worlds through its clothes, which are called AVI, YESHSUT, and ZON. It is also called HS [Aramaic: Hochma Stimaa (blocked Hochma)], since its Hochma was blocked in its Rosh and it does not give any of it to the worlds. Rather, only Bina de AA shines to the worlds.

Therefore, this Bina is called Resheet, as it is the beginning and the root of all the worlds. It is also called “the fear of the Creator,” fear of sublimity, since He is great and rules over everything, the essence, and the root of all the worlds, and everything is regarded as nothing compared to Him. And ZON, which are called “heaven and earth,” came out of it. This is the meaning of the verse, “Beresheet [In the beginning],” meaning with fear, “God created heaven and earth,” which are ZON.

It is written, “The fear of the Lord is the beginning of wisdom,” and it is written, “The fear of the Lord is the beginning of knowledge,” since fear is called “beginning,” since the Mochin are HBD, although the Hochma of the Mochin is not the real Hochma de AA, but only Bina de AA. It is so because when Bina de AA rises to Rosh de AA, she returns to being Hochma there, giving Hochma to the Partzufim. It follows that the Bina, which is fear, is the beginning of Hochma, as it is written, “The fear of the Lord is the beginning of wisdom.”

It is also the beginning of knowledge because the knowledge is the root of ZON, which elevate her to Rosh de AA to receive Hochma, hence the ZON, too, receive Hochma from her, as it is written, “The fear of the Lord is the beginning of knowledge.”

It was said that this second Mitzva is a Mitzva to which the Mitzva of fear clings, and which never leaves it. It is love that one loves one’s Master complete love, since Hochma is called “love” because the Yod de HaVaYaH is the essence of Bina, GAR in her, upper AVI, pure air, and the light of Hochma is hidden in them. Also, the disclosure of light of Hochma from ZAT de Bina, which are called YESHSUT, is the first Hey de HaVaYaH, which is why they are called “love.”

This is the second Mitzva after fear because this Hochma is not received from Hochma de AA herself, but from Bina, who is fear. The Mitzva of fear clings to it and never departs from it, meaning that Bina is always united with Hochma and never parts from her. And in any place where there is Bina, Hochma is necessarily with her, too, since HB are always
attached to one another, and you will never find Hochma without Bina or Bina without Hochma.

By that, he tells us that even though it was said that the first Mitzva is fear, Bina, do not be mistaken that it is Bina without Hochma. Similarly, in the second Mitzva, which is love, Hochma, do not be mistaken that it is Hochma without Bina. Rather, there is Hochma in the first Mitzva, and there is Bina in the second Mitzva, as well, since HB are mingled and come together; they never part.

However, we name them according to the domination. In the first Mitzva, upper AVI, GAR de Bina—the essence of Bina—Bina is the primary dominator, hence it is called “fear.” In the second Mitzva, Hochma is the primary dominator, hence we call it “love.”

And what is complete love? It is great love, as it is written, “And God said, ‘Let there be light.’” This means that Beresheet is an abstruse verse, and the disclosure of Beresheet begins primarily in the verse “Let there be light,” which is the ascent of Bina, Resbeet, to Rosh de AA, where she returns to being Hochma. At that time HB together are called “great love.” This is “Let there be light,” since the Bina rose to AA and gives light to all the worlds with great love, which is HB.

It was said above that the love for the Creator is interpreted in two sides: There is one who loves the Creator because he has wealth, a long life, children around him, governance over his enemies, his ways are firm, and hence he loves Him. And complete love is love on both sides, whether in Din or in Hesed, and success of his ways. Meaning he should love the Creator even if He takes his soul away from him. This is complete love, on both sides, in Hesed and in Din. Hence, the light of the act of creation came out and then was concealed. And when it was concealed, the harsh Din came out.

This is why he said, “Let there be light” for this world, and “Let there be light” for the next world, for he saw that this world is unfit for use. He halted and concealed it in the next world, above Parsa, inside the intestines of AA, which is the next world, in the place where upper AVI stand, which are GAR de Bina that end at Chazeh de AA, the place of the Parsa, which separates the upper water, upper AVI, from the lower water, YESHSUT and ZON, since the light darkened from Chazeh de AA and below, and it no longer shines. And the light is
hidden in YESHSUT, who stand from Chazêh to Tabur de AA, meaning in ZAT de Bina, and does not shine in them.

It follows that Bina divided into two sides, since the light is revealed in the GAR in her, upper AVI, standing above Chazêh de AA, upper water. And one who is rewarded with the degree of upper AVI has wealth, a long life, children as olive plants surrounding his table, and he governs his enemies, his ways are firm for him, and all that he does succeeds.

However, the light has already been concealed from ZAT de Bina, which stand below Chazêh de AA, lower water. Those who receive from it must love the Creator even if He takes their souls away from them.

This is the meaning of the two sides of love, which are GAR and ZAT de Bina with respect to the right in her, meaning love. This is done by concealing the light of the act of creation, and one who is rewarded with being whole in the love of the Creator, in love of upper AVI, and in the love of YESHSUT, this is proper love.

One must integrate the fear in those two sides of love, since on the side of Hesed, upper AVI, fear should be evoked, so he would not cause the sin. And also, on the side of the love of YESHSUT, one must evoke the fear on the side of harsh Din, YESHSUT, since when he sees that there is harsh Din on him, he should evoke the fear. Also, he should fear his Master properly and not harden his heart because HB, being love and fear, are always attached to one another, hence Bina, fear, must be included in both GAR de Bina, meaning AVI, and in ZAT de Bina, meaning YESHSUT.

Then fear clings to both sides, the side of good and love and the side of harsh Din, and she is included in them. If fear is included on the side of good and love, it is complete love, as it should be. There are two which are four here, since there is love only in two sides—GAR and ZAT de Bina—and love is incomplete on either of the two sides unless there is fear in each of them, since there cannot be Hochma without Bina, which is love without fear.
**The Third Commandment**

204) The third commandment is to know that there is a great and ruling God in the world, and to properly unify Him each day, in the upper six edges, $HGT \; NHY \; de \; ZA$, make them one unification in the six words of “Hear O Israel,” and aim the desire with them upward. For this reason, the word “One” should be extended to the measure of six words.

*The Zohar* says two things: 1) We must know that there is a great and ruling God in the world. 2) Properly unify Him each day. This is so because first we must know those two sides in love—upper $AVI$ and $YESHSUT$. That there is a great God, upper $AVI$, who is great in *Hassadim*, and that He is ruling in the world, $YESHSUT$, who is called “ruler,” which implies to the Dinim that come out of them, that the light was concealed from them and the harsh Din comes out, since the name ruling and governing indicates Dinim.

The meaning is that we should know those two sides of love, and include fear in each of them, and he will receive the love of the Creator, both in *Hesed* and success of his ways, and in Din, since then it is regarded as complete love.

Afterwards, each day, a proper unification must be made in the six upper edges, to raise $MAN$ to $ZON$, and $ZON$ to $YESHSUT$. At that time, $YESHSUT$ and $ZON$ rise and unite as one with $AVI$, who are called six upper edges, as they clothe $VAK \; de \; AA$, where by this unification, $YESHSUT$ rise in the place of $AVI$, above *Parsa de AA*, where there is upper water, and the light is not hidden from them. And when $YESHSUT$ are filled with light, they give to $ZON$, $ZON$ to all the worlds, and the *Hassadim* appear in the worlds. This is the meaning of the reading of *Shema*.

The six words of “Hear O Israel” are six sides of $ZON$, and the six sides of $ZON$ must be unified so they unite as one with the six upper sides, which are $AVI$ and $YESHSUT$. And with them, the desire should be aimed upward, meaning aim the desire and the NRN to be included in them in $MAN$.

To make them one unification in $VAK \; de \; ZA$, which are six words of “Hear O Israel,” the “One” should be extended, meaning that Hochma should be drawn in the word “One.” It is so because the light of
Hochma, which extends from Ein Sof to upper VAK, which are AVI and YESHSUT, unites the VAK de ZA in light of Ein Sof, since Ehad [“one”] is thirteen in Gematria, indicating to the drawing of light of Hochma. Hence, in the “One,” there should be intention to draw the Hochma to VAK de ZA.

However, in this unification, there is no intention to extend GAR to ZA, but only to increase the VAK de ZA through their integration in the upper VAK. Hence, the word “One” should be extended to the measure of six words. “To extend” means to draw Hochma. “As the measure of six words,” into VAK de ZA. By that, his VAK become VAK de Gadlut because the six words of “Hear O Israel” correspond to VAK de ZA, and through this unification, which increases him in VAK de Gadlut, it is then possible to extend GAR to ZA, too.

205) It is written, “Let the waters under the heavens be gathered unto one place.” It means that the degrees under the heaven will gather onto one place, to be in completeness for six edges. And yet, in the unification of “Hear O Israel,” one must tie the fear to it, meaning to extend the Dalet in the Ehad [“one”]. This is why the Dalet in the Ehad is big. And this is the meaning of what is written, “And let the dry land appear,” meaning the Dalet—which is the dry land—appears and connects in that unification.

The unification of Shema is to extend VAK de Gadlut. This is the meaning of the verse, “Let the waters under the heavens be gathered unto one place,” meaning let the degrees below the heaven gather unto one place, to be in completeness for VAK, since one place is the upper VAK, where the light of Ein Sof shines in the light of Hochma. It was said that the degrees below the heaven—which are the six sides of ZA under the Bina, which are called “heaven” in regard to ZA—be gathered onto one place, the six upper sides, to be in completeness for VAK, as they should, so they will receive the light of Hochma, too. Then VAK de ZA will unite, although only in completeness for VAK, only for Gadlut of VAK.

“And yet, in the unification of ‘Hear O Israel,’ one must tie the fear to it, to extend the Dalet in the Ehad, which is the bottom fear. This is so because complete love is love on both sides, in Din and in Hesed, and success of his ways. This is why the light of the act of creation first came out and then was concealed. When it was concealed, the harsh
Din came out and the two sides were included in it, Hesed and Din together, so they would be whole. This is love as it should be. It was said that in this love, too, fear should be awakened.

It follows that there are two discernments of love and fear: upper love and fear, upper AVI, and lower love and fear, YESHSUT. Wholeness is achieved only by both discernments together. Thus, the concealing of the light in YESHSUT is done to disclose the lower love even if He takes your soul away. Even then the fear must cling to that lower love and one should fear one’s Master and not harden one’s heart. Then one has love and fear in completeness, and clings to upper AVI and to YESHSUT, receiving all the pleasantness and good in them.

This refers to the unification of the Shema reading. Once he raised the ZON and included them in the six upper sides, to extend the great love in ZON in the word Ehad, which is the light that was created on the first day, in the verse, “And God said ‘Let there be light,’” still, in the unification of “Hear O Israel, the fear must be connected. This is so because one should also disclose and extend the concealing of the light that was made in YESHSUT, to complement it with the lower love and fear, too, as without it, it is considered incomplete.

One should extend the Dalet in the big Ehad because big letters are in Tevuna. This is why the Dalet in Ehad is big, implying to the place of concealing of the light that was done in NHY de Tevuna. This is the reason why it should be extended and to aim in the concealing in her, to cling to the lower love and fear, as well.

It is written, “And let the dry land appear,” meaning that the Dalet, “dry land,” will be seen and connect to that unification because there is no wholeness in the upper love and fear that were extended in the six words of the Shema reading through the word Ehad, which is the meaning of “Let there be light.” Rather, it is through the lower love and fear, which appear through the concealing of the light in NHY de Tevuna, which are called Dalet. This is why it is written, “Let the waters under the heavens be gathered unto one place,” which is extension of light of Hochma to the six degrees of ZA, which are below the heaven. Afterwards it is written, “And let the dry land appear.” This relates to the Dalet in the Ehad, that it should be extended and to aim that it becomes dry by concealing the light, so the Dalet, the dry land, Tevuna,
will be seen and tied to that unification of light in upper AVI that were extended in VAK de ZON to complete the love in two sides.

206) Once Malchut connected above, in VAK de ZA, she must be tied below, as well, in her masses, in the six other edges that are below in Malchut. These are “Blessed be the name of the glory of His kingdom forever and ever,” in which there are six other words of unification [in Hebrew]. Then the land that was dry becomes a land for bearing fruits and offspring, and for planting trees.

Explanation: In the Shema reading, the upper unification, the Dalet in Ehad was tied above in AVI. Afterwards, the Dalet in Ehad must be tied to the other VAK, below, on the six sides of Nukva de ZA, Rachel, who stands from Chazeh de ZA and below, in which all 600,000 souls of Israel—called “the masses of the Nukva,” “her masses”—are included.

And after ZA was included in the light of upper AVI and the concealing of Tevuna appeared in him, which is “Let the dry land appear” of the Dalet, those two discernments must be extended to Nukva de ZA from his Chazeh and below. These are the six words Baruch, Shem, Kevod, Malchuto, LeOlam, VaEd [Blessed be the name of the glory of His kingdom forever and ever]. These six words correspond to the six sides HGT NHY of Nukva de ZA, for in “Blessed be the name of the glory of His kingdom forever and ever” there are six other words of the unification.

Then, what was dry became a land to bear fruit and offspring. This is so because to disclose complete love, which is on both sides—Hesed and Din—the light of the act of creation came out and was then concealed. And when it was concealed the harsh Din came out and the two sides—Hesed and Din—were included, became whole. Thus, the love was not completed on both sides by concealing alone, but only through the harsh Din that came out after the concealing.

Hence, before the harsh Din came out, the Dalet in Ehad was dry land, useless. Being out of the light by the concealing, the fear was incomplete in her, either, so she would be corrected with the lower love and fear, which complement the upper love and fear, since the harsh Din—which is the primary exposure of the lower love and fear—has not yet been revealed. And that harsh Din is placed in Leah’s heels, the place of Rachel’s Rosh.
This is so because $ZA$ has two Nukvin [Aramaic: females]: 1) from the Chazeh and above, called Leah; 2) from the Chazeh and below, called Rachel. Leah’s heels end at Chazeh de $ZA$, touching Rachel’s Rosh, who is standing from Chazeh de $ZA$ and below. The harsh Din is at the end of Leah’s heels, which touch inside the Rosh of Rachel. Therefore, the harsh Din operates only in Rachel, since no Masach and Din can disclose its domination but only from its place and below. It follows that the concealing is not complemented into the degree of lower love and fear, but only after it is extended to Rachel’s place, where the harsh Din operates.

Then, what was dry becomes a land for bearing fruits, offspring, and for planting trees, since that Dalet in Ehad—who was dry and a place of desolation before the harsh Din appeared, unfit for settling—has become a fruit-bearing land, fitting for planting trees, a place for settling now that she extended to the VAK of Rachel from Chazeh de $ZA$ and below. It is so because the lower love and fear appeared in her in whole, complementing the upper love and fear so love will be on both sides. Only in this way do all the pleasantness and goodness in upper AVI appear.

It is written, “And God called the dry land Earth.” This is in the same unification as below, in “Blessed be the name of the glory of His kingdom forever and ever,” which becomes earth, a complete desire as it should be. Eretz [earth/land] comes from the word Ratzon [will/desire]. This is the meaning of “And God called the dry land Earth,” meaning that He extended the Dalet in Ehad to the Nukva de $ZA$, to her six sides, where the act of the harsh Din is already revealed. Then the Dalet, which was dry and desolate, became a fruit-bearing land and a place for settling in Nukva de $ZA$, through her Zivug with Him. Thus, “God called the dry land Earth,” which is a complete desire as it should be, since the complete, proper desire—complete love—appeared in her.

207) “And God called the dry land Earth.” In that unification below, in “Blessed be the name of the glory of His kingdom forever and ever,” she became Earth, a complete desire as it should be, for Eretz [earth/land] comes from the word Ratzon [will/desire]. This is why it is written “It was good,” twice: once for the upper unification, and once for the lower unification. Since Malchut united on both sides, in VAK
de ZA and in her VAK, henceforth “Let the earth put forth grass,” for she was established to bear fruits and offspring properly.

Commentary: The upper unification, unification of six words of the Shema reading, which is in the six big, upper sides of AVI, is explained in the verse, “Let the waters under the heavens be gathered unto one place.” This unification extends to VAK de ZA the light that was created on the first day, from the six sides of upper AVI. This is the first “It is good,” said on the third day of the act of creation.

The lower unification, the unification of the six words, “Blessed be the name of the glory of His kingdom forever and ever,” is the completion of the Dalet in Ehad. It has no completion except in the six sides of Nukva de ZA, and it is explained in the verse, “And God called the dry land Earth,” and in the verse, “Let the earth put forth grass.” This is so because in VAK de Nukva, the dry land became a fruit-bearing land, and it is on this unification of VAK de Nukva that the second “It is good” was said.

It follows that the first “It is good” was for the upper unification, and the second “It is good” was for the lower unification. Since Malchut united with both sides, in VAK de ZA and in her own VAK, both being sides of love, through an upper unification and a lower unification, henceforth the land will put forth grass because it was established to bear fruits and offspring properly. This is so because the lower unification complemented the love on both sides, and the lights of upper AVI extend to VAK de Nukva, giving fruits and offspring to her masses, who are the 600,000 souls of Israel as it should be.

**The Fourth Commandment**

208) The fourth commandment is to know that the Lord He is the God, as it is written, “Know today, and answer to your heart that the Lord He is the God.” The name God [Elokim] should be included in the name Lord [HaVaYaH], to know that they are one and there is no separation between them.

Commentary: HaVaYaH is ZA, and Elokim is Nukva de ZA. ZA and Nukva must be united without any separation between them, so that the name of Elokim, the Nukva, will be included in the name of HaVaYaH, ZA, and Nukva will be considered HaVaYaH, as well. This unification is extension of GAR to ZON, since the unification of the
Shema reading, explained in the third commandment, was for extending VAK from AVI to ZON, and the unification explained here is for extended GAR from AVI to ZON. This is the rule—extending any degree at all cannot be all at once. Rather, first one must extend the VAK of that degree, and then GAR.

209) It is written, “Let there be lights in the firmament of the heaven,” to shine over the earth, so the two names, HaVaYaH Elokim, will be one without any separation at all. Thus, the “Lights” without the Vav [in Hebrew], Malchut, Elokim, will be included in the name “Heaven,” who is ZA, HaVaYaH, for they are one and there is no separation in them.

A black light, which is Malchut, is white light, which is ZA. There is no separation between them and it is all one. This is the white cloud of the day and the cloud of fire of the night. The quality of day, ZA, and the quality of night, Malchut, are corrected in one another in one unification to shine, as it is written, “To give light upon the earth.”

Explanation: The Nukva is called “Lights” without a Vav [in Hebrew], indicating the diminution of the moon, as we learn that in the beginning the two great lights were on an equal level and the moon complained that two kings do not use the same Keter, so the Creator told her, “Go and diminish yourself.” Then her bottom nine descended to the world of Beria and she was diminished into a point under Yesod de ZA.

After she is diminished, Malchut should be included in the name “heaven,” ZA, meaning to make her big again so she is on an equal level with ZA, PBP [Panim be Panim (face-to-face)]. The Nukva should be raised back from the world of Beria to Atzilut and to correct the separation that occurred between ZA and the Nukva during the diminution of the moon.

The diminution of the moon is that the harsh Din in Leah’s heels was dominating the Nukva, by which she diminished into a point and her bottom nine fell into Beria. And through the unification of the Shema reading in the third Mitzva, Nukva was built in VAK, in the lower unification “Blessed be the name of the glory of His kingdom forever and ever” because through the power of Din in her, she corrected the Dalet in Ebad, who was dry and desolate, into a land that bears fruits and offspring.
The black in the Nukva, the force of Din in her, which lowered her into a point, rose to actual light. Specifically by the power of the Din, the Dalet in Ebad was built into a land that is inhabited and bears fruit. Were it not for the force of Din in the Nukva, the Dalet in Ebad, the Teruma, would remain dry and desolate. Thus, the force of Din in her became actual light. It is called “black light” because the blackness was the cause of that light.

It is also regarded as light of VAK, which is light of Hassadam. Hence, now it is possible to extend white light to VAK de Nukva, too, meaning light of Hochma, GAR, since white means Hochma, by raising the ZON to the palace of upper AVI. This is because now Nukva de ZA can mingle with AVI like ZA, since the force of Din in her has become actual light. And although it is black light, it is not at all a partition, preventing her from integrating in upper AVI, since there is no separation between black light, Malchut, in white light, ZA, and it is all one.

Since Nukva is considered light, she can be included in the light of AVI, for light in light are two of a kind and are regarded as one. And the blackness, which causes her light, does not part or degrade her at all, for it is the cause of all her merit, as without it she would not be considered light.

This is the white cloud of the day and the cloud of fire of the night. The quality of day is ZA, and the quality of night is Malchut. By uniting and including ZON in AVI, when ZA was included in upper Aba and Nukva in upper Ima, ZA became a white cloud for the light of day, and Nukva a cloud of fire for the light of the night—the quality of day and the quality of night that are united in one another, as it is written, “And there evening and there was morning, one day.” They are corrected in one another in a single unification to shine, as it is written, “To give light upon the earth,” meaning that the quality of day is included in the quality of night, Nukva, in one day. Also, they are corrected in one another to give light upon the earth, to Nukva’s masses in the three worlds BYA.

210) This is the sin of the primordial serpent that connects below and separates above. And for this reason, it caused what it caused to the world, since it should be separated below and connected above. Also, the black light, Malchut, must be unified above, in ZA, in one bonding
so that afterwards Malchut will be unified in her hosts in her unification, to part her from the evil side.

This is so because the unification of the extension of GAR to ZON is only by raising them to the place of AVI above Chazeh de AA. ZA is included in Aba, Nukva in Ima, and then they both unite and ZA gives GAR from Aba to the Nukva, who dresses Ima. But below Chazeh de AA, where ZON stand permanently, it is forbidden to make the unification of extending GAR to Nukva, as this is the sin of the tree of knowledge by which the primordial serpent brought death to the world. It incited Adam and Eve to make that unification below, in the place of ZON, below Chazeh de AA, and by that it flawed above, as well. This is the reason why the Zivug stopped in upper AVI, as well.

“This is the sin of the primordial serpent that connects below and separates above. And for this reason, it caused what it caused to the world,” for it connected the ZON to impart GAR in the Nukva below in their place. By that, it caused the people of the world to bring death upon them because it separated above, which caused the cessation of the Zivug in AVI, from which life extends to the people of the world.

When the Sitra Achra approaches to suckle from the Zivug below Chazeh de ZON, the place where they grip, the upper Zivug de AVI promptly stops because they are promptly parted from bestowing upon each other so the abundance will not go down to the Sitra Achra. All of that was because it should be separated below and connected above, for care is required to separate ZON below in their place so they will not mate there below in extension of GAR, and connect them only above, in the place of AVI themselves.

And the black light should be unified above in one unification because the black light, Nukva de ZA, should be raised along with ZA to the white light, to AVI, to connect the ZON there in one bonding. Also, ZA gives abundance of GAR from Aba to the Nukva, and afterwards the Nukva returns with the abundance that she received to her place below, where the NRN of the souls of Israel are in a state of MAN. This is why it was said that afterwards she will unite with her masses in her unification. She unites with the souls of the children of Israel, called “the masses of the Nukva,” in one unification and bestows upon them from the abundance that she received above in AVI.
She should be parted from the evil side because by avoiding to connect the ZON in their place below, and separating the Nukva from the evil side, the Sitra Achra cannot enjoy the abundance. However, if ZON are connected below, the Sitra Achra can receive the abundance, hence AVI are separated above and their Zivug is stopped.

211) Yet, we should know that Elokim is HaVaYaH and it is one without separation. HaVaYaH is the Elokim [“The Lord He is the God], and when a person knows that it is all one, and does not place separation, even the other side will depart from the world and will not be drawn down.

Although there is fear that he will evoke the Zivug de ZON in their place, it must not be a reason to avoid making the unification as it should be, in the place of AVI. Instead, we should know that Elokim is HaVaYaH, it is all one without separation, but we must extend the unification of ZON in the place of AVI, to unite the ZA with the Nukva as one without separation. And when a person knows that it is all one, and does not place separation, even the other side will depart from the world and will not be drawn down. This is so because if a person intensifies the raising of MAN and elevating the ZON to unite them in the place of AVI, as it should be, not only will the Sitra Achra not grip to the abundance, but it will cause the removal of the Sitra Achra so that she cannot govern the world.

212) It is written, “And let them be Me’orot [lights],” with the letters of Ohr [light] Mavet [death], since the Klipa follows the brain. The brain is light, and the other side is death. Light is in the bonding of the letters in the word Me’orot, and Mavet [death] is in the separated letters in the word Me’orot. When this light departs from there, the letters of the separation, Mavet, unite.

In other words, when you take the letters Ohr out of the word Me’orot, the letters Mavet join together. This is the meaning of “And let them be Me’orot [lights],” where the Klipa rises and follows the brain. Brain is light, and Sitra Achra is death. Light is in bonding the letters and death is in separating the letters.

Commentary: The force of Din in Malchut is the root of the existence of the Sitra Achra and the Klipot, as it is written, “And His kingdom rules over all.” Through the unification of the ZON in AVI for extension of VAK and GAR, the force of Din in Malchut is inverted
into being black light by extension of \textit{VAK} in the bottom unification of the \textit{Shema} reading. Afterwards \textit{Malchut} is raised once more to \textit{AVI}, and her black light unites with the white light of upper \textit{AVI}.

Therefore, this unification is implied in the verse, “And let them be \textit{Me’orot},” the letters of \textit{Ohr} [light] and \textit{Mavet} [death]. Light is in bonding the letters, where by extending the \textit{VAK} and \textit{GAR} to the \textit{Nukva} in one bonding with the \textit{ZA} in the place of \textit{AVI}—as the force of \textit{Din} was inverted in the \textit{Nukva} into being actual light—so all the forces of the \textit{Sitra Achra} and the \textit{Klipot} that extend from this \textit{Din} were cancelled. Thus, a \textit{Klipa} rises after the brain, meaning that the \textit{Klipa} is cancelled because of the \textit{Mochin de Nukva}, since the root of the \textit{Sitra Achra}, the force of \textit{Din} in the \textit{Nukva}, was cancelled in the \textit{Nukva’s} brain and became light. Thus, the force of the \textit{Klipa} was necessarily cancelled, too.

It follows that light is in the bonding of the letters, and death is in separated letters. By the bonding of \textit{ZON}, when the force of \textit{Din} became light, the letters \textit{Mavet}, which are the \textit{Sitra Achra}, were separated. They were cancelled inside the light and the combination \textit{Me’orot Ohr} was made in the middle, in the bonding. And \textit{Mavet} [death] is in separation—the letter \textit{Mem} in the beginning of the word, and the letters \textit{Vav-Tav} at the end of the word.

When this light departs from there, the letters of separation, \textit{Mavet}, unite. When not making the unification in the place of \textit{AVI}, but in the place of \textit{ZON} below, the light departs from there because \textit{AVI} are promptly separated from their \textit{Zivug} and the light stops. Then the word \textit{Ohr} comes out of the word \textit{Me’orot} and the letters of \textit{Mavet} join. This is so because after the elicitation of the light from the word \textit{Me’orot}, the word death remains there because the letters of \textit{Ohr} have already departed from the word and they no longer separate the letters of \textit{Mavet}.

This implies to the sin of that primordial serpent, which connected below in the place of \textit{ZON}, and hence separated above for \textit{AVI} because their \textit{Zivug} stopped because of it and has brought death to the world.

213) Eve began from these letters and caused harm to the world, as it is written, “And the woman saw that the tree was good.” She reverted the letters of \textit{Me’orot}, taking the words \textit{VaTereh} [saw] from there,
leaving Mem-Vav in the word Me’orot. And they went and took the letter Tav with them, creating the combination Mavet [death]. Thus she caused death to the world.

The unification is explained in the letters, “Let them be Me’orot [lights],” which are extension of GAR to ZON. When uniting them above, in the place of AVI, it extends light in bonding, separating the letters of Mavet as it expands into them, and creating the combination Me’orot. If ZON are united below in their place, the light departs once more from the combination Me’orot, leaving there Mavet [death] in the bonding of the letters.

“Eve began from these letters” because the beginning of Eve’s sin in the tree of knowledge begins with the letters, “And the woman saw that the tree was good.” Eve drew for herself the letters VaTereh [saw] from the word Me’orot, meaning that she heeded the advice of the serpent to connect ZON in their place below, thus blemishing the combination of Me’orot. Then she reverted the letters of Me’orot because by bonding below, she caused the separation of AVI above.

Thus, the letters of the combination Ohr [Aleph-Vav-Reish], which separate and cancel the combination Mavet in the word Me’orot, were separated and she made the combination VaTereh, in which the letters Ohr are dispersed in reverse order because of the Tav that came among them. The Tav, Nukva de Sitra Achra, who is called Mavet, approached the light to receive and to suckle from it.

It is so because in the Sitra Achra, which is called Mavet, there are male and female, SAM and Lilit. The letter Mem is the male of Mavet, who is called SAM, and the letter Tav is his Nukva, who is called Lilit. By heeding the advice of the serpent to connect from below, the Nukva of Mavet promptly approached to suckle from the abundance and the letters of Ohr were dispersed in reverse order, as in the combination VaTereh, because the Tav came inside the light [Ohr] and dispersed them.

After Eve drew the letters VaTereh from Me’orot, there remained Mem-Vav from the combination Me’orot, which are the male, who is called Mem of Mavet and Yesod, Vav of Mavet. They went and took the letter Tav with them, meaning that the male of Mavet, Mem-Vav, who remained from Me’orot, went to the Nukva, the Tav of Mavet, and they
mated and brought Mavet upon the world, as it is written, VaTereh [“And the woman saw”].

The male of the Sitra Achra, Mem-Vav, mated with the Tav of VaTereh, who was already in Eve. This is the meaning of the serpent coming over Eve and casting filth in her. By heeding the advice of the serpent, the Tav entered her, separating and dispersing the letters Ohr [Aleph-Vav-Reish], and making the combination of the letters VaTereh [“And the woman saw”] with her seeing. Afterwards, the male of the Sitra Achra, Mem-Vav, came and mated with the Tav, who was already in Eve, and Mavet [“death,” Mem-Vav-Tav] appeared in the world.

214) Rabbi Elazar said, “My father, I have learned that after Eve took the letters VaTereh from Me’orot, it was not Mem-Vav that remained, but only Mem, since the Vav—which is always a sign of life, was inverted into Mavet, leaving and taking the Tav with her, as it is written, ‘And she took ... and she gave.’ Thus, this word was completed and the letters Mavet joined together.” He replied to him, “Blessed are you, my son.”

Commentary: Mem remained alone, without the Vav, Yesod, since SAM, who is the male of Mavet, had no Yesod, for another god is infertile and does not bear fruit. Rather, the Vav, life, the Yesod of Kedusha [holiness], was inverted from Kedusha to Klipa, and became a Yesod for the male of Mavet. After it gained Yesod from the Kedusha, Vav went and mated with the Tav, connecting the letters Mem with Tav through the Vav he has robbed from the Kedusha.

The evidence is the sin of the tree of knowledge, which begins with connecting the Vav and Tav, as it is written, “And she took ... and gave” [“and” is Vav, and “took” and “gave” both begin with Tav in Hebrew], for the exit of the Vav to the Sitra Achra was born by the sin of the tree of knowledge itself, which she did not have before. Rabbi Shimon agreed with his words.

The Fifth Commandment

215) The fifth commandment. It is written, “Let the waters swarm with swarms of living creatures.” There are three Mitzvot [commandments] in this verse: 1) engage in Torah; 2) engage in multiplication; 3) circumcise after eight days and remove the foreskin from there.
One must engage in Torah, exert in it, and add to it each day, to correct one’s soul [Nefesh] and spirit [Ruach], since the four previous Mitzvot, which extend from the first four days of the act of creation, came to correct the degrees in the world of Atzilut itself.

These are the four degrees HB and ZON in the world of Atzilut. The first Mitzva, which extends from the word Beresheet [in the beginning] is fear, upper Bina, fear because He is great and rules over everything, meaning only GAR de Bina that was corrected into upper AVI that clothe AA from his Peh to Chazeh, and which are called “Yod de HaVaYaH.”

The second Mitzva, which extends from the verse, “Let there be light,” is for correction of ZAT de Bina, YESHSUT, with great and complete love. In relation to the constant, they clothe AA from his Chazeh to Tabur, below the Parsa, inside the intestine of AA. However, in the verse, “Let there be light,” which is said about them, they rose and became one Partzuf with AVI above Chazeh de AA, and from there to Rosh de AA, Bina returned to being Hochma there, great love, the first Hey de HaVaYaH, and all the Mochin are given from them to ZON.

However, ZON cannot receive Mochin from upper AVI themselves, GAR de Bina, since they themselves were established in pure air, light of Hassadim, as it is written, “For He desires mercy.” This is why they are called “fear,” for great love, Mochin of illumination of Hochma, are not given from them to ZON, but only from ZAT de Bina, YESHSUT.

However, the great love in YESHSUT is revealed only from Chazeh de YESHSUT and above, who then stand above the Parsa in the intestine of AA. But from Chazeh de YESHSUT and below, which stand below Parsa de AVI, there was concealing of the light of Hochma, and this is “Let there be light” for the next world, YESHSUT, above the Parsa. However, the light was concealed in the other YESHSUT, below the Parsa, and the Tevuna in them became dry.

The third Mitzva extends from the two verses on the third day—from the verse, “Let the waters under the heavens be gathered unto one place, and let the dry land appear,” and from the verse, “Let the earth put forth grass.” These are for the correction of Mochin de VAK for ZON, for the upper unification extends to ZA from the verse, “Let the waters ... be gathered,” and the lower unification extends to VAK de Nukva from the verse, “Let the earth put forth grass.”
The fourth commandment extends from the verse, “Let there be lights,” for the correction of GAR in ZA and in Nukva.

Thus, by the fifth day, all the corrections needed for AVI, YESHSUT, and ZON de Atzilut have been corrected until the ZON received the GAR in them and became fit for Zivug PBP [face-to-face] at an equal level. Thus, henceforth come the rest of the Mitzvot, which are corrections that should extend from the Zivug of ZON PBP.

The fifth Mitzva is “Let the waters swarm with swarms of living creatures.” There are three Mitzvot in this verse, for now they should extend the wholeness from Zivug ZON PBP: 1) Extend a holy Neshama [soul] from there so that the person himself will be rewarded with a pure and holy Zivug. This is done by engagement in the Torah. 2) Beget holy souls. 3) Correct the token of the covenant through cutting and exposing.

To engage in Torah means to utter verbally even if one does not know, as it is written, “They are life unto those who find them,” meaning to one who utters them in the mouth. By that, one acquires a holy Neshama.

To exert in it each day means to try to do all that one can to attain it and to understand it. By that, one acquires a holy spirit.

To add to it means that once he has been rewarded with correcting his Nefesh and Ruach, he should not settle for it, but should always add to it, for holiness is increased, not decreased. By that, one is rewarded with a holy Neshama. This is why it was said, “And add to it each day, to correct one’s soul [Nefesh] and spirit [Ruach],” for by daily adding to the Torah, adding correction to one’s Nefesh and Ruach, one is rewarded with a holy Neshama. It is so because when one engages in Torah, he is established with another Neshama, a holy one, since one who engages in Torah extensively, in addition to the Nefesh-Ruach with which he is rewarded, he is awarded being established with a holy Neshama, as well.

216) When a person engages in the Torah, he is corrected with another Neshama, a holy one, as it is written, “Swarm with swarms of living creatures,” which means Nefesh from that holy animal, Malchut. This is so because when one does not engage in Torah, he does not have a holy Nefesh, which means that the Kedusha [holiness] above is not on
him. And when he engages in Torah, in that whisper that he caused in her, he is rewarded with a living soul, to be as the holy angels.

An animal is the Nukva de ZA at the time of Gadlut PBP with ZA, since then ZA is called “the tree of life,” and the Nukva is called “animal.” Through one’s raising of MAN by engagement in Torah Lishma [for Her name] and from Zivug for ZON PBP, he extends a holy Nefesh from their Zivug, a Nefesh from the holy animal—Nukva de ZA. A person obtains that only by raising MAN in the engagement in Torah because when he does not engage in Torah, he does not have a holy Nefesh, for he has no part in the Zivug of the Creator and His Divinity, since he did not raise MAN to unite them.

This is the meaning of the words, “Let the waters swarm with swarms of living creatures,” since the Torah is called “water,” and by swarming with MAN through the Torah he is rewarded with a holy Nefesh from the upper animal. Know that one is not rewarded with adhering to the Creator before he obtains NRN from the upper holy animal, for Nefesh ties to Ruach, Ruach to Neshama, and the Neshama to the Creator.

217) It is written, “Bless the Lord, you His angels.” These are the ones who engage in Torah, who are called “His angels in the earth,” as it is written, “And let fowl fly above the earth,” in this world. In that world, the Creator is destined to make for them wings such as those of eagles, to roam throughout the world, as it is written, “Yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles.”

It is written, “Bless the Lord, you His angels, mighty in strength, who perform His word, obeying the voice of His word.” It is written, “Who perform His word,” and then “Obeying the voice of His word.” Usually, one cannot perform any task before one hears what the giver of the task says. But the angels do their mission before they hear and understand what the Creator has commanded them, since the will of the Creator governs them and there are no partitions in them, preventing them from following the Creator’s will. Hence, they follow the Creator like a shadow follows a person. This is why their doing precedes their hearing.

Those who engage in Torah and extend a holy Nefesh, even though their matter is from earth, it is inverted into being as that of the angels above, and their doing precedes their hearing. In other words, they
perform the Creator’s commandment in full before they attain what they are doing since they, too, follow the Creator like a shadow follows a person. It is just as when the wind sends dust into a person’s eyes—he quickly closes his eyelids before his thought senses it. By that you find that his doing, which is the shutting of his eyes, always precedes the perception of the approaching dust in thought.

This is why it was said that those who engage in Torah are called “His angels in the earth. Even though they are on earth, their body becomes as that of the angels above, and their doing precedes their hearing. They do not feel with their brain in order to do the Creator’s commandment to the fullest, but perform the commandment in full before they can sense in their thought what they are doing. It is like the shutting of the eyelids, which precedes the perception in the thought. This is why they are regarded as angels in the earth.

The Creator is destined to make wings for them, as eagles, to roam throughout the world. This is so because as long as one has not been rewarded with a holy Nefesh, the Sitra Achra governs him, as it is written, “And the lives of your enemies He will sling out as from the hollow of a sling.” They walk and roam the world but find no place to rest and become attached to. They are defiled in the impure side, since he did not enter the Kedusha and was not included in it.

Commentary: It is impossible to cling to the Creator and keep His Mitzvot properly before one believes in the names of the Creator, that He is good and does good to all, that He is merciful and gracious. Those who have not been rewarded with a Nefesh of Kedusha are still governed by the Sitra Achra. Hence, they go and roam the world and cannot find a place to rest. When their thoughts roam the world and they see the Creator’s guidance in people, they believe it is not as good as it should be, judging by His holy names. Thus, they blemish the holy names and find no place to rest where they can believe in the names of the Creator, to connect to Him. For this reason, they are defiled in the side of Tuma’a [impurity], meaning they come to deny the Creator. All that is because he did not enter the Kedusha and was not included in her, since he was not rewarded with a Nefesh of Kedusha and does not take actions to be included in Kedusha.
However, those who engage in Torah and extend a holy Nefesh, their body turns to be as angels and they are rewarded with preceding hearing to doing, as they do. This is why it is written about them, “And let fowl fly above the earth,” meaning that the Creator will make wings for them, like eagles, and they will roam throughout the world, as they roam in their thoughts throughout the world and see the Creator’s guidance.

And yet, not only are they not falling to the side of Tuma’a, they even receive strength to raise MAN and always increase their power. And “Those who wait for the Lord will gain new strength; they will mount up with wings like eagles,” for thus they mount up wings like eagles to roam in all the people’s incidents. Also, they always regain strength and raise MAN through the power of their faith in the Creator’s uniqueness, and always extend the spirit of Kedusha from above.

218) It was written, “And let fowl fly above the earth,” since the Torah, which is called “water,” will swarm and produce swarms of living souls from the place of that animal, Malchut. They will draw it below. David said about it, “Make for me a pure heart, O God,” to engage in Torah. And then, “And renew a steadfast spirit within me.”

The text explains “Let fowl fly above the earth” and says that water is Torah. “Swarm” means that they should produce a living Nefesh [soul], from the place of the animal, Malchut. They will draw this Nefesh below, from upper Nukva, who is called Haya, into this world. David said about it, “Make for me a pure heart, O God,” asking that He would give him a pure heart to engage in Torah and to raise MAN. Then, “Renew a steadfast spirit within me,” and then he can extend the right spirit and can cleave unto Him.

The Sixth Commandment

219) The sixth commandment is to engage in multiplication. Anyone who engages in multiplication causes that river, Yesod de ZA, to always be springing. Its waters will not cease and the sea, Malchut, will be filled on all sides. And new souls are renewed and come out of that tree, and many hosts multiply above, with those souls, to keep them, as it is written, “Let the waters swarm with swarms of living creatures.” This is the token of the holy covenant, the river that stretches and comes out
of Eden, whose waters multiply and swarm with swarms and multiplication of souls for that animal.

This is so because by the awakening below, he awakens above and causes the Zivug of the Creator and His Divinity. Then the river, Yesod de ZA, will always spring with MAD and its waters will never cease from bestowing upon the Nukva. And the sea, Nukva de ZA, will be filled on all sides, from the side of the Zivug, to revive the worlds, and from the side of begetting souls. And new souls are renewed and come out of that tree.

That is, not actually new souls, but old souls that have already been in Adam HaRishon and fell from him due to the sin of the tree of knowledge. They are renewed by that tree, ZA, and this is why they are called “new souls.” New souls do not really come to the world, except after the end of correction of the sin of the tree of knowledge. And many hosts are emanated above with those souls, since with each soul, several angels emerge. Also, in Zivugim to revive the worlds, angels come out, as well.

This is the token of the holy covenant, the river that stretches and comes out of Eden, since swarming with living creatures implies to Yesod de ZA, who is called “the token of the covenant.” This is a river that stretches and comes out of ZA, clothing AVI, Eden, to water the garden, his Nukva. And his waters increase and swarm with swarms, meaning with the Zivugim de VAK, which are called “swarms.” This is the meaning of “Swarm with swarms.” From the Zivugim de GAR for begetting souls, it was said “And multiplication of souls” for that animal. And she is the one who is called “Living creature” [also “living soul” in Hebrew].

220) Several birds, angels, come out with those souls that enter that animal, Malehut. They fly and roam throughout the world, and when a soul comes out to this world, the bird that flew comes out with her and comes out of that tree with the soul. How many angels come out with each soul? Two—one on the right and one on the left. If he is rewarded, they guard him, as it is written, “For He will give His angels charge over you, to keep you.” And if not, they slander him.

Rabbi Pinhas said, “Three angels protect a person when he is rewarded, as it is written, “If there is an angel as mediator for him, one out of a thousand, to remind a man what is right for him.” “If there is an angel”
is one, “As mediator” is two, “One out of a thousand, to remind a man what is right for him” is three.

221) Rabbi Shimon said, “They are five angels, for it is also written, ‘And let him pardon him, and say, ‘Deliver him from going down to the pit, I have found a ransom.” ‘And let him pardon him’ is one; ‘And say’ is two, thus five.” He replied to him, “This is not so. Rather, “And let him pardon him” is the Creator alone, and not an angel, for none other has permission to pardon him except Him.

Along with the souls, several angels are born and emerge. They are called “birds” and they assist the souls in deciding to the scale of merit, or to the contrary—they slander them and push them toward the scale of fault. They fly and roam throughout the world and see the Creator’s guidance on all the people in the world, how they are governed by Him, and they alert the soul. If the soul is rewarded, it sentences itself and the whole world to a scale of merit. If she is not rewarded, she sentences herself and the entire world to scale of fault. This is why he asks, “How many angels come out with each soul?”

Rabbi Pinhas does not dispute Rabbi Shimon, saying that only two birds are born with the soul. Instead, he says that as long as he has only those two birds, he cannot sentence himself to a scale of merit completely, but is thrown from Din to Rachamim and from Rachamim to Din. However, through good deeds, a third angel is born to him, and then he is rewarded with sentencing to the scale of merit. This is why he said that three angels protect a person—when he is rewarded—since he cannot be rewarded if not by three angels.

222) One who refrains from multiplication diminishes the form that includes all the forms, the human form, and causes the arresting of the water of that river—Yesod de ZA, blemishing the holy covenant on all the sides. It is written about him, “Then they will go forth and look on the corpses of the men who have transgressed against Me.” Indeed “Me,” and this concerns the body, but his soul does not enter the Masach at all, the domain of the Creator, and he is expelled from the world.

Malchut is called “a form.” It contains all the forms because all the forms of NRN of the righteous and the angels of the three worlds BYA are drawn through her. Those are her troops and armies. Hence, one who does not engage in multiplication diminishes the image of
Malchut and detains her from bringing out her troops and armies, since the awakening from below evokes a corresponding awakening from above causing a Zivug of the Creator and His Divinity, to beget NRN and angels in BYA.

One who refrains from multiplication causes the water of that river, Yesod de ZA, to not be drawn out. It causes Yesod de ZA to not give MAD to the Holy Divinity, blemishing the holy covenant in all the discernments in it, as it detains the two forms of Zivugim, from the side of VAK and from the side of GAR. It is written about it, “Then they will go forth and look on the corpses of the men who have transgressed against Me,” since the Mitzva [commandment] of multiplication permanently enhances his soul.

Also, by that he defeats his body forever, so it will be at the revival of the dead. And one who does not engage in multiplication makes his body like a corpse, his soul will not enter the domain of the Creator, and he is repelled from the next world.

The Seventh Commandment

223) The seventh commandment is to circumcise after eight days and remove the filth of the foreskin. It is so because that animal, Malchut, is the eighth among all the degrees, when beginning from Bina, and that Nefesh, which departed her, must be seen before her for eight days, as she is the eighth degree.

Nukva de ZA is called “an animal” only through her ascent and clothing of Bina, who is the eighth degree of ten Sefirot from below upwards. Malchut, Nukva de ZA, is also called “eighth” because she rose by eight degrees from her to Bina, and only then is she called Haya [animal], like Bina.

Thus, man’s soul, born out of Nukva de ZA, who is called “animal” and “eighth,” must be seen before the Nukva with corrections of circumcision and exposing on the eighth day after her birth. Then it is apparent that she is a soul from that holy animal and not from another side because then—by the power of the circumcision and exposing—the Sitra Achra is completely expelled from man’s soul and she can receive all the lights of that animal. This is the meaning of “Let the waters swarm,” and thus she receives the upper MAD from ZON, and is completed in these waters.
224) At that time it seems certain that she is a living soul, a soul of that holy animal, *Malchut*, and not from the other side. This is the meaning of “Let the waters swarm.” meaning the waters of the holy seed will be imprinted in the impression of the living soul. This is the imprint of the letter *Yod*, inscribed in the flesh of holiness more than all the other inscriptions in the world.

Commentary: The writing explains “Let the waters swarm with swarms of living creatures” as inscription and depiction. Through the circumcision and exposing, the upper *MAD* are depicted and inscribed, and are given to man’s soul in an inscription and depiction of the *Nukva*, who is called “living soul.”

The upper world, *Bina*, is inscribed and sealed with the letter *Yod*. The lower world, *Malchut*, is inscribed and sealed with the letter *Hey*. When *Malchut, Nukva*, rises and clothes the upper world, *Bina*, the *Hey* comes out of her from the *MA*, and *Yod* enters in her stead, such as *Bina, MI*.

This is the inscription of the letter *Yod*, inscribed in the flesh of holiness more than all other inscriptions in the world. It is so because through circumcision and exposing, all the *Reshimot* of this world—from the letter *Hey*—come out of man, too, and the imprint of the letter *Yod* comes in its stead, as was done in *Nukva* that rose to *Bina*. And since the flesh of holiness of *Yesod* is sealed with the letter *Yod*, the man can receive a complete living soul from the holy *Nukva*, too.

225) “And let birds fly above the earth.” This is Elijah, who flies the entire world in four flights to be there in that covenant of holy circumcision. And a chair must be set up for him, and to mention before him, “This is the chair of Elijah.” If not, he will not be present there.

Here the text explains “And let birds fly above the earth,” over Elijah, who flies the entire world in four flights. Below, he explains the verse and “Every winged bird after its kind” as angels that fly and sail in the world in six flights. Here, at the end of the verse, he explains that when it writes, “Above the earth,” it should not be interpreted as high angels, for they are not in the earth. Hence, it is necessarily Elijah.

“Fly above the earth” is Elijah, who is always in the earth, since Elijah extends from *Nukva de ZA* and is always with her. Also, Elijah is not from the side of *AVI*, for he flies in four flights, indicating that he is
from *Nukva* from the *Chazeh* and below, where there are only four *Sefirot*.

The angels are from the side of *AVI*, hence they are present only in heaven and have *VAK, HGT NYH*. Thus, when they come to the earth to carry out their mission, they fly in six flights, for they clothe in six *Sefirot*. But Elijah is not from the side of *AVI*, but from the side of *Malchut*, and is always in the earth.

Since *Malchut* has four *Sefirot* from *ZA, TNHY*, from his *Chazeh* and down, he flies throughout the earth by only four flights, in clothing of four *Sefirot TNHY*. And since the writing says, “And let birds fly above the earth,” it does not apply to the angels, only to Elijah, who is in the earth. But the verse, “And every winged bird after its kind,” where the name, “Above the earth” is not mentioned, applies to the angels who are from the side of *AVI*, who fly throughout the world in six flights.

Elijah flew through the whole world in four flights to be there at that holy circumcision. Because Elijah said, “I have been very jealous for the Lord ... for the sons of Israel have forsaken Your covenant,” the Creator said to Elijah, “Wherever my sons inscribe this holy inscription in their flesh, there you will be. And the mouth that testified that Israel had left the covenant will testify that Israel are keeping the covenant.” Elijah was punished by the Creator because he accused His sons, as it is written, “For the sons of Israel have forsaken Your covenant.”

Of course, we should not take the matters literally—that Elijah was obligated to be present in each and every circumcision of the sons of Israel because of a punishment for accusing Israel. Also, why is it said here that he must be invited and mentioned in words, “This is the chair of Elijah,” or he will not be present there? And if he must be present in each circumcision because of a punishment, then he must be there. Why does it require Elijah’s testimony, that he will testify before Him and that the sons of Israel are keeping the circumcision? Is everything not revealed before the Creator? Indeed, a great and terrible secret is concealed here under their soft words, as they always do.

You will understand the matter with what is presented in *The Zohar*. Rabbi Ilai started and said, “‘Be whole with the Lord your God.’ What is the difference between *Tam* [whole] and *Tamim* [another way for writing “whole”]? It is written about Abraham, ‘Walk before me and be whole [*Tamim*],’ and it is written about Jacob, who was more complete,
‘Jacob was a whole [Tam] man.’ This is because there was no waste left in him at all because he was circumcised.”

With what did he perform the circumcision and purify from that waste? That place that attacks the waste within, which is present in the place of the circumcision, is an ox, which is the form of the left of His throne.

In the Merkava [chariot/structure] of the throne, the face of a lion is in the right and the face of the ox is on the left. The ox is called “a whole [Tam] ox,” since in the Merkava of the throne there is an inscription of the covenant. For this reason, this ox is called “a whole ox.”

Also, Jacob is gripped in it, and in this ox he made the circumcision and completely removed the waste, since there is a failing ox on the part of the foreskin and exposing, and several litigants come out of him through the bottom degree, called “ruins,” and they all come out of that failing ox, in conjunction with the evil donkey, meaning the harsh Din de Man’ula. “And Jacob was a whole man” means the husband of that whole one.

Explanation: There are four Klipot—Stormy Wind, Great Cloud, Blazing Fire, and Noga around it. The first three are all impure Klipot, but the Noga Klipa is half good half bad. When the three Klipot are attached to it, it becomes entirely bad. When it parts from them and clings to holiness, it becomes entirely good.

These four Klipot are at the Sium [end] of the Partzuf, at the Sium of Yesod, where there are two skins one atop the other. The first skin is called “foreskin,” and the three impure Klipot are included in it—Stormy Wind, Great Cloud, and Blazing Fire. The second skin is called the “exposing skin,” the Noga shell [Klipa], which is half good half bad.

Adam HaRishon was born circumcised because the three impure Klipot had no grip on him and only the Noga shell was in him, the skin of exposing. It was all good for it was separated from the three impure Klipot. Hence, it clung to the Kedusha [holiness]. However, by the sin of the tree of knowledge, through the seduction of the serpent—which consists of the three impure Klipot—he pulled the other skin over him, the foreskin, as we learn that “Adam HaRishon was pulling his foreskin.”
It is also written, “If its owner is warned yet he does not confine it ... the ox shall be stoned and its owner also shall be put to death.” This is so because when the foreskin jumped him and connected to his Yesod, his Neshama de Atzilut promptly parted from him, he fell to Assiya, and was sentenced to death.

This is why it was said that this is a failing ox on the part of the foreskin and exposing, since the foreskin jumped him because he was failing in not eating from the tree of knowledge and did not confine himself and ate. Thus, the two skins were defiled together for the skin of exposing, which is Noga, was also defiled by its joining and adhesion with the foreskin, which is the three impure Klipot.

However, there is a difference between them because the skin of exposing is called “a whole ox,” and not a failing one, since it was in complete Kedusha prior to the sin of the tree of knowledge. It is defiled only by the foreskin that was attached to it.

Hence, there are two special corrections—circumcision and exposing. It is written about the failing ox, “The ox shall be stoned.” Also, the foreskin should be removed and cut off from the Kedusha and be thrown to the dust. But regarding the whole ox, it is written, “They shall ... divide its price equally.”

Also, the skin of exposing should be placed in Kedusha, connected to Yesod, but it must be halved and torn to here and to here, by which the Mochin are revealed back to the Partzuf and holy flesh is revealed.

He performed exposing in this ox and completely removed the filth of the waste, for by halving the skin to here and to here around the Yesod, all the filth was cancelled and gone, for it received the skin of exposing through its previous connection to the foreskin. And the Mochin that departed because of the foreskin could be revealed once more.

However, this is still not enough to bring back all the Mochin that departed from Adam HaRishon because of the sin of the tree of knowledge, for it is written, “And its owner also shall be put to death,” even though the ox is stoned. It is so because of the great power of the failing ox, who is the slandering SAM, by what is written, “Its owner has been warned, yet he does not confine it.”

To correct that, Elijah took upon himself that same guilt of the SAM and slandered the sons of Israel instead of the SAM, as it is written,
“For the sons of Israel have forsaken Your covenant.” By that, he closed the mouth of SAM and SAM’s mission was cancelled because Elijah took his mission upon himself, and then he had the strength to become an advocate, when he saw that the sons of Israel were keeping the covenant.

This is why Elijah must be present at each circumcision, so that the mouth that testified that the sons of Israel had left the covenant will testify that Israel are keeping the covenant. He took upon himself SAM’s power to slander the sons of Israel, saying that Israel had left the covenant, as it is written, “And its owner has been warned, yet he does not confine it,” hence he has the power to testify that they are keeping the covenant. Then the power of the failing ox is removed completely and all the Mochin that departed because of the failing ox can reappear.

This is why it was said that a chair must be set up for him. Besides the chair of the godfather, on which the circumcision and exposing are performed, another chair should be set up for Elijah. And why is a single chair not enough for both? It is because in every place, the chair is the beginning of the correction, the instilling of the upper one in the lower one. Also, the Mochin that appear through the circumcision and exposing, and Elijah’s testimony about the keeping of the covenant are two distinct matters: The measure of the Mochin that appear through exposing are on the part of the whole ox, when it is not known that it is an ox that gored. This is the returning of Noga to Kedusha through dividing its price equally.

Elijah’s testimony, on the other hand, is to remove the ill of the failing ox, which is the power of the three impure Klipot themselves, and close their mouths so that they cannot slander. Hence, two chairs are required: 1) the throne of the Creator, the throne of the godfather, for instilling the actual Mochin through the circumcision and exposing, and 2) for instilling Elijah, who closes the mouth of the Klipot so they cannot slander. This is the chair of Elijah.

We should understand why it is necessary to mention in words, “This is the chair of Elijah.” Otherwise, even if a chair has been prepared for him he will not come there. It is written, “What are you doing here, Elijah,” which is the mouth of Elijah [in Hebrew, “mouth” and “here” are spelled the same]. Also, the holy covenant is the mouth of the
Creator, hence there is a difference between the holy covenant, the Mochin that appear through circumcision and exposing, which are the mouth of the Creator, and the mouth of Elijah himself.

To understand it we should delve deeper into the matter of closing the mouth of the failing ox so it does not slander Israel after the return of the Mochin through circumcision and exposing. This is because besides Elijah’s testimony, another special correction is required, which is done by throwing the foreskin to the dust.

It is said in The Zohar that when a person is circumcised on the eighth day, when he has passed the seventh day, which is Malchut in Mochin de AVI, who is called “holy,” the foreskin is cut and thrown outside. The Sitra Achra sees that she is given a part of that offering of the circumcision, and through that gift, she turns from slandering to advocating Israel before the Creator.

Explanation: It is the nature of spiritual ones that they are integrated in one another. And since the foreskin was once attached to Yesod, when it is cut off from Yesod, it takes a part of the Kedusha with it. And when we throw the foreskin to the outer ones, they suck through it some illumination from the Mochin that appear through circumcision and exposing. This is why they no longer wish to slander Israel and arrest these Mochin, for they will lose their share, as well, which they take from these Mochin. For this reason, they become Israel’s advocates, to keep the Mochin in them.

This is why Elijah does not tolerate this correction, for although they stop slandering Israel, they take a part of the Kedusha in return for it. To correct that, Elijah took all the slandering upon himself and did not wish to appease them whatsoever by giving a part of the offering of the Kedusha.

Hence, even though the Sitra Achra has stopped slandering and became an advocate, Elijah himself is still slandering, to completely uproot the power of the Sitra Achra and separate him from the Kedusha. This is why the mouth of Elijah is required here in addition to the mouth of the Creator, which appears through the circumcision and exposing, which leaves a part of the offering to the Sitra Achra, since Elijah’s mouth completely uproots the Sitra Achra. This is why it was said that the mouth that testified that Israel had left the covenant is the one that will testify that Israel are keeping the covenant.
This is why it is necessary to mention in words, “This is the chair of Elijah.” It is necessary to mention and to extend the mouth of Elijah on his chair, and not settle for the mouth of the Creator, who removes the accuser and turns it into an advocate, for He remains committed to giving a part to the Sitra Achra. But through Elijah’s mouth, He removes the accuser and does not need to appease him in anyway for it.

If one does not exert to extend the mouth of Elijah with his mouth, that is, on his chair, then he is not present there, for he must be drawn in. And it is not a question, “How is it possible that the mouth of Elijah corrects more than the mouth of the Creator,” for this is what God has created to do, since the Creator began creation in a way that through one’s good deeds, he will be able to complete it.

226) “And God created the great sea monsters.” There are two sea monsters, and they are the foreskin and exposing—the cutting of the foreskin followed by exposing. Also, they are male and female. “And every living soul that moves” is the inscription of the holy covenant, a holy living soul [in Hebrew “living” means Hayā and “soul” means Nefesh]. “With which the waters swarmed” refers to the upper waters that were attracted to it, to this inscribed token.

The sea monsters are a leviathan and his mate. Opposite them are the foreskin and exposing, which are the boa serpent and the slant serpent, male and female, since the foreskin is the boa serpent, a male, which must be removed and thrown to the dust, and exposing is a correction, removing the evil of the slant serpent, the female.

It is written, “And every living soul that moves,” implying to the inscription of that token of holy covenant, since through the exposing, when the skin is parted, exposing to here and to here over the Yesod, the inscription of the Yod appears, the Sin [end] of the upper world, which is called Hayā. This is why it is called “an inscription of a holy living soul,” of which it is written, “And every living soul that moves.”

It was said, “upper waters,” which were drawn to it, to that inscribed token, meaning the MAD of the upper world, upper AVI, which are called Hayā, extended only on the inscription of the Yod. Then Hey comes out of the MA and Yod enters in its stead, and it is called MI, like Bina.
227) For this reason, Israel were imprinted in a holy and pure inscription below, like the holy inscriptions above, to distinguish between the holy side and the other side. Thus are Israel inscribed, to distinguish between the sanctity of Israel and the idol worshiping nations that come from the other side. And as He inscribed Israel, He inscribed their beasts and fowl to distinguish between them and the beasts and fowls of the idol worshiping nations, happy are Israel.

Also, their beasts and fowl were inscribed because man’s relation toward the rest of the creatures in the world is as the relation of the collective toward the individuals in it. This is so because within man’s body, he includes all the people in the world in one collective. And each is an individual creature, existing independently, apart from the form of man. Hence as Israel are distinguished from the nations of the world by the human in them, that same division applies to the elements in them, which are beasts and fowl. The reason why he mentions beasts and fowl specifically is because the text mentions them. However, it is the same with all creations derived from Israel and from the nations of the world.

The Eighth Commandment

228) The eighth commandment is to love the stranger who comes to be circumcised and be under the wings of Divinity. She, Malehnut, lets under her wings all those who separate themselves from the other, impure side, and draw near her, as it is written, “Let the earth bring forth living souls after its kind.”

The issue of the wings of Divinity is a long and profound matter, but I will clarify it as needed to understand the words below. Malehnut, the Nukva of ZA, is called Divinity with regard to the disclosure. That is, she does not depart us even when we are very far from her, as we learn, “In every place where they are exiled, Divinity is with them,” and as it is written, “Who dwells with them in the midst of their impurity.” In that respect, ZA is also called Shechen [dweller in masculine form] and the Nukva is Shechina [Divinity, in feminine form]. This disclosure is present only when ZON are PBP [face-to-face] on an equal level, since then the illumination of the Zivug is very great until the unification appears in even the most remote and restricted places.
Also, it is known that the structure of the Gadlut of ZON does not come at once. Rather, first the Katnut de ZON is built in Mochin de V-Ak, then the Gadlut is extended. This applies to all the degrees of ZON. Moreover, even when ZON have Mochin de Gadlut, the Mochin de Katnut are not cancelled because they, too, need to assist the Zivug of Mochin de Gadlut. At that time, they are called “the wings of Divinity.”

It is written, “And the cherubim shall spread out their wings upward, covering the ark with their wings.” Their primary task is to spread their wings and cover the illumination of the Zivug de Gadlut so that even the most remote will be able to receive the light of the Zivug without anything reaching the Klipot through it. It is so because those who are not in complete purity are always repelled from the light of Kedusha [holiness] or fear that they will transfer the abundance to the Klipot. However, now—through the covering of the wings—there is careful guarding of the abundance until even the ones nearest to the Klipot cannot fail and bring down the abundance to the Klipot because the wings protect them.

Therefore, one who comes to convert and be circumcised, since his body comes from the foreskin, whose fathers did not stand by Mount Sinai and the filth of the serpent did not cease from them, we still have the power to raise him to upper Kedusha by raising MAN for the great Zivug de ZON PBP, where the wings of Divinity govern, spreading their wings and covering the light of the Zivug. Then we can raise the soul of the proselytes to there, as well, and he is sanctified by the light of that Zivug.

And even though he is not completely pure, at that time he can receive from the illumination of the Zivug because the wings protect him so the abundance will not be transferred to the Klipot, although he is near them. It was said, “Under the wings of Divinity” because they can receive only from the light of Malchut, and only from her wings, the externality of Malchut, but not from the body of Divinity, much less from Z.A himself.

Malchut brings them under her wings. We could ask about it previously being said that coming under the wings of Divinity means that we must raise the proselyte to be under the wings of Divinity, while here he says that she lets under her wings. This would mean that Divinity herself brings them up to her. The thing is that it is possible to bring the soul
of the proselyte closer only through a Zivug de Gadlut, for only then are the wings of Divinity covering the illumination of the Zivug.

Thus, first we must raise MAN to evoke this Zivug de Gadlut, and extend illumination of the Zivug for our soul, and then Divinity spreads her wings and covers the light of the Zivug, bringing the soul of the proselyte under her wings. It follows that first we elevate the soul of the proselyte through our MAN, and once he has risen, Divinity receives him under her wings.

229) It cannot be said that this living soul that is included in Israel is meant for all. Rather, it is as written, “Living souls after its kind,” to Israel and not to the proselytes. This earth, which is called “living” [Haya means “living” as well as “animal’] has several corridors and rooms one inside the other under its wings.

Commentary: It is possible to raise the soul of the proselyte only when we raise MAN for Zivug de Gadlut and extend upon ourselves illumination of Nesbama from that Zivug. At that time there is the spreading of the wings of Divinity, to which the soul of the proselyte rises, and he, too, receives from the light of the Zivug. For this reason, it cannot be said that this living soul that is included in Israel is meant for all.

Perhaps you could say that the proselyte, too, receives from that light of Zivug of living soul that Israel extended for the illumination of their souls. However, as it is written, “Living souls after its kind” means that the proselytes receive from the illumination of the Zivug what belongs to their kind—only from the externality of the Zivug and not from the internality, which belongs only to Israel.

The wings are VAK from the time of Katnut, which operate during the Zivug de Gadlut, as well, for covering the light of the Zivug. There are HGT NHY in VAK—HGT are called “rooms” to dwell in, NHY are called “corridors,” “gate,” and “entrance” to the rooms, but they are not to be dwelled in, in themselves, for they serve only as entrance and exit. This is so because the core of HGT is Tifferet, their middle line, which is a complete Kli and a receptacle for the light of Hassadim. The heart of NHY is Yesod, the middle line, in which there is no receptacle for itself, and serves as a way to pass through and raise Ohr Hozer [reflected light]. This is why the NHY are called “corridors.”
The earth, which is called “animal,” has “Several corridors and rooms one inside the other under its wings.” Because she must bring under her wings proselytes from seventy nations, several rooms are ready for them in $HGT$ of the wings, and several corridors in the $NHY$ of the wings. They receive $Nefesh$ from the corridors and $Ruach$ from the rooms.

230) There are two corridors in the right hand side wing of $Malchut$, which divide from this wing into two other nations, which are close to Israel in the unification, to bring them into the corridors. Under the left wing are two other corridors, which divide into two other nations, Amon and Moav, and they are all called “living soul.”

Previously it was said that there are several corridors, and here it is said that there are only two on the right and two on the left. The thing is that here it is only about the inclusive, meaning that there are two inclusive corridors on the right, for the nations that belong to the right, and there are two inclusive corridors on the left, for the nations that belong to the left.

The two nations on the right include all the nations on the right that relate to the two general corridors on the right wing, but $The Zobar$ does not explain which are they. The two nations on the left include all the nations on the left, which are Amon and Moav, and relate to the two general corridors on the left wing.

All of them are called “Living souls.” All the souls of proselytes that come from all the nations are called “living souls.” This is because they can receive only from the $Zivug$ of $Gadlut de ZON$, when $ZON$ are in the place of upper $AVI$. Then $Malchut$ is called “living soul” because there is the light of $AVI$ in her, which is the light of $Haya$. And since the souls of the proselytes receive from the wings of the living soul, they are called “living souls,” as well.

231) Several other closed rooms and other halls are in each wing. Spirits come out of them to be dispensed to all those converting strangers. They are called “Living souls” but “After its kind.” They all enter under the wings of Divinity but no further.

This is so because each wing consists of $VAK$, $HGT$ $NHY$, which are called “rooms” and “corridors.” Each nation has its own room in $HGT$, and its own corridor in $NHY$. Each receives $Nefesh$ from the
corridors, and each receives Ruach from the rooms. The rooms are closed because HGT de VAK are covered Hassadim, blocked from illumination of Hochma.

232) But the Neshama [also “soul”] of Israel comes out of the body of the tree, ZA, from which souls fly into the earth, Malchut, to its intestines, deep within, as it is written, “For you shall be a delightful land.” Hence, Israel is a delightful son, and her heart goes out to him. They are called “That are borne from the gut,” and not from the wings, outside the body. Proselytes have no part in the upper tree, ZA, much less his body. Rather, their share is in Malchut’s wings and no further.

The proselyte is under the wings of Divinity, and no further. Proselytes of Tzdeek [justice] are those who are present there and grip there, but not inside. This is why it is written, “Let the earth bring forth living souls after its kind.” To whom? “Cattle and creeping things and beasts of the earth after its kind.” All suckle the living soul from that animal, but each by its kind, as befits it.

ZA is called “a tree,” “the tree of life,” and Nukva is called “the land of the living,” at the time of Gadluit, when they clothe upper AVI, Mochin de Haya. The Neshama of Israel comes out of the body of the tree, from the insides of ZA, and from there souls fly into earth, Malchut, to its insides, deep within. Through a Zivug of a tree, ZA, in the land of the living, the Nukva, ZA gives the souls of Israel to Nukva, to its very insides, and from her, Israel receive their souls.

But not as proselytes, receiving only from the Nukva, and only from the externality of the Nukva. From her wings, not from the very inside, meaning the deepest part. This is so because the Nukva has three Partzufim clothed in one another—Ibur, Yenika, Mochin. Partzuf Mochin is clothed in Partzuf Yenika, and Partzuf Yenika is clothed in Partzuf Ibur. He made the precision that Israel receive from the very inside of the Nukva, from Partzuf Mochin.

This is why Israel are called “a delightful son, to which her heart goes out.” They are also called “Borne from the gut,” and not from the wings, which are her externality.

Commentary: NHY de Nukva are called “gut” because there is the place of Ibur [conception] and raising of the soul of Israel. Yet, this does not relate to the NHY of the two external Partzufim, Ibur and Yenika—the
wings—but to NHY of Partzuf Mochin, the intestines, as it is written, “My dear son, Ephraim, is he a delightful child? For whenever I speak of him, I certainly still remember him. Therefore, My heart goes out to him” [in Hebrew, “guts” is used instead of “heart”].

Since the souls of Israel are from the internality of Malchut, who is called “intestines,” it is written “My heart [or gut] goes out to him.” This is why he calls them, “Borne from the gut”—the NHY of Partzuf Mochin—and not from the wings, which are outside the body and not from NHY of the two outer Partzufim, which are the wings.

It was said that proselytes have no share in the upper tree, ZA, much less in his body. Rather, their share is only the wings and no further, under the wings of Divinity and no further. This is why they are called “proselytes of Tzedeck [justice],” since Divinity is called Tzedeck. They dwell under her wings, uniting with her, and they have no part from above, from Divinity.

This is why it is written, “Let the earth bring forth living souls after its kind.” To whom? “Cattle and creeping things and beasts of the earth after its kind.” Anyone who has a soul from a cattle and creeping things and beasts of the earth receives her only from Nefesh de Haya, which is Malchut in Zivug de Gadlut PBP with ZA. Hence, each is to its kind, as befits it, only from the wings and not from the insides of the illumination of this great Zivug.

**The Ninth Commandment**

233) The ninth commandment is to pardon the poor and give them prey. It is written, “Let us make man in our image, after our likeness.” “Let us make man” in collaboration, for he consists of male and female. “In our image” means rich; “After our likeness” refers to the poor.

234) On the part of the male they are the rich, and on the part of the female they are the poor. And as they are united, compassionate to each other, giving to each other and doing good to one another, so should man be below: the rich and the poor united, giving to each other, and doing good to one another.

235) Anyone who is willingly merciful toward the poor, his form never changes from the form of Adam HaRishon. And since the form of
Adam is inscribed in him, he governs all the people in the world through that form, as it is written, “And the fear of you and the dread of you shall be over all the animals of the earth.” They all tremble and fear that form that was inscribed in him, since this Mitzva to pardon the poor is better than all other Mitzvot for elevating man in the form of Adam HaRishon.

236) How do we know that? From Nebuchadnezzar. Even though he dreamed that dream, as long as he was pardoning poor, the dream did not come true for him. When he cast an evil eye, not pardoning the poor, it is written, “While the word was in the king's mouth, a voice came from heaven, saying, 'King Nebuchadnezzar, to you it is declared: sovereignty has been removed from you.'” His form promptly changed and he stayed far from people.

This is why it is written, “Let us make man.” Here it writes “making,” and in Ruth it writes, “The name of the man with whom I made today is Boaz.” As making means Tzedakah [righteousness/alms giving], here it means Tzedakah, as well.

It explains the creation of male and female, rich and poor, but there is no hint that the rich should have mercy on the poor and sustain them. He says that this verse commands to pardon the poor. Indeed, there is great depth here, for this verse is different from all the previous verses, as in all of them you find the verse separately from the act. Thus, “And God said, ‘Let there be light,’ and there was light.” “And God said, ‘Let there be a firmament’ ... and God made the firmament,” “And God said, ‘Let the water be gathered,’” and it was so.

Also, you do not find in any of them that the doing is mingled with the saying. The reason why creation came out in AVI is that Aba says and Ima does. Aba gave to Ima, and after the abundance was inscribed in the boundaries in Ima the abundance was activated. This is similar to potential and actual, since with Ima alone, no creation can be carried out because there is no boundary in her that depicts the actions in some form.

Hence, there is a verse from Aba, which is the bestowal upon Ima. And since it is still in potential, there cannot be a phrasing of action in it, but a phrasing of, “Let there be.” However, in the verse about Adam’s creation it uses “making” in the verse itself, for it is written, “And God said, ‘Let us make man.’” And there is another significant change here
because it is written, “Let us make,” in plural form, and not “I will make man.”

The thing is that prior to the creation of the world of correction there was the breaking of the vessels in ZAT of the world of Nekudim, as we learn, “He created worlds and destroyed them.” Finally, He created this world and said, “This one gives Me pleasure.” Yet, through the breaking of the vessels in the seven Sefirot HGT NHYM de Nekudim the Kedusha mingled with the Klipot. Afterwards, the name MA appeared and brought out four worlds ABYA on the path of correction. This is the meaning of “This one gives Me joy,” since it sorted the holy sparks from the Klipot, and to the extent of the Kedusha, the worlds and everything in them were created.

This is what you find in every act of creation: separation and sorting, such as “And God divided the light from the darkness,” and “Let it divide the waters from the waters.” Similarly are between water and land, the “After its kind” in the verse, “Let the land put forth grass,” and “Between the governance of the day and the governance of the night,” as well as the matter of the emergence of a living soul from the water and from the earth.

All that points to sorting the Kedusha from the Klipot, and the good from the bad. Anything that is sorted becomes an existing reality, according to what befits it in Kedusha. This is why it was said that the whole act of creation is included in the first day in the verse, “Let there be light,” since there was complete separation there between the light and the darkness. Usually Kedusha is called “light” and Klipot are called “darkness,” as all the other titles of Kedusha and Klipot are but elements and branches of light and darkness.

With respect to the distinction between light and darkness, by which all the creations in Genesis are sorted, the correction is still incomplete. This is because in that respect, all the evil and the darkness remained as something needless. This is completely unlike the wholeness of the Creator, since the correction is not finalized. Rather, as it is written, “Even the darkness will not be dark to You, and night is as bright as the day; darkness is as light.”

To correct that, man was created consisting of everything—from absolute evil to absolute good—and through it, the end of correction will occur in the desirable perfection, turning evil into good, bitter into
sweet, darkness will be as light, death will be swallowed up forever, and the Lord shall be King over all the earth.

Hence, the verse about the creation of man came out significantly different from the rest of the verses that relate to the rest of the creations in Genesis, since here the making mingled with the verse itself. This is so because this verse is from Ima, not from Aba. She said, “Let us make man,” implying collaboration, since she partook with Malehut de Atzilut to create man.

Malehut de Atzilut includes everything, as it is written, “And His kingship rules over all.” She provides for and gives sustenance to the evil forces, too. Otherwise the evil would have no power to exist, as it is written, “And her legs go down to death.” The Klipot receive a tiny candle from her, enough to sustain them.

Also, Malehut is called Assiya [action/making] because she spreads and governs the whole of Assiya. She is also called darkness because she illuminates a tiny candle to sustain the darkness and the evil.

When Ima herself is included in Malehut in a single bonding, action and darkness mingle in her, herself. This is the meaning of “Let us make man in our image, after our likeness.” The light is called “their image,” and the darkness is called “likeness.” Once Ima partook in Malehut, the two forces, image and likeness, were made in her, and by them she created man consisting of the two forces—image and likeness—too. This is why she said, “In our image, after our likeness.”

“Let us make man” in bonding. The words “Let us” indicate collaboration, inclusion of male and female. It indicates that Ima herself consists of male and female, since although Ima is the male world and there is no Nukva in her at all, she partook with the Malehut, Nukva. “In our image” means rich, and “After our likeness” means poor. This is so because on the part of the male, they are the rich, and on the part of the female, they are the poor, as male is light and wealth, and Nukva [female] is darkness and poverty.

And since she said, “In our image, after our likeness,” darkness and poverty are in her, herself, due to her participation with Malehut for the creation of man. Thus, man came out comprising rich and poor, light and darkness. By that, the entire correction will be completed by him, and Malehut will expand in her Kedusha over all the earth, “And the
Lord will be one, and His name, One,” since then the darkness in Malchut will turn into complete light, like the male, HaVaYaH, and it will be “He is one and His name, One.” Then the words, “There will be no poor among you” will come true.

And as they are bonded, compassionate toward each other, giving to each other, and doing good to one another, so should man be below—the rich and the poor in a single bond, giving to each other and doing good to one another, as the image and the likeness included in Ima are in a single bond because Ima is compassionate toward the likeness, Malchut, to correct all the darkness in her. Upper Ima diminished herself and gave of her share to the poor Malchut, doing good to her.

Similarly, man, who was created by her in image and likeness, should have mercy on the poor, who are the likeness in him, bond with them, provide for them all that they need, and do good to them. By keeping this Mitzva, he will draw upon himself the image and likeness of Ima, which are all the upper Mochin that Adam HaRishon was awarded when he was created with these image and likeness.

Then, “And let them rule over the fish of the sea.” Anyone who is willingly merciful toward the poor, his form never changes from the form of Adam HaRishon. And when the form of Adam is inscribed in him, he governs all the creations in the world through that form, as it is written, “And let them rule over the fish of the sea.”

This is so because through this Mitzva he was rewarded with those image and likeness of Adam, all those Mochin and upper brightness of Atzilut with which Adam HaRishon was rewarded, and by which he governed all the creations in the world. That is, there were still none of the powers of the evil powers that did not surrender to him. They all trembled and feared that form which was inscribed in him. They were all fearful and dreaded that image that was inscribed in him because he cancelled all the forces of evil and darkness, and they had no resurrection before him, since the name of the Lord was called upon him, and this is the image of God.

He brings evidence from Nebuchadnezzar, who did not have any Mitzvot, yet after he was sentenced in the dream and Daniel solved it, Daniel told him, “Unload your iniquity by righteousness,” and so he did. As long as he was merciful toward the poor, the sentence of the dream did not affect him. When he cast the evil eye of not pitying the
poor, it was said, “While the word was in the king's mouth.” His form promptly changed and drew far from the people. Thus, this *Mitzva* is greater than all the *Mitzvot* in the Torah, for by itself it can revoke from a person all sorts of bad sentences to which he has been sentenced.

It writes “making” here. And as I made that with Boaz it was *Tzedakah* [righteousness/alms giving], here it is *Tzedakah*, as well. That is, the word “make” that was said regarding Adam’s creation indicates the *Mitzva* of *Tzedakah*, since *Ima* did *Tzedakah* with *Malchut* and was included in her.

He brings evidence from Ruth, who said, “The name of the man with whom I made.” This seems unexplained, for all she did with him was receive from him. But with the explanation that making means bonding of rich and poor, the word “making” with Boaz is justified, for they both joined in a single bonding through the *Tzedakah.*
The Tenth Commandment

237) The tenth commandment is to wear Tefillin [phylacteries] and to complement himself in the high form, as it is written, “And God created man in His own image.” It is also written, “Your head upon you is like the Carmel.” This is the upper Rosh [head], the head Tefillin of the upper King, HaVaYaH, in inscribed letters. Each letter in the name HaVaYaH is one portion in the Tefillin. Thus, the holy name is inscribed in the portions of the Tefillin in the order of the letters. “The name of the Lord is called upon you and they will fear you” are the head Tefillin, the holy name by the order of the letters.

Explanation: The commandment to pardon the poor was only the beginning for extending the upper form, the image of God. Through the Mitzva [commandment] to pardon the poor, Ima was included in Malchut, as it is written, “Let us make man in our image, after our likeness.” This is the meaning of Ima giving her Kelim to her daughter. Through the Hitkalelut [mingling/incorporation/integration] of Malchut in Ima, the letters ELEH fell to the place of ZON and only the letters MI remained in Ima. It is considered that the letters ELEH of AVI descended to ZON, Aba took ZA, Ima took the Nukva, and they became actual ZON, since the upper that descends to the lower becomes like it.

Through them, ZON obtained Katnut of Tzelem [image] of Elokim, VAK without a Rosh, since Ima, too, lost her GAR through this participation because the three Kelim ELEH fell from her and the letters MI, KH remained in her, lacking the bottom three of the Kelim and the first three of the lights. Thus, lights of Ruach Nefesh remained in her Kelim de MI—the light of Ruach in Kli de Keter, and the light of Nefesh in Kli de Hochma.

For this reason, she could impart only VAK without a Rosh upon ZON. It follows that ZON has not been completed in the upper form, which are Mochin de GAR, called Tzelem Elokim. This is why it was said that the tenth Mitzva is to wear Tefillin and to complement himself in
the upper form. Through the Mitzva of Tefillin one extends the GAR to ZON, which are the completion of the upper Tzelem.

Even though this refers to the lower man, and the ZON have necessarily been completed by now—for they would not be able to beget NRN to the lower man before they rose to the place of AVI themselves and grow in their Mochin like them—why do we say that Ima is still in Katnut?

You should know that when the ZON obtain the Mochin de AVI, they clothe AVI and they are truly like them, since the lower that rises to the upper truly becomes like it. Hence, everything we now detect in AVI refers to ZON that became AVI, for all the conducts applied in AVI for begetting Mochin de ZON de Atzilut apply completely so in ZON that became AVI when they beget the Mochin, which are NRN, for the lower man. There is no difference whatsoever. Hence, there is no need to change the names at all, and now ZON are called AVI and the NRN of the lower man are named ZON. Remember this for all the rest.

“And God created man in His own image.” Yechida Haya have no Kelim. Only NRN have the Kelim Bina and ZON. Even when we explicitly say Klí de Keter it refers to Bina and ZON de Keter. Also, Bina and ZON divide into ten Sefirot through Tikkun Kavim [correction of lines]. The three lines of Bina are HBD, the three lines of ZA are HGT, and the three lines of Nukva are NHYM. This number applies to light of Hassadim, but for dispensing of illumination of Hochma, Bina divided into two Bebinot [discernments], AVI and YESHSUT, HBD HGT—which, along with ZAT de ZON, are thirteen Sefirot. In Gematria, this is Ehad [“one,” written, Aleph-Het-Dalef], implying to the complete name.

This is so because Keter and Hochma were hidden in HS de AA, and only his Bina illuminates all the Mochin de Atzilut, dividing into AVI and YESHSUT de Atzilut. Her GAR shine in AVI and the VAK in YESHSUT. AVI are called “Mem of Tzelem,” “a pure ring,” since [final] Mem is like a closed ring [ ], closing the Mochin from all around. YESHSUT are called “Lamed of Tzelem” because Lamed raises her head above[ ], which implies to Mochin de GAR, as it is written, “The name of the Lord is a strong tower; the righteous runs in it and is set up on high.” This is so because YESHSUT is a tower and ZA is the righteous who runs in that tower, and is set up very high.
Thus, AVI are a ring that closes the Mochin. The light of Hochma will not appear in them because of their great height, since the light of Hochma in them, HS, disappeared from all the Partzufim of Atzilut, and there is only light of Hassadim in them, pure air, since air is the light of Ruach. It is also called “hidden air” because the Yod never departed from their Avir.

However, since YESHSUT are ZAT de Bina, ZON that are included in Bina are not called “hidden air,” since during the imparting of Mochin de Gadlut to ZON, Yod went out of their Avir [air] and they became Ohr [light], Hochma and Mochin de GAR. For this reason YESHSUT is called “a tower that flies in the air.” A tower [Heb: Migdal] means Gadlut de GAR. And because these Mochin are not fixed in ZON, it follows that during the Katnut, ZON became Avir because the Yod entered the Ohr. At the time of Gadlut, the Yod comes out of the Avir, which becomes Ohr. This is the reason why it is regarded as a flying tower, due to the correction in it, in the Avir. Also, ZA is called Tzadi in Tzelem because it is the Tzadik [righteous] who runs in the tower that is set up on high.

The three letter Tzelem are ZA—Tzadi, YESHSUT—Lamed, and AVI—Mem. Also, they are HBD—AVI, Hochma—enclosed in a pure ring, since they are HS. YESHSUT is Bina, but when she ascends to Rosh AA, the Yod comes out of her Avir and gives Hochma, like a tower that flies in the air. ZA, which runs in the tower, receives the Mochin, Daat, hence the Mochin are always called by the name Tzelem.

It was said that HBD are the letters Mem, Lamed, Tzadi of Tzelem and must not be mingled with the three lines in the Mochin, which are called HBD. This is because those HBD of Tzelem are not in three lines, but are three complete Partzufim clothing one another, since Hochma is Mem from Tzelem, AVI that clothe from the Chazeh down inside Bina, which is YESHSUT—Lamed from Tzelem—and YESHSUT clothe from the Chazeh and below inside the Daat—ZA, Tzadi from Tzelem.

It was said, “To complement himself in the high form, as it is written, ‘And God created man in His own image.’” Through the Tefillin, Mochin de GAR are extended in the order of the letters Tzadi-Lamed-Mem, as it is written, “And God created man in His own image,” which is the upper brightness of Atzilut that Adam HaRishon received when he was created. We first extend them to ZON, and from there these Mochin bestow upon us, as well.
The head Tefillin is the name of the upper, holy King, HaVaYaH, in inscribed letters. The Tefillin are called Carmel, since Carmel means Kar Maleh [a full pillow] with abundance, as it is written, “Your head upon you is like the Carmel.” When the upper Rosh de ZA, as well as that of the Nukva, are clothed in a head Tefillin—the upper Mochin de Tzélem—they are like the Carmel, like a pillow filled abundantly. These Mochin are called “the name of the high, holy King,” the four letters HaVaYaH, as is the order of the letters Yod, Hey, Vav, Hey.

The reason why he emphasizes HaVaYaH in inscribed letters is that each letter is inscribed in the Partzuf in itself, since there are four letters HaVaYaH in each Partzuf, ten Sefirot. Hence, this refers to inscribed letters where each is a complete Partzuf in itself.

Each letter in the name HaVaYaH is one out of the four portions in the Tefillin. The holy name is engraved in them in the proper order of the letters. A portion means a complete Partzuf in and of itself, and in the Mochin, each letter of the name HaVaYaH becomes a complete Partzuf in and of itself. They are arranged in boxes in the order Yod, Hey, Vav, Hey. This is the RASHI Tefillin, since the Rabenu Tam Tefillin are arranged in boxes in the order Yod, Hey, Hey, Vav.

238) The first portion in the Tefillin is “Sanctify to Me every firstborn.” This is Yod de HaVaYaH, holiness, meaning Hochma, the firstborn of all the upper holy ones. It is “The first offspring of every womb,” through that fine trail that comes down from Yod, and opens the womb to bear fruits and offspring as it should be. This is the upper holy one.

Upper AVI are implied in the Yod de HaVaYaH. Yod implies to Aba, and the filling of Yod, Vav-Dalet, implies to Ima. Partzuf AVI is called “holiness,” and is called “firstborn.” YESHSUT and ZON are called “holiness” only when they receive the holiness from upper AVI. Hence, Yod de HaVaYaH is called “the firstborn of all the upper holy ones, who is the first born of all the holy Partzufim of Atzilut, since the Kedusha [holiness/sanctity] for the Partzufim of Atzilut extends from AVI because the light of Hochma is called “holiness.”

AVI, Mem in Tzélem, are Hochma de Atzilut, since HS dresses in them and disappears in them. Hence, they are only pure air, light of Hassadim, since this Hochma was hidden in Rosh AA.
The Partzufim can receive Hochma only from Bina, which return to being Hochma when she rises to Rosh de AA and unites there with HS through AVI. Then Bina is called Hochma, as well, and this Hochma is called Hochma of the thirty-two paths. Thus, even Bina, which returns to being Hochma, is called holiness only because she receives from HS in AVI through her ascent to AA. It is all the more so with the rest of the Partzufim of Atzilut, which receive only from this Bina, which returned to being Hochma.

That fine trail that descends from the Yod, “The first offspring of every womb” opens the womb to bear fruits and offspring. It is so because it is regarded as three discernments: head, torso, and trail. Its upper tip is called Rosh [head], which implies to AA and is hidden and clothed in AVI. The Guf [body] of the Yod is called “torso,” implying to Partzuf AVI themselves. The bottom tip of the Yod is called “trail,” implying to the Yesodot [plural of Yesod] of AVI at the end of their Partzuf, and it is called “a fine trail.”

However, the name “trail” relates primarily to Yesod de Aba, since Yesod de Ima is called “path,” as it is written, “And Your paths in the mighty waters.” It is so because when the abundance in Hassadim is great, they are called “mighty waters,” where through the Zivug of trail and path, which never stops, mighty waters flow onto the worlds ceaselessly. And before Partzuf AVI was established in a connection of trail and path, no abundance was imparted upon the worlds.

Opens every womb with that fine trail that descends from the Yod. The path of Ima is called “a womb,” since all the Rachanim are given out from there. Before AVI were established in a joining of trail and path it was blocked. It opened only through the fine trail of Aba. This is why the fine trail is called “The first offspring of every womb,” which opens the womb to bear fruits and offspring, since “first offspring” means “opening.” From the time the fine trail of Aba joins with her, Ima gives out fruits and offspring abundantly, as it should be, as it is written, “And Your paths in the mighty waters.”

239) The second portion is “And it shall be when the Lord brings you.” It is the Hey de HaVYaH, which is Bina—the palace. Her womb opens through the Yod in fifty hidden openings, corridors, and rooms within it. That opening, which the Yod made in that palace, is to hear the voice in it, which comes out of the Shofar [special horn], Bina, since
this Shofar is blocked on all sides, and the Yod comes and opens it, to bring the sound out of it. And when she opens it, she blows it and brings a sound out of it, to deliver slaves to freedom.

This is so because the Hey de HaVaYaH implies to Partzuf YESHSUT, Lamed of Tzelem, a tower that flies in the air. This is the palace, whose womb opens through the Yod in fifty openings, since AVI are blocked air that does not open, the Mem of Tzelem, a ring on their Mochin. And the Yod does not come out of their Avir in such a way that they impart the light of Hochma. Hence, they give out only pure air, light of Hassadim. But YESHSUT, Lamed of Tzelem, Bina—considered a palace—her womb opens through the Yod in fifty openings, giving Hochma to ZON through their ascent to Rosh AA, where the Bina turns to Hochma.

This Bina is called “fifty gates of Bina,” since in it are KHB ZON, in each of which are ten Sefirot, thus fifty. Also, each of the fifty Sefirot divides into rooms and corridors. HGT are called “rooms,” NHY are called “corridors,” indicating that they are not vessels of reception for themselves, but letting out and letting into the rooms. The second portion in the Tefillin, “And it shall be when the Lord brings you,” implies to the Hey de HaVaYaH, the palace, whose womb opens through the Yod, YESHSUT de Atzilut, whose womb opens to impart Hochma unto ZON.

This is the opening that the Yod made in that palace, to hear in it the voice that comes out of that Shofar, since that Shofar is blocked from all the sides. It is so because when YESHSUT, Bina, participated in Malchut, the three Sefirot ELEH, which are Bina, and ZON de Guf de YESHSUT, went down to ZON de Atzilut and the two letters MI remained in YESHSUT. Subsequently, by raising MAN, she lowered her bottom Hey from her NE to the Peh, as she was prior to the association. At that time the three letters ELEH rise back up to her and the name Elokim is completed again.

ZON rise with the ELEH that rose back to Bina. Even though the letters ELEH have already risen and connected to the Bina, and the name Elokim was complemented, it is still considered that the name Elokim is deep and hidden, since there is only light of Hochma in it, and illumination of Hochma cannot be received in ELEH except through clothing of Hassadim. Hence, it is considered that these letters ELEH
are regarded as a *shofar* in which the ZON that rose with them to the *Bina*—regarded as sound—are dressed. It is so because they are the ones who raise with them the ZON to *Bina*, as they are included in them from the time of *Katnut*, and carry the *ZA* within them.

This is why it was said that that opening that the *Yod* made in that palace is to hear in it the sound that comes out of that *shofar*. The *Yod*, which are upper *AVI*, give upper illumination to bring down the bottom *Hey* from *NE de YESHSUT* back to the *Peh*, and raise the three letters *ELEH* that were in ZON, reconnecting them to the *Bina*, as they were prior to their participation with the *Malchut*. It follows that the *Yod* opened the palace of *YESHSUT* to give *Mochin* to *ZA* from the *shofar*, which are the letters *ELEH* that she raised.

This is so because the ZON, too, rise with the letters *ELEH* to *Bina*, where they receive *Hochma*.

Hearing in it the sound that comes out of the *shofar, Bina*, to emanate *ZA* with the *Mochin de Gadlut*, called “a voice,” and whose emanation is regarded as making a sound. This *shofar* is blocked on all sides, both from *Hassadim* and from *Hochma*, since the letters *ELEH*, which are called *shofar*, fall in the place of ZON and are blocked there from both *GAR* and light of *Hassadim*.

Hence, they need two corrections: 1) to elevate them and connect them to *Bina*, so they obtain their *GAR*, light of *Hochma*; 2) to give light of *Hassadim* in them so it becomes clothing for *Hochma*.

The *Yod* came and opened it to bring a sound out of it. This is the first correction—that the *Yod* extends the superior illumination to the *Hey*, the palace of *YESHSUT*. This lowers the bottom *Hey* to her place and elevates *ELEH* with the ZON within them, connecting them to *Bina*. Thus, they obtain illumination of *Hochma*, which is also *Mochin* to the *ZA*, which rose with the letters *ELEH*. However, the illumination of *Hochma* is still hidden and does not shine due to absence of *Hassadim*.

For this reason, it is considered that the sound has not yet come out, meaning that *ZA* has not been born. It was said that *Hey* came and opened it, to bring a sound out of it. That is, to bring the sound out of it through the second correction, but now it has not yet come out.

When she opened it, she blew in it and brought a sound out of it, to deliver slaves to freedom. This is the second correction, since after he
opened the palace, connecting the letters *ELEH* with *ZON* back to *Bina*, where they obtained light of *Hochma*, he blew in it, meaning that the *Yod* blew air into the *Shofar*, since *Avir* is light of *Hassadim*. And since the *Shofar*, the letters *ELEH*, received *Avir* as well, meaning light of *Hassadim*, he brought out and begot the *ZA*—sound—and brought him out to his place, complete.

This is so because through the clothing of *Hassadim*, which the *Yod* blew, *Hochma* could clothe in it and be admitted into *ZA*. Hence, these *Mochin* that *ZA* obtained, the voice, delivers slaves to freedom. That is, *ZA* gives his illumination to the worlds, and then the children of Israel are rewarded with *Mochin de GAR*, which are called “freedom.”

240) Israel came out of Egypt in the blowing of that *Shofar*, so that this *Shofar* will be blown at the end of days. Any redemption comes from that *Shofar*, *Bina*, and that *Shofar* is present in the story of the exodus from Egypt, too, since she came out of this *Shofar* by the *Yod* that opened her womb and brought out her voice for the redemption of the slaves. This is the *Hey*, the second letter from the holy name.

It is so because all the *Mochin* that are given to *ZON* come from that *Shofar*, which are the letters *ELEH*. Those great *Mochin* that *ZA* received to bring Israel out of Egypt were also from that *Shofar*, and the *Mochin* that will appear at the end of days for the complete redemption will be from that *Shofar* in the same manner, too. This is the reason why there is exodus from Egypt in this portion, “And it shall be when the Lord brings you” in the *Tefillin*.

The *Mochin* that appeared for the exodus from Egypt came from that *Shofar* in *YESHSUT* by *AVI*, the *Yod de HaVaYaH* that the womb of *YESHSUT* opened, which are the letters *ELEH*, bringing out his voice, *ZA*, through obtainment of these *Mochin* for the redemption of the slaves who cause Israel’s exit from enslavement to freedom. Know that *ZA* and *Nukva* are called “voice” and “speech” only upon the obtainment of *Mochin de Haya*, but not on the rest of the degrees, which are less than the degree of *Haya*. Also, all the redemptions come from the *Mochin de Haya*.

241) The third portion is the unification of “Hear O Israel.” It is *Vav de HaVaYaH*, which contains everything, which is *ZA*, and in whom there is the unification of everything, for they unite in him and he takes everything. The fourth portion is “And it shall come to pass, if indeed
you listen,” the whole of the two sides, HG, in which the Assembly of Israel—the Gevura below—Malchut, unites. This is the bottom Hey de HaVaYaH, which takes them and is included with them.

The third portion in the Tefillin, “Hear O Israel,” ZA, Vav de HaVaYaH, includes all four portions in the Tefillin. This is so because even though the first two portions, “Sanctify” and “And it shall be when the Lord brings you” are AVI and YESHSUT, HB, they do not have AVI and YESHSUT in themselves. Rather, they are AVI and YESHSUT that clothe in the Rosh of ZON, HB in Mochin de ZA, which are called Mem-Lamed of Tzelem de ZA.

Also, the fourth portion, “And it shall come to pass, if indeed you listen,” Nukva de ZA, does not mean Nukva herself, but only the Nukva included in ZA, who is called in him by the name “Moach [mind/brain] of Gevura” of ZA. There are three Mochin in ZA, which are HBD, Mem-Lamed-Tzadi of Tzelem of ZA. Also, they are HB TM in Mochin de ZA, since in Daat, Tzadi, there are HG. The Hesed in Daat is regarded as ZA himself, and the Gevura in Daat is regarded as integration of Nukva. These are the four portions in the Tefillin.

Thus, ZA, Vav de HaVaYaH, includes all four portions and there is the unification of everything in it, for all the unification applied to AVI and YESHSUT are only in ZA, only for the purpose of ZA, since the Partzufim preceding ZA are always in unification and do not need MAN from the lower ones in order to unite them. All the unifications that we make in the upper Partzufim through MAN are not at all for themselves, but only for ZA, in whom they unite.

There is no unification for HB, for Bina to return to being Hochma for the lower ones, except through the ascent of ZA to them for MAN. When ZA rises to Bina for MAN, Bina rises to Rosh de AA and receives Hochma to give to ZA. But not for herself, since in her nature in the ten Sefirot de Ohr Yashar [direct light], Bina is only light of Hassadim, as it is written, “For He desires mercy.” She has no interest in rising to Rosh AA to mate with Hochma there. But ZA that rises to Bina evokes her to give Hochma to him.

Thus, Bina unites with Hochma only by ZA and for ZA. They unite in ZA and he takes everything, since even the light of Hochma that Bina takes for ZA does not appear in Bina’s place at all, but only in the place
of ZA, from the Chazeh down. Thus, ZA takes all those Mochin and not his superiors.

“And it shall come to pass, if indeed you listen” contains both sides, HG, in which the Assembly of Israel is united, the Gevura below. The portion, “Hear,” is ZA, Vav de HaVaYaH, the upper unification, in which the love appears only on the side of Hesed, the portion, “And you shall love the Lord your God,” which is all love without any Din in this portion.

But in the fourth portion, “And it shall come to pass, if indeed you listen”—the bottom Hey de HaVaYaH, Nukva de ZA that is included in it, Gevura in Daat de ZA—love appears on both sides: on the side of Hesed and on the side of harsh Din. This is the bottom unification, “Blessed be the name of the glory of His kingship forever and ever,” where Nukva de ZA, called “the Assembly of Israel,” the Gevura below, unites in them.

Yet this is not Nukva herself, but Gevura below, in the Moach of Daat. It is the bottom Hey de HaVaYaH, which takes them and is included in them, since the Gevura in Daat, bottom Hey de HaVaYaH, takes all the Mochin in the upper unification of “Hear O Israel,” and is included in them, for only in her are the Mochin completed. This is so because there is room in her to disclose love on two sides, since the harsh Din that completes the love is not above her, as it is written, “Your head upon you is like the Carmel,” implying to the head Tefillin. After ZA dresses in all four Mochin implied in the four portions, which are the three letters Tzadi-Lamed-Mem, it is considered that his head is like the Carmel, with the letters of Car Maleh [filled pillow] abundantly.

242) The Tefillin are the letters of the holy name. This is why it is written “Your head upon you is like the Carmel.” These are the head Tefillin, and the Dalet of your head is the hand Tefillin, Malebut, who is poor facing upward, ZA. She, too, has completeness such as above.

The Malebut is the hand Tefillin, a poor facing upward, poor toward the upper world. This means that the upper world, Bina, participates in her to complement her. Also, she has completeness such as above, since now she receives the entire wholeness of the upper world, Bina, through the unification of “Blessed be the name of the glory of His kingship forever and ever” in the fourth portion of ZA. And since she is not the Nukva in the Guf of ZA, but the separated Nukva de ZA, she
takes all four portions from him, which are HB HG de ZA, as she is a separate and complete Partzuf. However, they are in one box and not in four separate boxes like the Tefillin de ZA.

The reason is that a portion is the light and the box is the Kli [in Hebrew the box is called Bait, which means “home”]. It is known that light and Kli extend from each Zivug. Hence, the ZA, whose four portions—which are his four Mochin, HB HG—extend to him in four Zivugim, and he has four boxes, a specific box for each portion. But the Nukva, in whom there is no Zivug, but she rather receives all the four Mochin—which are the four portions—in a single Zivug from ZA, hence she has only one box for all four portions.

243) “The king is captivated by tresses,” tied and held in those boxes of the Tefillin, to properly unify in that holy name. Hence, one who is corrected in them is in the image of God. As the holy name is unified in God, here, too, the holy name is properly unified. “He created them male and female,” a head Tefillin and a hand Tefillin, and it is all one.

“The king is captivated by tresses.” ZA is tied and unified in these boxes because the boxes in which the portions are placed are “tresses.” Tresses are troughs of water from which livestock drink. Similarly, the Mochin, being the waters of Hochma and the waters of Hassadim, are tied and covered in their Kelim, which are the boxes. This is why the boxes are called “tresses.”

He is tied and connected to those boxes, to properly unite with the holy name. The boxes, TNHY de Tevuna, are called “the big Dalet of Ehad [one].” It was said about it, “And let the dry land appear. Through the appearance of this dry land in ZA, he can then give the Mochin to the Nukva, and what was dry becomes a land for bearing fruits and offspring, and for planting trees. Thus, were it not for his boxes, which are the dry land, ZA would have been unable to give the Mochin to his Nukva.

ZA is tied and connected to the boxes of the portions, which come from the dry land, to properly unite in that holy name so he can unite and give to the holy name, Nukva, as it should be, in disclosure, so that what was dry land becomes a land for bearing fruits and offspring, and for planting trees. This is “The king is captivated by tresses.”
Hence, one who was established with these four portions has the image of God. The lower man, who puts Tefillin, extends the Mochin HB HG—called Tzelem—from ZON, since HB are called Mem-Lamed, HG are called Tzadi, and this is the image of God. As the holy name, Nukva, is unified in Bina, Elokim [God], the holy name is unified in man.

“He created them male and female,” head Tefillin and hand Tefillin, and it is all one. “And God created man in His own image.” The Mochin HB HG are called Tzelem, and there are male and female in them, Tzelem de ZA and Tzelem de Nukva, head Tefillin and hand Tefillin.

The Eleventh Commandment

244) The eleventh commandment is to give tithing [10% of the produce, Maaser] from the land. There are two Mitzvot here: to give tithing from the land, and to bring the first fruits of the tree. It is written about the tithing from the land that was permitted to Adam HaRishon, “Every plant yielding seed,” and about the first fruit of the tree that was permitted to Adam HaRishon, it is written, “And every tree which has fruit yielding seed.” Why do these verses obligate us to give tithing and the first fruit, to give to the Creator and to not eat them, which is the opposite of the meaning?

Eating is sorting of the holy sparks out of the Klipot. Through eating, the holy sparks in the food connect to man’s soul into a flesh of his flesh, and the waste in the food comes out of his body. Finally, during one’s life, he collects all the holy sparks related to the completion of man’s soul, without which his completeness would be deficient. It is written in The Zohar that Adam HaRishon was not permitted to eat meat, as it is written, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, ...it shall be food for you,” and nothing more than that, no meat.

However, when he sinned and the evil inclination was absorbed in his body, Noah was told, “As the green plant, I have given you all, even meat.” Adam HaRishon was born complete. All the needed wholeness was already created in him, with respect to animals, as it is written, “Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he
would call them; and whatever the man called a living creature, that was its name.”

In other words, he fully attained each of the animals’ names because they were sorted out for him in full. Hence, he was not given animals for sorting through eating, as they were already sorted for him by the Emanator. Only the still and the vegetative were lacking scrutiny, hence he was given only the yield of the land to eat and to sort, to collect the holy sparks out of them, which were needed to complement him.

But after the sin of the tree of knowledge, all the scrutinies were corrupted once more, and as the organs of his soul fell into the Klipot, all the animals were corrupted along with him and had to be sorted out once more. This is why Noah was also given animals to eat and to sort out, as well as the generations following him.

Adam HaRishon was created in the image of God, which are the Mochin in the four portions of the Tefillin, and they are his soul. However, after he was born in this holy Nesbama [soul], through good deeds he was rewarded with scrutinizing and raising MAN, obtaining Haya, and afterwards, on the Sabbath day, with Yechida, as well, since the upper brightness was lost only after the Sabbath. Thus, he was permitted the tithing and the first fruit. Moreover, through eating the tithing and the first fruit, he was rewarded with scrutiny and raising MAN until he was rewarded with Haya and Yechida.

However, after the sin of the tree of knowledge, when all the scrutinies were corrupted once again and the evil inclination was absorbed in the Guf [body], the tithing and the first fruit were forbidden for us due to the evil inclination within us, for fear that we would blemish the upper holiness in them. Instead, we must give them to the priests and the Levites. When we keep these Mitzvot of tithing and first fruit as we are commanded, we will have the strength to raise MAN and to extend Mochin de Haya on the Sabbath day, as Adam HaRishon extended through his eating of the tithing and the first fruit by himself.

This is the eleventh commandment, to tithe the tithing of the land, since once we have drawn the light of Nesbama by wearing Tefillin, we must raise MAN through the two Mitzvot of tithing and first fruit to draw Mochin de Haya. It follows that Adam HaRishon extended Mochin de Haya by eating the tithing and the first fruit by himself, but we, who are not permitted to eat them due to the evil inclination in our Guf,
were given the *Mitzva* of giving them to the priests and the Levites instead. By that, we, too, were given the strength to draw those *Mochin*. The text brings evidence that the writing speaks specifically of tithing and first fruit because it is written, “I have given you every plant yielding seed that is on the surface of all the earth.” It is also written, “To the sons of Levi, behold, I have given all the tithe in Israel.” And as there it concerns the tithing, so in Adam HaRishon it concerns the tithing. We also learn it from the verse, “Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord's.”

**The Twelfth Commandment**

245) The twelfth commandment is to bring the first fruit of the tree, as it is written, “And every tree which has fruit yielding seed.” Everything that befits Me is forbidden for you to eat. He permitted to them and gave them all of His tithing and the first fruit of the tree, as it is written, “I have given unto you,” to you and not to the generations following you.

This relates to the verse in which He ends the eleventh *Mitzva* [commandment], where it is written, “All the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord's.” He says that here it writes, “And every tree which has fruit yielding seed.” As it is the first fruit there, it is the first fruit here. And He says, “Everything that befits Me is forbidden for you to eat,” meaning not specifically the tithing, but the first fruit as well, from the verse, “...of the fruit of the tree, is the Lord's.” “The Lord's” means everything that befits Me, including the first fruit of the tree.

Thus, this verse, too, “And every tree which has fruit yielding seed,” engages in the first fruit. This is why it was said that He permitted to them and gave them all of His tithing and the first fruit of the trees, since the writings relate only to the tithing and the first fruit.

Do not be surprised by the words, “Of the fruit of the tree, is the Lord's,” being said about the eleventh *Mitzva* and not this *Mitzva*. Indeed, *The Zohar* mixes them right at the beginning of the eleventh *Mitzva*, for it says, “There are two *Mitzvot* here.” The printer, however, divided them into two. It follows that he cut them in the middle and left the verse about the first fruit in the eleventh *Mitzva*. 

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And another precision: The text concerns the tithing and the first fruit because of the words, “I have given you,” meaning not to the generations following you, that is, only you have I given to eat, and not to the generations after you. Hence, it cannot be said that the writing speaks merely of the yield of the land, which we, too, are permitted to eat. Rather, it speaks only of the yield of the land that we are forbidden to eat, which is necessarily the tithing and the first fruit.

The Thirteenth Commandment

246) The thirteenth commandment is to do redemption for his son, to tie him to life. There are two appointees, one over life and the other over death, standing over a person. When he redeems his son, he redeems him from the hand of the one appointed over death. He cannot govern him, as it is written, “And God saw all that He has done,” in general. The good is the angel of life. “Very” is the angel of death. Hence, in that redemption, the angel of life exists, and the angel of death weakens. With this redemption he acquires life for him, and that evil side leaves him and does not grip him.

We learn from the words, “And God saw all that He has done, and behold, it was very good,” that “It was good” is the angel of life, and “Very” is the angel of death. This is so because then, on the sixth day of the deed of creation, in the letter Hey in the word HaShishi [“the sixth”], the worlds rose exceedingly. Za rose to the place of AA, Nukva to the place of Avi, then Adam HaRishon obtained the complete Mochin de Haya, by which the power of the angel of death was revoked.

Moreover, it was mitigated in the “Very,” as it would be at the end of correction, when death is swallowed up forever. This is the meaning of the intimation, “Behold, it was good” is the angel of life, and “Very” is the angel of death.

Indeed, now after the sin of the tree of knowledge, the worlds do not rise so much on the fifth hour of the eve of the Sabbath in the Hey of “the sixth.” Hence, we need a special Mitzva to extend for us preparation and strength to nonetheless receive the light of Haya on the Sabbath day. This is the Mitzva of redeeming the firstborn son of a man.
This is so because in this redemption, the angel of life exists and the angel of death greatly weakens, similar to what took place with Adam HaRishon at the time, through the Emanator Himself in the Hey of “The sixth,” when the angel of death became very good. So is the power of this commandment of redeeming the firstborn.

However, it is not completely as it was then, when the angel of death had no power. Now, however, through the Mitzva to redeem the firstborn, he can only be weakened, but not completely removed. In this redemption, he acquires life for him, and that evil side leaves him and no longer clings to him. That is, once he is completely purified through this Mitzva, there is no gripping on the evil forces in him whatsoever, as they have been swallowed in the body due to the sin of the tree of knowledge. Then he can acquire life for him, meaning Mochin de Haya of the Sabbath day because he is now completely purified from the evil side, which was swallowed in the body due to the sin of the tree of knowledge. Hence, he has the preparation to receive the Mochin of the Sabbath day.

The Fourteenth Commandment

The fourteenth commandment is to keep the Sabbath day, which is the day of rest from the entire deed of creation. Two Mitzvot [commandments] are included here: to keep the Sabbath day, and to tie that day to its holiness, meaning to extend the Mochin de Hochma, called “holy,” to keep the Sabbath day, as it is mentioned that it is the resting day for the world and all the deeds are perfected in it and done before the day begins.

On the Sabbath day, ZA rises to AA, Nukva to AVI, BYA rise to YESHSUT and ZON de Atzilut, and man’s NRN rise with them to Atzilut, where they receive light of Haya. Thus, there are two Mitzvot:

Keeping the Sabbath day so that one does not fail in performing work and carrying from domain to domain. Once the worlds have completely parted from the Klipot, we must be careful not to make the Klipot strong enough to return and mingle with that day. One who does such work causes the mingling of Klipot in Kedusha [sanctity].

Tying that day in its holiness, as it should. Through the delight of the Sabbath, we extend the light of Atzilut to our NRN. The light of Atzilut is light of Hochma, called “holiness,” and we are sanctified by it.
Keeping the Sabbath day refers to all the toils and works implied in the works and wars with the *Sitra Achra*, which separate us from adhering to the Creator. The rule is that where there is toil, there is *Sitra Achra*, since through the wars and toils we sort out the holy sparks absorbed within the *Sitra Achra*, and each sorting is considered a separate work. First, these sorts were done by the Emanator Himself, which are all the works of the Creator presented in the six days of creation.

When all the sorts were done, it is considered that they were perfected and came to their end. At that time, the Sabbath began, which is the day of rest, since the work has been completed and there was nothing more to mend.

This is why the Sabbath day is the day of rest for all the worlds, since each Sabbath, that wholeness that prevailed in the first Sabbath—the day of rest when all the *Klipot* were separated and stuck in the great deep—returns and comes, and the worlds rise to *Atzilut*, the complete unification. We must extend that *Kedusha*, and it is extended to us through the two *Mitzvot* of remembering and keeping.

248) When the day began, what remained was the creation of spirits for whom no body was created. Did the Creator not know how to delay the start of the day until bodies were created for those spirits? Indeed, the tree of knowledge of good and evil was evoking the evil side and sought to strengthen in the world. Thus, many spirits parted and came out in many arms to strengthen and clothe in bodies in the world.

When the day began, there remained the creation of the spirits for whom no bodies were created. In other words, the day began before the Creator managed to create bodies for those spirits, as it is written, “Because in it He rested from all His work which God had created and made.”

Did He really complete His work with the desired aim and create nothing for us to do because He had done and completed everything by Himself? Rather, the Creator made all the scrutinies and completed all the works so that we would have an opportunity to do, meaning that we could do them and complete them through our work in Torah and *Mitzvot*. The resting was said only in relation to that which belongs to the Emanator’s work, since the Creator has already rested from all His work because nothing was missing on His part. All that the Creator has
created and completed allows us to do and to complete them on our part, as well.

Hence, there remained spirits that the Creator did not manage to make bodies for them before He sanctified the Sabbath. Bare spirits remained, bodiless. These bodiless spirits are the Klipot and harm-doers that bring man to sin. He left them deliberately, for by that we were given the power of choice and a place of work in Torah and Mitzvot.

Did the Creator not know how to detain Himself from beginning the day until bodies were created for those spirits? Rather, the tree of knowledge of good and evil was evoking that evil side and sought to increase in the world. Malchut is called “the tree of knowledge of good and evil: if he is rewarded, it is good; if he is not rewarded; it is bad. When Adam HaRishon sinned with the tree of knowledge, he became “Not rewarded.” Hence, the evil in the tree of knowledge of good and evil awakened and the evil wished to intensify in the world, to overcome the good, and to cling to the world so that the good would never be able to defeat it. Then several spirits came out with all kinds of arms, to strengthen in the world and to clothe in bodies.

Two points conjoined in Malchut: 1. the mitigation in Bina, Midat ha Rachamim [quality of mercy]; 2. Midat ha Din [quality of judgment] in Malchut herself. When Malchut is properly corrected in Kedusha, the point of Midat ha Din is hidden and concealed, and the point of Midat ha Rachamim is revealed. Then one is rewarded, and it is good. If one sins and blemishes it, Midat ha Din in Malchut appears, and power is given to doers of harm and ruin to govern him, and it is bad.

If he is rewarded and the point of Rachamim dominates in disclosure, he is rewarded with raising Malchut to the upper Bina through his actions, and the upper Rachamim and Mochin appear over him. If he is not rewarded and discloses Midat ha Din in her, not only does he blemish Malchut, he also blemishes the point of Bina that joined with the Malchut, as she has been turned from Rachamim to Din due to the appearance of Din in Malchut, for the whole of the disclosed quality governs.

Thus, after the sin of the tree of knowledge, the power of Din in Malchut appeared, blemishing the point of Bina in her, which turned into Midat ha Din, and this point of Bina is the whole of the possibility for correction in Malchut, who on her part is called “good,” when the
point of Bina is disclosed. But now that the point of Bina has been turned into Din, as well, the Sitra Achra thought that it was his time to increase in the world and clothe in people’s bodies, those of Adam HaRishon and his sons.

The body of the Sitra Achra inherited the body of Adam HaRishon and no correction of Malchut is perceivable there from the side of the good, since he saw that the point of Bina in Malchut has also been inverted into Midat ha Din, and no correction was perceivable there any longer.

Therefore, many spirits went out to be strengthened in the world, with several types of arms, meaning the power of ruin, to clothe in bodies of people in this world and to permanently rule here. They thought that there would be no deliverer from them due to the flaw that Adam caused in the point of Rachamim in Malchut with his sin.

249) When the Creator saw it, He evoked the blowing of wind from the tree of life, Z.A, and knocked on another tree, the Malchut. Then the other, good side awakened and the day began. It is so because the creation of the bodies and the awakening of the spirits on this night of the Sabbath are on the good side and not on the other side.

When the Creator saw that the sentence was with the Sitra Achra and they had power to clothe in bodies in the world, which would completely prevent further correction, He evoked blowing of spirit [also wind] of life from the tree of life and mated with the other tree, Malchut, giving Her the breath of the spirit of life. And once again, the other side, the good, awakened in Malchut as it was prior to the sin of Adam HaRishon, for if he was rewarded it was good. Then the day began and the sanctity of the Sabbath was extended to the world.

In other words, although the ruling was that the Sitra Achra would have the power to clothe in bodies, the Creator acted in contrast to the ruling and did not take the flaw that Adam HaRishon caused into consideration whatsoever. And ZON, which are the tree of life and the tree of knowledge of good, mated as before the sin and extended the sanctity of the Mochin of the Sabbath day in the world.

It was said in The Zohar that the light that operated in the six days of creation was concealed only after the Sabbath. And through this act, when the Sabbath day was extended to the world, the plot of the Sitra
Achra to clothe in bodies of people in this world was thwarted and they remained bodiless spirits. Thus, a person could repent.

The creation of the bodies and the awakening of the spirits on this night of the Sabbath is from the good side, not from the Sitra Achra because the Creator’s work exists forever. As on the first Sabbath, He did not take into any consideration the fact that Adam had already been blemished by the sin of the tree of knowledge, ZON mated, and He sanctified the day as prior to the sin, since He revoked the entire domination of the Sitra Achra although they had the power to dominate.

Similarly, on all the Sabbaths during the 6,000 years, although man is full of filth because he still did not correct the sin of the tree of knowledge, when he mates on Sabbath eve, the evil forces have no control over him whatsoever. In his Zivug, he extends the body and spirit of the newborn as though there was no flaw in him from the tree of knowledge, as though he has already corrected the sin of the tree of knowledge by himself.

The creation of the bodies and the awakening of spirits on this night of the Sabbath are on the good side. Even though the person has not been rewarded, on this night, the Sitra Achra has no governance over him at all, and he can extend bodies and spirits through his Zivug from the side of the tree of knowledge of good, and not from the Sitra Achra. This is the force of correction that prevailed on the first Sabbath, when the Creator did not mind the evil that Adam HaRishon had extended over himself at all.

250) If he had given precedence to the other side on that night before he gave precedence to the good side, the world would not be able to exist before them for even a moment. But the Creator prevented that by skipping the sanctification of the day before Him, and was early to come before the other side, and the world existed. And instead of the other side’s thought of being established and strengthened in the world, the good side was established and strengthened on that night, building holy bodies and spirits on that night from the good side. For this reason, the time of wise people, who know it, is from Sabbath to Sabbath.

251) Then, when the other side saw it—that the side of Kedusha did what he wished to do—he went and roamed through several of his
armies and sides and saw all of them naked performing intercourse in their beds by candlelight. Hence, all the children born from there suffer from epilepsy because the spirits from that other side are on them. These are the naked spirits of the wicked, who are called harm doers. And Lilit is over them and kills them.

252) When the day begins and the Kedusha governs the world, that other side diminishes itself and hides through the Sabbath night and throughout the Sabbath day, except for Asimon and his entire sect, who walk on the candles in secret, to see the revealing of the intercourse. Afterwards, they hide in the hole of the great deep. When the Sabbath was over, several armies and camps fly and roam the world. This is why the psalm of evildoers, “He who dwells in the shelter of the Most High” was written so that they would not govern the holy nation.

The sentence was for the Sitra Achra to be able to clothe in bodies. Had they managed to clothe in bodies, the land would have been given to the hands of wickedness. Then, the bodies and offspring coming to the world would all be from the evil of the Sitra Achra. They would not have the strength to be corrected in the good side forever. This is why it was said that had the other side come first on that night, before the good side came, the world would have been unable to resist them for even a moment because their filth would govern all the offspring in the world and it would be impossible to cling to the good side even for a moment.

But the Creator prevented it and skipped to start the day ahead of him, arriving before the other side, since the Kedusha of the Sabbath preceded the Sitra Achra and the light of rest and arrest appeared in the worlds, yielding and dropping the Sitra Achra and all the Klipot to the hole of the great deep. Hence, the world existed because through it, an opportunity came to beget bodies and spirits from the good side in a Zivug on the Sabbath night, and the world exists in the desirable manner.

It was said that He skipped to start the day ahead of him, since anything that does not follow the order of the system of the worlds is called “skipping.” And since the Kedusha of the Sabbath comes only by awakening from above, since man has not made any repentance and
correction to be worthy of it, but the Emanator Himself brought the remedy for the world’s correction first, hence it is called “skipping.”

And instead of the plan of the Sitra Achra to be established in the world and strengthen, the good side was established and strengthened on that night, since that night, after the flaw of the tree of knowledge, was to rightly belong solely to the construction of the Sitra Achra in all his might. And this is what the Sitra Achra thought. But the opposite took place: Kedusha took his place and holy bodies and spirits from the good side were built on that night, since preparation was made that anyone who mates on that night extends bodies and spirits from the good side, where there is no grip to the Sitra Achra whatsoever, the complete opposite of the plan of the Sitra Achra.

For this reason, the time of sages, who know it, is from Sabbath to Sabbath, since then the bodies and the spirits are built from the good side because then the Sitra Achra sees that what he had planned to do, the good side did first. He contemplated being built and strengthened on that night of the Sabbath, but in the end the side of Kedusha was built.

At that time the Sitra Achra walks and roams through several of her evil camps and sides, and sees them all naked, performing intercourse on their beds by the candlelight. She sees them all performing intercourse by the candlelight with their bodies revealed, and all the children that are born from them suffer from epilepsy, and the Sitra Achra places evil spirits over those children, wicked spirits that are called “harm doers.” Because of them, Lilit is over them and kills them.

But when the day begins, the sanctity of the day governs the world, the Sitra Achra diminishes himself and hides throughout the night of the Sabbath and the day of the Sabbath. Hence, then is the time of the wise. The exception is the harm doer called Asimon and his entire camp, who walk in secret with candles to see the revealing of the intercourse and then hide in the hole of the great deep. Although that Asimon has the power to see the intercourse by candlelight on the Sabbath, too, he does not have the power to harm on Sabbath, but must promptly return to the hole of the great deep. Only after the Sabbath can he harm.

Explanation: Rabbi Shimon sensed a question here about the words, “The time of sages is from Sabbath to Sabbath.” Each day at midnight,
the Creator walks with the righteous in the Garden of Eden and there is Zivug for the sages, and not necessarily on Sabbath nights. To explain that, he elaborated on the difference between a Zivug on Sabbath and a Zivug on a weekday in performing intercourse by candlelight. According to the literal meaning of the words, the difference is that on nights of weekdays, the Sitra Achra has the power to strike the newborn children with epilepsy, and Lilith has the power to kill them.

But on Sabbath nights, although there is the harm doer Asimon and his sect, who have the power to see them on Sabbath, too, at that time he does not have the power to harm them, but only after the Sabbath. And there is a correction for that, as well, in the separation. In prayer and in separating over the cup, the power of this harm doer is completely annulled. Thus, there is a big difference between a Zivug on the Sabbath night and a Zivug of a night of a weekday at midnight.

There are “lights of light,” ZA, the upper unification, and there are “lights of fire,” Nukva de ZA, the lower unification. Also, there are three Behinot [discernments] in her flame: 1) white light; 2) azure light under the white light; 3) a crude thing such as fat or oil or wick to which the azure clings.

The azure light is the Din in the flame, hence it is a consuming fire that eats and consumes everything that is below it. It eats the fat and the wick to which it clings. Also, white light is the Rachamim in her because white means Rachamim [mercy].

For this reason, the children of one who performs intercourse by candlelight suffer from epilepsy and Lilith can kill them because the azure light of the candle, Midat ha Din is there and the Sitra Achra has the power to cling to the Zivug. This is so because their bodies, the filth of the serpent that exists in the bodies of the performers, appears through Midat ha Din, and each finds its own kind and awakens.

Thus, the Zivug was permitted at midnight specifically in the dark, when there is no light, because then it was said of Malchut, “She rises while it is still night,” and the Rachamim appear. However, if there is candlelight there, it causes the filth to appear in bodies and the Sitra Achra clings to the Zivug and sees all those who are performing intercourse naked by candlelight. Through the light of the candle, the Sitra Achra sees the disclosed filth in their bodies and slanders them, clinging to their Zivug.
However, on the Sabbath night all the Dinim come out of her and the azure light turns to white light, too, by which it was permitted to perform intercourse even by the light of the candle. Moreover, even the filth in man’s body completely disappears by the power of the sanctity of the Sabbath, and there is no longer fear of exposing the body by the candlelight. It was said about it, “Except for Asimon and his entire sect,” who walk by candles in hiding to see the revealing of the intercourse.

Even on Sabbath, when the azure light becomes white and there is no Din there at all, it is still necessary for the candlelight to cling to something crude. This is necessarily considered Din because a crude thing is turbid and implies Dinim. But on Sabbath the Din form is not apparent in it and is regarded as an unstamped coin. It is unknown what it is, hence this harm doer, implied in the crude thing to which the candle clings, is called Asimon, which is an unstamped coin.

This is why it was said that they walk by the candles in hiding, for it is the crude thing that extends in hiding with the candle, for the candle would not burn without it. Hence, he sees the revealing of the Zivug and can thus harm him after the end of the Sabbath. Indeed, because of the revealing of their bodies, there is no fear on the eve of the Sabbath because the filth of the body is not apparent on Sabbath. But after the Sabbath he has the power to reveal the form of evil in him and harm him.

And although on Sabbath, Asimon and his sect cannot harm because there is still no form of evil in him, after the Sabbath he and his sect reacquire their form and fly out of the great deep into the settled place and roam the world and may harm. This is why the psalm of damagers was set up, “He who dwells in the shelter of the Most High,” for by this repentance and prayer, the one who dwells in the shelter is saved from them.

253) To which place do they roam on that night after the Sabbath? When they come out in a hurry and contemplate ruling the world, over the holy nation, they see them standing in prayer and saying the psalm, “He who dwells in the shelter of the Most High,” first separating within the prayer and then separating over the cup, they fly away from there. They walk and roam and arrive in the desert, may the Merciful one save us from them and from the evil side.
This relates only to the end of the Sabbath, not to all the nights of the week, since at the end of Sabbath there is still a Reshimo [recollection] from the Kedusha [sanctity] of the Sabbath. Why do they fly out and rise from the great deep when Sabbath ends? When they come out in a hurry and contemplate ruling the world, over the holy nation, Israel, and see them standing in prayer saying, “He who dwells in the shelter of the Most High,” first saying the separation in prayer and then separation on the wine, they leave and fly out of them. They walk and wander and arrive in the desert, a place where people do not dwell. Thus, people are saved from them.

The Sitra Achra has three places: 1) On Sabbath, they are in the hole of the great deep and are powerless to harm. 2) At the end of Sabbath, through prayer and separation, they are in the desert, a place where there are no people. They have the power to harm but they are repelled from the settled place. 3) On the rest of the nights they are present in settled places, too.

254) Three are the ones who inflict harm upon themselves: 1) one who curses himself; 2) one who throws bread or crumbs more than the size of an olive; 3) one who lights the candle at the end of Sabbath, before Israel reach the service, Kedusha, in “And You are holy.” With that fire, he causes the lighting of the fire of Hell until their time comes.

255) There is a place in Hell for those who desecrate Sabbaths. Those who are punished in Hell curse those who light the candles before it is time, telling him, “Behold, the Lord will hurl you up and down with a man’s throw. ...He will violently roll and toss you like a ball into a large country.”

There is a harm doer, called Evil Eyed, who loves curse, as it is written, “And he loved cursing and it came to him; and he does not desire blessing.” When a person curses himself, he thus gives strength to that Evil Eyed, who loves curse, to govern him, thus inflicting harm on himself.

“One who throws bread or crumbs more than the size of an olive.” There is nothing in this world without an important root above. It is all the more so with bread, upon which man’s life depends. Thus, it has a very important root above. Therefore, one who slights one’s bread flaws the root of his life above. This is clear to any person only in a satiating meal, which gives him life.
However, with bread and crumbs that are only the size of an olive, some people slight them and throw them because they are not satiating. But since one must bless the blessing for the food even on as much as an olive, they must be regarded as a satiating meal and must not be slighted. One who slight them inflicts harm upon himself.

The ministering angels said to the Creator: “It is written in Your law: ‘Who does not show partiality nor take a bribe,’ yet You are partial toward Israel, as it is written, ‘The Lord will lift up His countenance to you.’” He replied, “How would I not lift up My face to Israel, for whom I wrote in the Torah, ‘When you have eaten and are satisfied, you shall bless the Lord your God,’ and they are meticulous about themselves to the size of an olive and the size of an egg?” Thus, because of the meticulousness on the size of an olive, considering it a satisfying meal although it is not, we are rewarded with the Creator lifting up His face to us, even though we are not worthy. It follows that those who slight crumbs the size of an olive and do not consider them a satisfying meal are not rewarded with the Creator’s favor and cause themselves harm.

Also, one who lights a candle at the end of the Sabbath before Israel reach the service, Kedusha, causes lighting of the fire of Hell with that fire. This is so because until that time it is Sabbath, the sanctity of the Sabbath governs him, and the fire of Hell still does not govern him, as on Sabbath. One who lights the candle prior to the service, Kedusha, is regarded as desecrating the Sabbath, for he lights the fire of Hell before its time, thus harming himself.

There is a special place in Hell to punish those who desecrate the Sabbath, as desecration of the Sabbath is the worst. Those who are sentenced in Hell curse him for what he has caused by his actions, lighting the fire of Hell before its time.

256) He is unfit for lighting the candle when the Sabbath ends before Israel separate by prayer and separate over the cup, for until that time it is Sabbath and the sanctity of the Sabbath governs us. After the separation over the cup, all those hosts and all those camps appointed over the weekdays return each to his place and to the work on which he is appointed, since the prohibition is primarily only until the service of Kedusha. However, one should be careful not to light a candle until after the separation because until that time it is still considered Sabbath.
However, it is certainly permitted to light a candle for the separation and the “creator of lights of fire.”

257) When the Sabbath enters and the day begins, holiness awakens and governs the world, and the secular [opposite of holy in Hebrew] is revoked from its governance. Until the time when the Sabbath ends, they do not return to their places. Even when the Sabbath ends they do not return to their places until Israel in the land of Israel say, “Who separates between holy and secular.” At that time the holy departs and the camps appointed over the weekdays awaken and return to their places, each to his appointed watch.

258) And yet, they do not govern until there are lights from the candlelight, all of which are called “the lights of fire,” since they all come from the pillar of fire and from the foundation of fire, and govern the lower world. This is all when a person lights the candle before Israel complete the service of Kedusha. Malchut is called “pillar of light,” and the powers in the candlelight are Dinim. Hence, they do not have the power to activate the Dinim before the candle is lit.

259) However, if he waits until the service of Kedusha is completed, those wicked ones in Hell justify the Creator’s judgment of them and keep on that person all the blessings that the public says, “And may God give you of the dew of heaven,” “Blessed are you in the city, and blessed are you in the country.”

By saying the service of the Kedusha they extend a great illumination by which they are saved from the Din of Hell. And when the wicked in Hell see it, they regret their bad deeds and justify the Creator’s sentence of them, meaning that they are worthy of their punishments. And since that man caused them to justify their judgment and to sanctify the name of the Creator, all those blessings that are said by the public at the end of the Sabbath are kept in regard to that person.

260) “Happy is he who wises the poor; the Lord will deliver him in a day of evil.” It should have said, “In a bad day”; what is, “In a day of evil”? It is on a day when that evil governs to take his soul. “Happy is he who wises the poor.” The poor is one who is dangerously ill. He wisely heals him from his sins before the Creator. A “Day” is one in which the Din is on the world, and he is wisely delivered from it, as it is written, “The Lord will deliver him in a day of evil,” meaning on the
day when the *Din* was given to that evil to rule the world, the Lord will save him.

He should have written “The Lord will deliver him on a bad day.” Why does he say, “On a day of evil,” which is the feminine form [in Hebrew]? The text implies the domination of the *Klipa* [which is female in Hebrew] who is called “evil,” who takes man’s soul. “He who wise the poor” is one who speaks to the sick to repent. Thus, the Creator delivers him from the domination of the *Klipa* called “evil.”

*The Zohar* brings it here because it says that they harm themselves. Hence, it offers an advice: he should wise the poor, persuade the sick to repent, and the Creator will heal him. In return, the Creator will deliver him in a day of evil, which he caused to his soul.

Another interpretation: It is a day when there is *Din* on the world. He wisely escapes it, meaning that even if judgment day is over the entire world, the Creator will deliver him as a reward for wisely making the sick repent. A day of evil is a day when the *Din* has already been given to the appointee who is called “evil” to govern the world. Yet, one who wise the sick, to make him repent, the Creator will deliver him from that evil.

The difference between the two interpretations is that the first interpretation relates only to an individual who harmed himself. The second interpretation relates also to the evil to which the entire world was sentenced. Even then, the Creator will deliver him by merit of the *Mitzva*.

**General Explanation for All Fourteen Commandments and How They Divide into the Seven Days of Creation**

1) The 613 *Mitzvot* [commandments] in the Torah are called *Pekudin* [commands/deposits], as well as *Etzot* [counsels/tips]. This is so because in all things there is the preparation for attainment, which is the *Achor* [back] and the attainment of the matter, *Panim* [front/face]. Similarly, in Torah and *Mitzvot* here are “We shall do” and “We shall hear.” When keeping Torah and *Mitzvot* in “we shall do,” prior to being rewarded with hearing, the *Mitzvot* are called “613 counsels,” preparation, *Achor*. When rewarded with hearing, the 613 *Mitzvot* become *Pekudin*, from the word *Pikadon* [deposit]. This is so because in each *Mitzva*, the light of a degree is deposited opposite a unique organ
in the 613 organs and tendons of the soul and of the body. It follows that by performing the Mitzva he extends the light that belongs to that organ and tendon through his soul and body. This is the Panim of the Mitzvot, hence the Panim of the Mitzvot are called “deposits.”

Rabbi Shimon explains the fourteen Mitzvot, which include all 613 Mitzvot, as the seven days of creation include 7,000 years. This is why he divided them into seven days of creation and tied each to its ascribed day. And since they include all 613 Mitzvot, it is worthwhile exerting to keep each day.

2) The first Mitzva is fear because He is great and rules over everything. This is the whole of the Torah and Mitzvot, the degree of AVI de Atzilut, Yod de HaVaYaH, pure air of GAR de Bina. “Great” refers to upper Aba, in whom the HS de AA, Yod, is hidden. “Rules over everything” refers to upper Ima, the filling of Vav-Dalet of Yod. And since the HS de AA is hidden in them, meaning that the worlds are unfit to receive her from them prior to the end of correction, they only give out light of Hassadim, called “pure air.” For this reason, they do not have a revealed verse in the Torah, as it is written, “In the beginning God created,” which is an obscure verse, for the sayer is not mentioned.

The second verse, “And the land was unformed and void, and darkness over the face of the deep, and the spirit of God,” is the punishment for one who does not keep the Mitzva of fear. They are four deaths: Tohu is strangulation, Bohu is stoning, darkness is burning, and wind is killing.

3) The second Mitzva is love on two sides: the side of Hesed [mercy/grace] and the side of harsh Din [judgment]. It is also to always include fear in love, to not part one from the other. We must include fear in love from the side of Hesed, too, and also in love from the side of harsh Din. This is the degree of YESHSUT de Atzilut, ZAT de Bina, divided also into GAR—upper AVI—and ZAT—YESHSUT. This is the first verse, “Let there be light,” which is light that was created on the first day of the six days of creation, when Adam saw in it from the end of the world to its end. The Creator saw that the world was unfit for using, He stood and concealed it for the righteous in the next world.

It was said, “Let there be light” for this world. First, YESHSUT gave this great light down to this world, and then—to reveal the quality of
love on two sides—He stood and concealed it for the next world, for AVI in YESHSUT from their Chazeh and above, which are called “the next world.” This light no longer shines from Chazeh de YESHSUT and below, which are called YESHSUT de YESHSUT, TNHY in them, which clothe in ZA, as when they clothe in ZA they are already regarded as “this world.”

4) When the light was concealed for the next world, the harsh Din came out on the second day of the deed of creation in the verse, “Let there be a firmament in the midst of the waters, and let it separate between water and water.” This is why it was said that Hell was created on the second day, for it is the harsh Din, enabling the keeping of the commandment of love on both sides—the side of harsh Din, too—even when He takes his soul, as it is written, “And you shall love the Lord your God with all your heart, with all your soul, and with all your might.” That quality of love that he was awarded from the side of Hesed will not be deficient in any way even when he takes his soul and might.

Indeed, this harsh Din came out only below the firmament, in the lower water, in Malchut, Nukva de ZA, Rachel, who stands from his Chazeh and below. From the Chazeh down in each Partzuf indicates below the Parsa in him—the firmament that separates between the upper and lower waters in him. Thus, from the Chazeh down in each Partzuf it is the lower water of that Partzuf.

5) The third Mitzva is to know that there is a great and ruling God in the world, and to properly unify Him in upper VAK and in lower VAK, called “upper unification” and “lower unification.” The six words in the verse, “Hear O Israel” are the unification of the upper VAK, and the six words in the verse, “Blessed be the name of the glory of His kingship forever and ever” are the lower unification.

It is so because once the quality of fear appeared in the verse, “In the beginning God created,” and the quality of love on the part of Hesed in the verse, “Let there be light” for the next world, with the concealing for the next world on the first day of the deed of creation, and the quality of harsh Din on the second day, in the verse, “Let there be a firmament,” we were given room to unify Him in love on both sides. This is all that is needed, for the quality of love is incomplete without it. Thus, we have the strength to make that unification in full.
This is the third Mitzva, the third day of the deed of creation. Through an awakening from below in Torah, prayer, and good deeds, called “raising MAN,” we raise the discernment of “from Chazeh de ZON de Atzilut and above” to AVI de YESHSUT, and he receives from them the Mochin of “Let there be light,” which is the love from the side of Hesed from Chazeh de YESHSUT and above. This measure of light is called VAK de ZA, and it is the upper VAK, upper water from Chazeh and above, the next world where there is light of the first day.

It is called VAK because it indicates lack of HBD, as reception of complete light requires the Partzuf to have all ten Kelim, called HBD, HGT, NHYM. We did not raise the entire Partzuf of ZON to AVI de YESHSUT, only the part from the Chazeh and above in it, HBD HGT, for we could not raise from Chazeh de ZON and below because of the harsh Din there, which is the lower water.

Since we raised only six Kelim from Chazeh de ZA and above, we receive only six lights. Thus, the six lights, HGT NHY, clothe in the six Kelim HBD HGT de ZA, and there is no room to receive the three lights HBD due to absence of NHY de Kelim from his Chazeh and below, which could not rise to AVI due to the Aviut [thickness] and harsh Din in them.

It follows that now we unify only VAK de ZA, lacking GAR of lights because of the absence of the bottom three de Kelim. And opposite those six lights, HGT NHY, there are six words in the verse, “Hear O Israel,” receiving only in the upper unification from the upper water from the Chazeh and above in Mochin of love only from the side of Hesed.

6) However, fear should also be included in these Mochin de VAK, in the concealing of the light, which was done in the place from Chazeh de YESHSUT and below. It is called “dry” and “desolate” because the light remained entirely from Chazeh and above, and below the Chazeh became dry and devoid of light. This is the big Dalet in Ehad [“one”], implying to NHY de Tevuna that was dried of this light. This dry land is received in Nukva de ZA from the Chazeh and above, Leah, which can rise with him to AVI, as she is from his Chazeh and above. But now the small Nukva, Rachel, cannot rise with ZA in a higher unification, as she is considered lower water from the Chazeh and below, which is the place of the harsh Din.
This upper unification, where it is written, “Let the waters gather unto one place, and let the dry land appear,” said in the third day of the deed of creation, when the degrees below the heaven gathered into one place to be wholeness for \( VAK \). “And let the dry land appear” means to also connect these degrees of \( ZA \) to the \( Dalet \) in \( Ebad \), called “dry land,” who is received by Leah, the great \( Nukva \) from the \( Chazeh \) and above. That completes the upper unification, and this is the first, “It was good,” said in the third day of the deed of creation.

7) Once this dry land was tied in the upper unification, Leah, \( Nukva \) \( ZA \), it must also be tied below, in the \( VAK \) below, which are “Blessed be,” “the name,” “of the glory,” “of His kingship,” “forever,” “and ever.” It is so because once the \( Chazeh \) and above of \( ZON \) extended and descended with the \( Mochin \) of the six words of “Hear O Israel,” to her place below, she bonded with his \( NHY \) below into a single \( Partzuf \) as before.

\( NHY \) cannot receive the \( Mochin \) of the upper unification, which are the next world and upper waters, since they are from the \( Chazeh \) and below, lower waters. Yet, the dry land that was included in these \( Mochin \) can still come down and be received below \( Chazeh \) \( ZA \), as it essentially comes from the lower water of \( YESHSUT \), the place of the light’s departure.

Hence, we should extend Leah, the dry land, to the place of Rachel, from the \( Chazeh \) and below. Then, what was dry land becomes a land for bearing fruit and offspring, and for planting trees. In the unification below, “Blessed be the name of the glory of His kingship forever and ever,” when it becomes \( Erets \) [earth], a complete desire.

Even though \( ZA \) received his \( Mochin \) of from-\( Chazeh \)-and-above and descended to his place, he could not give them to his \( Nukva \), Leah, for she received the dry land of \( Tevuna \), which are unfit for reception of any light because the power of concealment governs them. Hence, at that time Leah is regarded as a place of desolation, which does not bear fruit. For this reason, there was also no wholeness in \( ZA \), for the wholeness of the male is in bestowal upon the \( Nukva \). And since he had no one upon whom to bestow, he was lacking wholeness.

The reason for it is that the concealment was only to disclose a complete quality of love on both sides, on the harsh side, as well. And since from \( Chazeh \) \( ZA \) and above it is upper water, in which there is
no harsh Din at all, the concealing came up empty handed on both counts, since the concealing and the dry land were already governing there. Yet, it was not sufficiently completed, as she lacked the purpose—the harsh Din that gives room for disclosing the complete love on both sides, complementing the Mochin from all sides, at which time the Mochin grow more than when they were only from the side of Hesed.

But before it is revealed in the Mochin of harsh Din, the land in Leah is empty from here and from there. Hence, by extending the dry land to Chazeh de ZA and below, to the place of the small Nukva, Rachel—where the harsh Din is revealed, since it is lower water—we are allowed to disclose a complete quality of love on both sides. With it, those Mochin were completed in all the desired completeness and the Mochin grew even more than when they were in only the upper water, in the quality of love from only the side of Hesed.

Hence, her being thus far dry land from Chazeh de ZA and above, in the upper unification, has now, upon the descent to from-the-Chazeh-and-below, become the lower unification in the place of harsh Din, discerned as earth, a settled place in which to bear fruit and offspring, and to plant trees, as it should be. When the love united on both sides, henceforth it was said, “Let the dry land bring forth grass,” since it was made to bear fruits and offspring as it should.

This is why it is called “lower unification,” since the unification is particularly in the lower water. This is the second “it was good” of the third day, said in the verse, “Let the land bring forth grass,” of the deed of creation. Now the Nukva receives all the Mochin of VAK in the upper unification because they were completed only in the place of the lower Nukva, and the lower one that complements the upper one takes the entire measure that he complemented in him. These VAK are implied in the six words [in Hebrew], “Blessed be the name of the glory of His kingship forever and ever.”

8) The fourth commandment is “Know that the Lord He is the God,” to include the name Elokim [God], Nukva de ZA, in the name HaVaYaH, ZA, to know that they are one and there is no separation in them. This is the verse, “Let there be lights in the firmament of heaven,” said on the fourth day of the deed of creation. This is so because here the Nukva de ZA was included in ZA in a single name,
“lights,” indicating that there is no separation between them, for they are of equal level.

We have already extended the VAK to Nukva in the lower unification of “Blessed be the name of the glory of His kingship forever and ever” on the third day of the deed of creation, in the verse, “Let the land bring forth grass.” Now we must extend the GAR to it, so it will be PBP [face-to-face] with ZA on an equal level without any difference of degree between them, as the name “lights” indicates—both of them together—that HaVaYaH is Elokim.

The unification was explained in the third Mitzva [commandment], in which we drew only VAK because the from-the-Chazeh-and-above de ZA rose with Leah to AVI, meaning only the six Kelim HBD HGT de ZA. Because of the harsh Din from Chazeh de ZA and below, they could not rise to AVI, which are pure without any Din. And since there were only six Kelim in ZA, he received only six lights, HGT NHY, and three lights, HBD remained outside because he did not have the Kelim to receive them.

The mode by which the lights enter is that the lower ones enter first. Hence, the three upper ones remained outside. And since ZA had VAK lacking GAR, the Nukva, too, did not receive more from him.

However, now that the unification in Rachel, from Chazeh de ZA and below, who was dry, was already done and she became a land that bears fruits and offspring precisely because of the harsh Din from Chazeh de ZA and below—who complemented the love on both sides—it becomes revealed that this harsh Din in Rachel is a great merit, more than the great merit from Chazeh de ZA and above. This is so because from Chazeh de ZA and above, the Mochin could not receive in the upper Nukva because of the dry land. But now, through the harsh Din, the dry land became a fruit bearing land.

Hence, the harsh Din was inverted into complete light, but was regarded as black light, a light that exists only by the power of the black—the harsh Din. It follows that now there is no difference between Chazeh de ZA and above or from the Chazeh and below, since the whole difference was only because of the harsh Din in Rachel, and now the harsh Din has been turned into complete light.
For this reason, now the entire Partzuf of ZA and Nukva can rise to AVI, even the Kelim NHY from Chazeh de ZA and below, regarded as black light. It is so because black light in white light are one, without any difference. Moreover, the black light enhanced the Mochin far more than when they were white light of above the Chazeh. And since all ten Kelim of Partzuf ZON rose to AVI, he can now receive all ten Sefirot of lights, including the lights of HBD that he lacked, and which are called “light of Panim.” The Nukva, Rachel, who caused all that to ZA, also takes these Mochin de Panim [anterior Mochin] from ZA, and ZA becomes PBP with Nukva, on an equal level, as it is written, “Let there be lights.” This explains the order of the unification of GAR de ZON on the fourth day of the deed of creation.

We could ask, “But on the fourth day was the diminution of the moon, so why is he saying here that it is the unification of ZON PBP?” It is so because the emanation of the worlds and the commandments are separate and must not be compared to one another.

9) We could ask, “Why were the Mochin of ZON divided into two days—the third day, VAK de Mochin, and the fourth day, GAR de Mochin?” Also, “Why were they not both on the same day?” In the beginning only Chazeh de ZA and above could rise to AVI, since from the Chazeh and below was the harsh Din. Through extension of Mochin de VAK to from the Chazeh and above, Mochin de VAK were extended from the Chazeh and below, in the lower unification, too, and the harsh Din became the black light on the third day.

Once it was completed, it became possible to raise the from-the-Chazeh-and-below de ZA on the fourth day, too, since after the harsh Din became black light, the Kelim from Chazeh and below could rise, as well, since black light and white light are one without any difference. And since the Kelim NHY from the Chazeh and below rose, too, the GAR were extended to them. Thus, it was impossible to extend them at once because before the harsh Din became light, it was impossible to raise the from-the-Chazeh-de-ZA-and-below along with Rachel to AVI, but only from Chazeh de ZA and above with Leah, who receive only VAK. After the completion of VAK, a second time is required—to raise from the Chazeh de ZA from below along with Rachel, and then they receive the GAR.
There is also a difference between Mochin de VAK and Mochin de GAR regarding the rise of ZON to AVI. ZON cannot rise to Mochin de VAK by themselves. Rather, YESHSUT raises them to him. But Mochin de GAR, ZON, rise by themselves and do not need YESHSUT to raise them, since upper and lower are discerned by the degree. It is so because the lower one is not as pure as the upper one, hence it is considered lower. Accordingly, it is difficult to understand how the lower one could rise to the upper one, who removed the difference between them to the point that the lower one would equal the upper one and rise to him. After all, it is necessary that if the lower one rises to the upper one, it is equal to it.

The explanation is in the association of Midat ha [quality of] Din with Midat ha Rachamim. When Malchut rose to the place of Bina, the degrees split into two halves—GE and AHP, or MI ELEH. This is so because the ten Sefirot are called Galgalta, Eynaim, Awróen, Hotem, Peh, which are KHB ZON. These are the five letters of the name Elokîm, and since the Malchut rose to the place of Bina, it follows that the bottom Hey de HaVaYaH was established as a place of Zivng in NE, and the point, the bottom Hey, Malchut, rose to being a thought, Bina. It is so because she rose in her place and became the Zivng de Rosh in the place of NE, where the Rosh ends. The three Sefirot, AHP, fell from the Rosh to the degree below it. This is considered that they did not remain there in the Rosh, but in the two Kelim GE, called MI, with only lights of NR, and the three Kelim AHP, called ELEH, departed and fell to the degree below it.

This discernment is apparent primarily in Partzuf YESHSUT, in which there are only VAK of lights in GE de Kelim, for which reason it is called MI. Her AHP, which are the three letters ELEH, fell to the degree below it, to ZON. Also, ZON have only GE in lights of VAK, and their AHP fell to the degree bellow them, which are three worlds BYA.

When we wish to extend Mochin de Gadlut to the ZON, which are a complete Partzuf of ten Sefirot, which themselves divide into GAR and VAK de GAR—VAK de Gadlut and GAR de Gadlut—we need two Iburim [plural of Ibur] for that, two raisings of MAN. First, MAN is raised to ZON through the top degree, and Mochin are drawn out of AB SAG de AK to YESHSUT. Through these Mochin, the point comes out of a thought and arrives at its place, to Malchut. The bottom Hey
descends from NE to Peh, and her Zivug in the Peh is done as prior to the association. Thus, the three Kelim AHP, ELEH, rise to her once more, and connect to her degree. And since the five letters Elokim, five Kelim, have now been completed for her in the Rosh, she also obtains GAR of lights, and YESHSUT are completed in ten Sefirot of lights and ten Sefirot of Kelim.

However, when YESHSUT raise the three letters ELEH to them, for their completion, ZON rise along with them, since the upper one that descends to the place of the lower one becomes like it. Hence, since the three letters ELEH previously fell to ZON, by that, they became as a single degree with the ZON. Hence, now that YESHSUT return and raise the three letters ELEH to them, ZON are drawn out with them to YESHSUT, for they are already attached to one another at a single degree. And since ZON rose with ELEH to YESHSUT, they receive there the Mochin de YESHSUT.

This explains how YESHSUT raises ZON to Mochin de VAK with their letters ELEH. Were it not for that, ZON would be unable to rise by themselves, for anyone who is lower than his friend is necessarily thicker than him [more Aviut], so how can he rise to him?

In this ascent, the unification of the Shema reading was made on the third day in the verse, “Let the waters be gathered onto one place,” as well as the lower unification of “Blessed be the name of the glory of His kingship forever and ever.” Through the Mochin that YESHSUT received, they extended to them the three letters ELEH, with whom the ZON rose and received Mochin de VAK in their inclusion there with YESHSUT, since there were only six Kelim there. It follows that this whole unification is primarily YESHSUT, since they are the ones who receive the Mochin, and they are the ones who raise the ZON to them.

However, only after ZON obtained the Mochin de VAK and came to their place, and—through the lower unification—extended the Mochin de VAK to the Nukva from the Chazeh and below, whose harsh Din became light, the ZON can rise for MAN by themselves, to obtain Mochin de GAR, and do not need ELEH de YESHSUT to raise them. This is because they equalize with one another, since now the whole difference between YESHSUT and ZON has been revoked. The thicker ZON are, the more the Din from YESHSUT is completely
sucked out, so even the harsh *Din* becomes black light of **ZON**, which is now regarded as white light of **YESHSUT**.

Hence, **ZON** rise to **YESHSUT** because they are now one without any difference, receiving there **GAR de Mochin de Gadlut**. Thus, for the purpose of **GAR**, **ZON** can rise by themselves without the assistance of **YESHSUT**. For this reason, the unification of **GAR** is considered a special day, as it greatly differs from the unification of **VAK**, both on the part of **Kelim de ZON**—since **Mochin de VAK** rise only half a **Partzuf** from **Chazeh** and above—and from the perspective of the ascent, since **ZON** cannot rise by themselves to **Mochin de VAK**. These two kinds of ascent are called “the first *Ibur* for **VAK**” and “the second *Ibur* for **GAR**.” They apply to all the degrees, for it is possible to extend any degree only in two times.

10) The fifth *Mitzva* [commandment] comprises three *Mitzvot*: 1) engage in Torah, 2) engage in procreation, 3) circumcise after eight days. This is the verse of the fifth day of the deed of creation, “Let the waters swarm with swarms of living creatures, and let fowl fly above the earth.” In the four *Mitzvot* thus far, we have completed the correction of **Atzilut** through **Mochin de GAR de ZON PBP** [**Panim be Panim** (face-to-face)]. Through the first *Mitzva*, the fear of greatness—because He is great and rules over everything—we extended the correction of upper **AVI** in the first verse in the Torah, “In the beginning God created.”

The interpretation of the punishment in the second verse, “And the land was **Tohu** [formless],” and through the second *Mitzva*, of love, on the side of **Hesed**, we extended the correction of **YESHSUT de Atzilut** that is in the verse of the first day of the deed of creation, “Let there be light.” This is a light that was created in the six days of creation, in which Adam saw from the end of the world to its end.

Through a third *Mitzva*, of the *Shema* reading, and “Blessed be the name of the glory of His kingship forever and ever” in the upper unification of *Shema*, we extended **Mochin de VAK** to **ZA** and Leah through their ascent to **YESHSUT**. These are the six words of “Hear O Israel.”

We also included the concealing of the light in it, as it was said, “And there was light for the next world, of **YESHSUT**,” and not for this world of **YESHSUT**. This is so because it was hidden from **Chazeh de**
YESHSUT and below and became dry land there. This extension is in the big letter Dalet in Ehad [one], and Leah receives it because the rule is that any deficiency or Masachim [plural of Masach] are not in the male, but in the female of that Partzuf.

Through the lower unification, “Blessed be the name of the glory of His kingship forever and ever,” we mitigated the harsh Din of from Chazeh de ZA and below, which extends from the verse of the second day of the deed of creation, “Let there be a firmament in the midst of the waters,” in which Hell, the harsh Din, was created. Its place is from Chazeh de ZA and below, though it is in the Nukva, Rachel, and not in the male, ZA. The mitigation is through completion of the Mitzva of love, so it will be on both sides, even if He takes your soul. For this reason, we must assume the complete devotion in the Dalet in Ehad prior to the lower unification, to complement the quality of love on both sides in extending of the Mochin to Rachel’s place. This is because then the lower VAK of the Mochin are drawn to Rachel in the six words, “Blessed be the name of the glory of His kingship forever and ever,” and the harsh Din becomes light, called “black light.”

The upper unification is the verse, “Let the waters be gathered onto one place, and let the dry land appear.” This is the first “It was good” in the third day of the deed of creation.

The lower unification is the verse, “Let the earth put forth grass.” This is the second “It was good” in the third day of the deed of creation.

The fourth Mitzva is to know that the Lord [HaVaYaH], He is the God [Elokim], to completely equalize the Nukva, Rachel, to ZA without any difference, through completion of the love on both sides in such wholeness that the harsh Din becomes light. Also, there is no separation between black light and white light because by completing the love on both sides, the black light becomes even more important. Thus, Rachel and ZA truly united into one and can both rise to YESHSUT by their own strength.

Through it, ZON are completely equal to YESHSUT because ZON being thicker than him is not a deficiency but a merit and advantage over them. At that time ZON receive from YESHSUT Mochin de GAR, as well, and ZON become of equal level in one unification, PBP. This is the verse of the fourth day of the deed of creation, “Let there be lights in the firmament of the heaven,” where Nukva, Rachel, and ZA are
both equally included in the name *Ehad* of lights, which is “*HaVaYaH* He is the *Elokim*.”

Thus, through these four *Mitzvot* we have now completed the entire correction of *Atzilut*, through *ZON* PBP on an equal level. Now we should copulate *ZON* once more by raising *MAN* and good deeds, to extend *Mochin de Panim* to us from them. These are the three *Behinot* [discernments/aspects] of *Mochin*: NRN de Katnut, NRN of the first *Gadlut*, and NRN of the second *Gadlut*. They are drawn to us through the rest of the *Mitzvot*.

NRN de Katnut, the fifth day of the deed of creation, are in the verse, “Let the waters swarm with swarms of living creatures.” The completion of the Katnut is in the sixth day. Also, *VAK* and *GAR* of the first *Gadlut*, and *VAK* of the second *Gadlut*, are on the sixth day of the deed of creation, and *GAR* of the second *Gadlut* is on the Sabbath day.

11) These are the three commandments included in the fifth *Mitzva*: 1) Engage and toil in the Torah daily, by which one acquires holy *Nefesh* from the *ZON*. 2) Engage in procreation, by which one acquires holy *Ruach* from the *Zivug* of *ZON*. 3) Circumcise after eight days and remove the foreskin from there, by which one acquires *Neshama* from the *Zivug* of *ZON*.

All these NRN are only NRN de Katnut. This is the verse of the fifth day of the deed of creation, “Let the waters swarm with swarms of living creatures, and let fowl fly above the earth over the firmament of heaven.” “Living creatures” are *Nefesh*, “Let fowl fly” is *Ruach*, and “Over the firmament of heaven” is *Neshama*.

We could ask, “Why did we not engage in drawing NRN de Katnut in ZON, while in our *Mochin* we must draw NRN de Katnut”? It is so because ZON are never deficient of anything from the Katnut, since this has already been corrected by the Emanator Himself. Hence, the beginning of extension is from *VAK* de *Gadlut*, through the *Shema* reading.” Yet, we must correct everything by ourselves, since in one who is born, there is only *Nefesh* on the part of a pure beast. He does not even have *Nefesh de Kedusha* [holiness] on the part of the *Ofanim*.

Hence, we must always begin in *Nefesh de Katnut*. Thus we have explained the three *Mitzvot* in the fifth *Mitzva*. The fifth is to engage in
Torah to correct the Nefesh de Katnut, the sixth is to engage in procreation to correct the Ruach de Katnut, and the seventh is to circumcise oneself and remove the foreskin from oneself for the correction of the Neshama de Katnut. All these are the fifth day.

12) The eighth commandment is to love the proselyte who comes to be circumcised and be admitted under the wings of Divinity, to extend from there the Nefesh of the proselyte from the holy Divinity. By that, we draw for ourselves Neshama from the body of the tree of life—the end and completion of our Katnut. This is the verse of the sixth day of the deed of creation, “Let the earth bring forth the living creature after its kind,” each as it should.

13) The ninth commandment is to pardon the poor and to willingly give them prey. By that, we cause the association of Midat ha [quality of] Din with Midat ha Rachamim above, since Bina partakes with Malchut in the bottom Hey in NE and returns from there into MI, which is GE in lights of NR. Her ELEH descend to ZON, ZON return to GE in lights of NR, their ELEH descend to BYA, inside our NRN in BYA, and we receive from ZON the lights of VAK de Gadlut. This is the verse, “Let us make man’ of the sixth day of the deed of creation,” since Bina said, “Let us,” and partook with Assiya, Malchut, to beget VAK for man.

14) The tenth commandment is to wear Tefillin and to complement oneself in the upper form. By that, we cause the return of Gadlut above, when the bottom Hey descends from NE to Peh once more, and the letters ELEH return to their degree. When ZON raise their letters ELEH from BYA to their degree, to Atzilut, our NRN rise along with them. Then we receive from ZON GAR of the first Gadlut, regarded as Mochin de Neshama of the first Gadlut.

This is the verse of the sixth day of the deed of creation, “And God created man in His own image.” These Mochin de GAR de Gadlut are drawn in Tzelem de YESHSUT, which is called Elokim, HBD. The Mem in Tzelem is Hochma, upper AVI; the Lamed in Tzelem is Bina, YESHSUT, and the Tzadi in Tzelem is Daat, ZON.

Also, they are the four portions in the Tefillin: 1) “Sanctify” is the Mem in Tzelem; 2) “And it shall be when the Lord brings you” is Lamed in the Tzelem; 3) “Hear” is Hesed of Tzadi in the Tzelem; and 4) “And it shall
come to pass, if indeed you listen” is Gevura of Tzadi in Tzelem. These are the four Mochin de ZA in the head Tefillin.

The four portions of the hand Tefillin are the four Mochin received by Nukva de ZA, Rachel. It is the two times Tzelem, presented in the verse, “And God created man in His own image; in the image of God did He create them.” “In His own image” applies to the head Tefillin, the Tzelem of ZA, and the Tzelem Elokim applies to the hand Tefillin, the Tzelem of Nukva. This completes the NRN of the first Gadlut for a person, meaning NR of the first Gadlut, through the Mitzva to pardon the poor, and GAR—Neshama, Haya, Yechida of the first Gadlut—through the Mitzvot of wearing Tefillin.

15) The eleventh commandment is to give tithing [ten percent] of the land. Through this Mitzva one is rewarded with receiving Nefesh of light of Haya from upper AVI, since once a person has been completed with NRNHY of the first Gadlut through the Tefillin, he should begin to obtain the second Gadlut: the light of Haya. This divides into four Behinot—Nefesh, Ruach, Neshama, Haya—and to obtain them we were given the four Mitzvot.

One is rewarded with Nefesh by the Mitzva of giving the tithing of the land, since Eretz [earth] is considered Nefesh, as it is written, “Behold, I have given you every herb yielding seed upon the face of all the earth,” said on the sixth day of the deed of creation. Here it writes, “Behold, I have given,” and it is written, “And to the sons of Levy, I have given every tithing in Israel. As it is tithing there, it is the tithing of the earth here, as well.

“Upon the face of all the earth” because one who is rewarded with Nefesh of light of Haya governs all the earth, since all the Klipot surrender before him. It is written about this Nefesh, “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this, ...if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.” Nefesh is called “tithing,” after Malchut who is the tenth. But Nefesh of the light of Haya is the whole tithing, the complete wholeness of the tithing.

16) The twelfth commandment is to bring the first fruit of the tree. Through this Mitzva, one is rewarded with receiving the light of Ruach from the light of Haya that comes from AVI. It is so because “first fruit” comes from the word “firstborn,” and AVI are first, beginning,
as explained in the first *Mitzva*. And since it is from the tree, the first fruit of the tree, they are regarded as *Ruach*, since the tree is vegetative, regarded as *Ruach*.

The still, vegetative, animate, and speaking correspond to NRNHY—still to *Nefesh*, vegetative to *Ruach*, animate to *Neshama*, and speaking to *Haya-Yechida*. It is written about it, “And every tree in which is the fruit of a tree yielding seed.” It is written, “Of the fruit of the tree,” and it is written, “Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord’s.” As it is the first fruit in the fruit of the tree there, it is the first fruit here, as he explains the words, “Is the Lord,” as “Anything that befits Me is forbidden for you to eat.”

17) The thirteenth *Mitzva* is to redeem one’s son, to tie him to life, and to weaken the appointee over death, of whom it was said, “Very.” This is the angel of death. By that, he is rewarded with *Neshama* from the light of *Haya*.

In terms of order, he should have been rewarded with *Haya* from the light of *Haya* by this *Mitzva*, since speaking is the light of *Haya*. Once he has been rewarded with NR through the fruit of the land and the fruit of the tree, since they are still and vegetative, he should have been rewarded with *Neshama* from the light of *Haya* through the firstborn of a beast, as it is animate, and with *Haya Yechida* through the firstborn of man, as it is the speaking.

However, the redemption of the firstborn does not completely surrender the angel of death, only weakens him. Upon the giving of the Torah he became completely liberated from the angel of death, but then through the sin of the calf the work was taken from the firstborn of Israel and was given to the priests, since the filth of the serpent from the sin of the tree of knowledge that the angel of death brought to the world was mingled in Israel again through the calf.

It is about this correction of the firstborn of Israel that the *Mitzva* of redeeming the firstborn was given in five rocks, corresponding to the correction of all ten *Sefirot*, which are five *Behinot KHBM ZON*. The firstborn reaches through *KH*, upper *AVI*, Resbeet [beginning/head]. Through the correction of five rocks, we reconnect the firstborn to the upper life, weakening the angel of death so he cannot govern them, though we do not completely remove him, as he was liberated from the angel of death prior to the sin with the calf.
Hence, the *Mitzva* of redemption of the firstborn is not enough to draw *Haya* out of the light of *Haya*, as it is meant to be, canceling the angel of death as it was upon the giving of the Torah, before the sin with the calf. Rather, it is a degree below it, the degree of *Neshama*, light of *Neshama* from upper *AVI*, and not more.

It was said on the sixth day of the deed of creation, “And God saw all that He has done and it was very good.” “Good” is the angel of life and “Very” is the angel of death, since then the angel of death was mitigated and was more important than the angel of life. However, now, during the 6,000 years, he does not arrive at this great mitigation. Rather, this was said only for the end of correction. Yet, by redemption of the firstborn, which only weaken him and not more, he is rewarded only with *Neshama de Haya, VAK de Haya*, by the redemption.

18) The fourteenth commandment is to keep the Sabbath day and to connect the Sabbath day to its *Kedusha*. Through these two *Mitzvot*, one is rewarded with *Haya de Haya* on the Sabbath day, as it is written, “And God blessed the seventh day and sanctified it,” since by keeping from desecrating the Sabbath, one is rewarded with a blessing. And by sanctifying the Sabbath with delights of the Sabbath, one is rewarded with *Kedusha*.

The light of *Haya* is *Kedusha* because upper *AVI* are called holy, and in the afternoon prayer of Sabbath, *VAK* of light of *Yechida* is extended. Yet, it is impossible to extend *GAR de Yechida* during the 6,000 years, but only at the end of correction.

Explanation of the Division of the Fourteen Commandments into Ten Utterances

Once the fourteen commandments and the way they divide into the seven days of creation have been clarified, let us clarify the order of their division in the ten utterances by which the world was created:

First utterance: “In the beginning God created.” *Beresheet* [In the beginning] is both an utterance, as well as the first commandment, fear, because He is great and rules over everything. It is the degree of *AVI de Atzilut*, implied in the *Yod de HaVaYaH*—Aba is *Yod*, *Ima* is *Vav-Dalet* of the filling of the *Yod*. It is pure air, *GAR de Bina*.

Second utterance: “And God said, ‘Let there be light.’” The second commandment is great love on the side of *Hesed, GAR de YESH SUT*
de Atzilut, the light that was created on the first day of the six days of creation, in which Adam saw from the end of the world to its end. This is the first Hey de HaVaYaH.

Third utterance: “And God said, ‘Let there be a firmament.’” This is the concealing of the light and the harsh Din that came out in it, the completion of the second commandment, so that love will be on both sides even if He takes your soul. It is considered the Nukva from Chazeh de ZA and below.

Fourth utterance: “And God said, ‘Let the waters be gathered.’” The third commandment is to know that there is a great God who rules over the whole world, and to unify him daily with a proper unification, the unification of “Hear O Israel,” called “the upper unification.” This is extension of VAK of the three previous utterances into ZA, VAK de Gadlut, Vav de HaVaYaH.

Fifth utterance: “And God said, ‘Let the earth put forth grass.’” This is the completion of the third commandment. Once the dry land has been tied there in the unification of above, it must be tied in VAK below, in the lower unification, “Blessed be the name of the glory of His kingship forever and ever.” It is extension of VAK of the three first utterances to Nukva de ZA, by which the harsh Din in her is inverted into being complete light, called “black light.” It is VAK de Mochin de Gadlut of the Nukva de ZA, the bottom Hey de HaVaYaH.

Sixth utterance: “And God said, ‘Let there be lights.’” This is the fourth commandment, to know that HaVaYaH [the Lord] He is the Elokim [God], to know that they are one and there is no separation between them. They are black light in white light, there is no separation in them and it is all one. This is extension of Mochin de GAR of the first three utterances to ZA and Nukva, at which time they unite as one on an equal level PBP.

Seventh utterance: “And God said, ‘Let the waters swarm.’” There are three commandments in it—the fifth, to engage in Torah, the sixth, to engage in procreation, and the seventh to circumcise on the eighth day. Through them, NRN de Katnut are drawn out from ZON to the souls of the righteous, who extend a holy Nefesh through engagement in Torah. By procreation, they extend holy Ruach, and by removing the foreskin, they extend holy Neshama.
Eighth utterance: “And God said, ‘Let the earth put forth.’” The eighth commandment is to love the proselyte. Through this commandment the Nefesh of the proselyte is extended, and the completion of the Mochin for NRN de Katnut to the souls of the righteous.

Ninth utterance: “And God said, ‘Let us make man.’” There are two commandments in it: the ninth—to pardon the poor. By having compassion for the poor and by sustaining him, we evoke the association of Midat ha [quality of] Din with Midat ha Rachamim above, in the ascent of Malchut to Bina, and VAK de Mochin of the first Gadlut are drawn out to the souls of the righteous. The tenth commandment is to wear Tefillin, by which GAR de Mochin of the first Gadlut, Tzelem, are drawn out to the souls of the righteous.

Tenth utterance: “And God said: ‘Behold, I have given you.’” There are three commandments in it: the eleventh, to give the tithing of the land; the twelfth, to bring the first fruit of the tree; and the thirteenth, to make redemption for his son. Through them, NRN of the second Gadlut are drawn out to the souls of the righteous.

There are also two commandments in the verse, “And on the seventh day God completed His work”: to keep the Sabbath day, which is “keeping,” and to connect the Sabbath day to its sanctity, which is “remembering.” Those two commandments are one, as in “‘Keep’ and ‘Remember’ were said in the same utterance.” Through those two commandments, the light of Haya of the second Gadlut is drawn out to the souls of the righteous, and this completes the level of the Mochin that the souls of the righteous receive from ZON de Atzilut throughout the 6,000 years.

However, there is also Mochin de VAK de Yechida, drawn out on the afternoon prayer on Sabbath. At that time ZA ascends to Dikna de AA, but since the Nukva de ZA does not rise with him, he is not counting them here.

Thus, you find that the Mochin are drawn out primarily in the first three utterances: “In the beginning God created,” “And God said, ‘Let there be light,’” and “And God said, ‘Let there be a firmament.’” They are HBD because the utterance, “In the beginning God created” is AVI, Hochma; the utterance, “And God said, ‘Let there be light’” is YESHSUT, Bina; and the utterance, “And God said, ‘Let there be a
firmament” is Daat, since Rachel’s harsh Din was created there, which operates in the five Gevurot in Daat, at the point of Hirik.

This completes the entire Mochin because the three utterances, “Let the waters be gathered,” “Let the earth put forth grass,” and “Let there be lights,” are drawing of VAK and GAR of the first Gadlut and the second Gadlut from the first three utterances to the ZON.

The seventh utterance is drawing of NRN de Katnut from ZON to the souls of the righteous. The eighth utterance is completion of Mochin de Katnut. The ninth utterance is VAK and GAR de Mochin of the first Gadlut, which extend from ZON to the souls of the righteous. And the tenth utterance is drawing out of NRN of the second Gadlut from ZON to the souls of the righteous.

Mochin de Haya of the second Gadlut are drawn out from ZON to the souls of the righteous by keeping and sanctifying the Sabbath. Thus, the Mochin came out primarily in the first three utterances in AVI and YESHSUT, and the rest of the utterances were drawn out from them to ZON de Atzilut and to the souls of the righteous.

Now you can understand the saying, “The world was created in ten utterances.” But when you look, they are only three in which the world was created—Hochma, Tevuna, and Daat. The Mochin by which the world was created are found primarily in the first three utterances, HBD.

Also, there are only nine times “And God said” in those ten utterances, and they had to explain that “In the beginning” is also an utterance. However, there are actually ten times “And God said”: 1) “Let there be light,” 2) “Let there be a firmament,” 3) “Let the waters be gathered,” 4) “Let the earth put forth grass,” 5) “Let there be lights,” 6) “Let the waters swarm,” 7) “Let the earth put forth,” 8) “Let us make man,” 9) “Be fruitful and multiply,” and 10) “Behold, I have given.”

We could seemingly argue that the utterance “Be fruitful and multiply” is not considered an utterance because there is no creation in it, but only a blessing for man, and this is why The Zohar does not count it here. However, in the corrections, you will find that it does count the utterance, “Be fruitful and multiply” among the ten utterances, and does not count the utterance, “Let us make man,” among them. This is the opposite of The Zohar before us.
The thing is that those two utterances, “Let us make man” and “Be fruitful and multiply” are regarded as a single utterance because they were both said only upon man’s creation. Hence, it makes no difference whether we regard the utterance, “Let us make man” among the utterances, or the utterance, “Be fruitful and multiply.”

It was said that when the Creator wished to sustain the world, He made Abraham with Hochma, Isaac with Tevuna, and Jacob with Daat. By that Jacob was called, “And by knowledge the rooms are filled,” and at that time the world was completed.

But in all the places, The Zohar says that Abraham is Hesed, Isaac is Gevura, and Jacob is Tifferet, while here he says that He made them HBD in order to sustain the world. How did the Emanator make them HBD? Also, what is the meaning of making Abraham, Isaac, and Jacob HBD in order to sustain the world?

ZA is called “world.” The existence of ZA, meaning the existence of the world, is extension of Mochin de GAR to ZA. The essence of the ten utterances is primarily only the first three utterances, HBD of Partzuf YEUSHHSUT. When the Creator wished to sustain the world, to extend Mochin de GAR to ZA, who is called “world,” He made Abraham, Isaac, and Jacob, HGT de ZA, into HBD.

Turning HGT into HBD is done by drawing out light of Neshama, which dresses in them. The Kelim are always named after the lights that are clothed in them. The Kelim of light of Nefesh are called NHY, Kelim of light of Ruach are called HGT, and Kelim of light of Neshama are called HBD. Hence, when ZA was VAK without GAR, with only two lights NR, deficient of the light of Neshama, he had only six Kelim, HGT NHY. This is so because the Kelim of light of Ruach are HGT, and the Kelim of light of Neshama are NHY.

Now that the Mochin de VAK de Gadlut and GAR de Gadlut were extended to him through three utterances, “Let the waters be gathered,” “Let the earth put forth grass,” and “Let there be lights,” by that, light of Neshama was drawn to HGT de ZA, which are called Abraham, Isaac, and Jacob. Thus, HGT rose and became HBD: Abraham into Hochma, Isaac into Teruna, and Jacob into Daat, since the Kelim of Neshama are considered HBD.
Also, the light of Ruach descended into Kelim de NHY and became NHY to Kelim of HGT, as they are now a tabernacle for the light of Ruach. Thus, new Kelim de NHY were sorted out for him from BYA, connected to his Partzuf, and the light of Nefesh clothed in them. These three utterances, which are for ZA, were drawn out from the three previous utterances in YESHSUT.

It was said, “He made Abraham with Hochma.” The clothing of light of Neshama made the Kelim of Hesed de ZA become Hochma. “Isaac with Tevuna” means that that clothing made the Kli of Gevura become Tevuna. “Jacob with Daat,” the Kli de Tifferet de ZA became Daat, middle line, deciding between the two Kelim: Hochma and Tevuna.

By that he was called, “And by knowledge the rooms are filled.” That is, once it became a Kli of Tifferet for Daat, deciding between HB and completing the ten Sefirot of the light of Neshama from below upward, called Rosh, the light was inverted and illuminated from above to below, as well, to Kelim de NHY de ZA. This light, which shines from above downward, is called “light of Ruach,” and it is the Daat that expands from the Rosh to Kelim de Guf and fills them as it is written, “And by knowledge the rooms are filled.”

Then the Kelim NHY, called “corridors,” were made into Kelim HGT, which are called “rooms,” and then the whole world was completed. The entire world was completed, meaning ZA, since through those lights, new Kelim are sorted out for him, rising from BYA to clothe the light of Nefesh. Then, the entire Partzuf ZA, called “world,” is completed, for now it has all the Kelim HBD, HGT, NHY.

We could ask about him saying that Tevuna is for Isaac and not Bina, since the Mochin are called HBD. He thus wished to tell us that this refers to the complete Mochin of the light of Haya, where the left line of the light of Haya extends from Tevuna, the place of disclosing light of Hochma in the Yod that came out of the Avir and which is not from upper Bina. This is why he made the precision, “And Isaac with Tevuna,” since the world, ZA, exists only in Mochin of illumination of Hochma.
Appendix A: Zohar Glossary

| 2,000 Amma, Shabbat Zone | The actual place of the worlds is like the second Behina, prior to the sin: ZA is at the place of AA; Malchut—at the place of AVI; Beria—at the place of YESHSUT; and Yetzira—at the place of ZA. The first four Sefirot of Assiya are at the place of Nukva, clothing the world of Yetzira.

The last six Sefirot of Assiya are at the place of the six Sefirot of the world of Beria. The first six Sefirot of the place of the world of Beria, from Parsa to the Chazeh of the world of Beria, are called “Outskirts of the city.” They belong to the city—Atzilut—since this is where the bottom six of Assiya remained during the ascension. From Chazeh of Beria through the Sium, twenty-four Sefirot remained in a space devoid of Light.

The Shabbat Zone is the ten Sefirot from Chazeh de Beria through Chazeh de Yetzira, which is 2,000 Amma. Fourteen Sefirot from Chazeh de Yetzira through the Sium are called Mador ha Klipot (the shell section). The city is the world of Atzilut; Parsa—the edge of the city. |

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| 6,000 Years | The world of Assiya is called “2,000 years of Tohu,” since Tohu is Klipot, and the whole of the world of Assiya is in Klipot. The world of Yetzira is called “2,000 years of Torah,” since Yetzira is considered ZA, which is the written Torah (law). The world of Beria is called “2,000 years of the days of the Messiah,” since Beria is considered Bina (Ima), which is Leah, the mother of the Messiah, son of David, from whom the whole redemption comes. |
| AA | Partzuf whose essence is Ohr Hochma. A diminutive illumination of Hochma is called ZA. |
| Abdomen | The bottom third of Tifferet in each Partzuf. In Nukva, it is the place of conception and delivery. |
| Above | The lower one’s equivalence of form with its Upper One. |
| Abroad | Assiya of this world. Beria is the place of the Temple, and Yetzira is Eretz Ysrael. |
| Absence | Concealment of Ohr Hochma is called “absence”; presence of Ohr Hochma is called “presence.” |
| **ABYA de Klipot** | Stand opposite **ABYA de Kedusha** (holiness, purity), but standing opposite **ZON de Atzilut** and below. The **Klipot** stand under the **Kedusha**, in the vacant space under the **Sium** of the **Kav**, under the **Malchut** that ends the whole of **Kedusha**. After **Tzimtzum Aleph**, their place is under the **Raglaim** of **AK**.

In **Tzimtzum Bet**, the ending **Malchut** rose to **Bina** in **Guf de Nekudot de SAG**, where the **Parsa** that ends the **Kedusha** was spread. Under the **Parsa**, a vacant place was made for the worlds **BYA**.

Since that place has no **Kedusha**, the **Klipa** took the whole of that place. The shattering occurred because **Ohr Hochma** came from **Rosh de SAG** and wanted to expand below the **Parsa**, through the **Sium** of **Galgalta** in all ten **Sefirot**, as prior to **Tzimtzum Bet**. This occurred because **GE** joined with **AHP** in both the **Rosh** and **Guf** of **Partzuf Nekudim**.

But before the Light traversed to the place of the vacant space, the **Kelím** broke and died because the **Parsa** was not cancelled. The Light departed and rose, and the **Kelím** fell below the **Parsa**, mingling with the **Klipot** in the place of **BYA**. **Kelím** that fell under the **Parsa** are **AHP** of the **Guf of Nekudim** and not **AHP** of the **Rosh**. This is why the **Klipot** begin only from **ZON de Atzilut** downwards. |
| **Achor/Achoraim (Posterior)** | 1. A Kli where no Ohr Hochma clothes.  
2. A Kli or a part of a Kli that does not work to bestow or to receive.  
3. The part of the Kli below the Chazeh. |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Achoraim de Nukva</strong></td>
<td>Sefirot NHY of Nukva end the Atzilut; hence they are adjacent to the Klipot. The Klipot begin from them downwards. The Klipot grip primarily in the Achoraim, as long as Ohr Hochma is deficient there.</td>
</tr>
<tr>
<td><strong>Adam Kadmon</strong></td>
<td>The first world to emerge after Tzimtzum Aleph, which receives from Ein Sof and stretches from it through this world. It is called Adam because its Sefirot de Yosher (directness), with the Light of bestowal, are the root of Adam in this world, and it is called Kadmon (primordial) because Tzimtzum Aleph acts in it.</td>
</tr>
<tr>
<td><strong>Afterwards</strong></td>
<td>‘Before’ is the cause; ‘afterwards’ is its consequence.</td>
</tr>
<tr>
<td><strong>Air (Avir)</strong></td>
<td>Light of Ruach, Ohr Hassadim.</td>
</tr>
<tr>
<td><strong>Aleph</strong></td>
<td>Numeric value: 1</td>
</tr>
<tr>
<td><strong>Armies of Malchut</strong></td>
<td>Partzufîm that stem from Malchut in the worlds BYA.</td>
</tr>
<tr>
<td><strong>Ascent</strong></td>
<td>Hizdakchut, because it rises in equivalence of form with Ein Sof. The rule is that all that is purer is Higher, and all that is coarser is lower.</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Assembly of Israel (Knesset Ysrael)</td>
<td>Partzuf GAR of Malchut, which receives (assembles/gathers) Lights from GAR de ZA, called Ysrael.</td>
</tr>
<tr>
<td>Assiya</td>
<td>The ten Sefirot of the level of Malchut that she receives from ZA.</td>
</tr>
<tr>
<td>Atzmut</td>
<td>Ohr Hochma is called by that name because it is the livelihood and the essence (Atzmut) of the emanated.</td>
</tr>
<tr>
<td>Augmentation</td>
<td>Transition from a state of Katnut into a state of Gadlut.</td>
</tr>
<tr>
<td>Aviut</td>
<td>The measure of the will to receive with intense craving, which is the Kli for extension of Light. For this reason, it is called “internality of the Kli.”</td>
</tr>
<tr>
<td>Awzen</td>
<td>The level of ten Sefirot de Rosh in Behina Bet, which is Bina.</td>
</tr>
<tr>
<td>Ayin</td>
<td>Numeric value: 70</td>
</tr>
<tr>
<td>Back to Back (ABA, Achor be Achor)</td>
<td>Correction through the Light of Bina, Hafetz Hesed (delighting in mercy). When a Kli is deficient of Ohr Hochma, it receives a Tikkun through the Light of Bina, which provides it with wholeness.</td>
</tr>
</tbody>
</table>
### Back to Face (ABP, Achor be Panim)

A *Tikkun* for *Nukva*: the *Panim* of *Malchut* are only *Hochma*. Hence, she could not receive *Ohr Hochma*, since *Ohr Hochma* can only be received in *Ohr Hassadim*. For this reason, *ZA* corrects her through a *Zivug Achor be Panim*, which gives her *Panim Ohr Hassadim* from his *Achoraim*.

### Bassar (Flesh)

*Behina Gimel*, called *ZA*, in the ten *Sefirot*, whose level is equal from within outwards: *Mocha, Atzamot, Gidin, Bassar*, and *Or*.

### Before

‘Before’ is the cause and ‘after’ is its consequence.

### Before and After

When speaking of relations of cause and consequence between two emanated beings, we refer to the cause as ‘before’ and to the consequence as ‘after.’

### Beginning (Resheet)

*Hochma de ZA*.

### Below

Of inferior degree compared to another.

### Bet

Numeric value: 2

### Bina

Observing of conducts of cause and consequence.

### Birth

Recognition of the *Aviut* of *ZA* itself, which is different from the *Aviut* of *Ima*. It is regarded as born and departed due to the disparity of form, which is like relocation in corporeality.
| Birth-Blood | When *MAN of ZA* rise to *AVI*, the *MAN* of all the *Partzufim* that will later emerge from *ZA* rise along with the *MAN* of *ZA*, through the last *Partzuf* in the world of *Assiya*. During the months of pregnancy, the *MAN* of *ZA* is sorted out from the rest of the *MAN*, its *Ibur Partzufim* emerge on the *MAN* of *ZA*, and then it is born. During delivery, all the *MAN* that does not belong to *ZA* exits in the form of birth-blood. The birth-blood is also called “impure blood.” |
| Blood (Dam) | *Aviut* in *Malchut* that is under *Tzimtzum Aleph* so as to not receive Light within it. In that state, *Malchut* is halted and stilled from receiving Light; hence, she is called *Dam*. When this *Aviut* is in *NHY*, it is called “blood at the source,” and it is under the prohibition on reception. But when this *Aviut* rises to *HGT*, not in her place, she is sweetened and turns into milk. |

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2 There is similarity in sound between the Hebrew words *Dam* (blood) and *Domem* (still), hence the connection.
**Blood at the Source**  
_Dam_ (blood)—_Aviut_ in _Malchut_ that is under _Tzimtzum Aleph_ so as to not receive Light within it. In that state, _Malchut_ is halted and stilled from receiving Light; hence she is called _Dam_.³ When this _Aviut_ is in _NHY_, it is called “blood at the source” and it is under the prohibition on reception. But when this _Aviut_ rises to _HGT_, not in her place, she is sweetened and turns into milk.

**Blood Turned to Milk**  
Blood is the _Aviut_ in _Malchut_. This _Aviut_ is under _Tzimtzum Aleph_, so as to not receive Light within it. This “stills” _Malchut_ from receiving Light; hence its name, _Dam_ (from the word _Domem_—still). When this _Aviut_ is in _NHY_, it is called “blood at the source” and it is under the prohibition on reception. But when this _Aviut_ rises to _HGT_, not in her place, she is sweetened and turns into milk.

**Bohu**  
Called _AA_, in which there is attainment. _Tohu_ is called _Atik_, and there is no attainment in it.

**Borrowing**  
The _Kelim_ of _NHY de Ima_, which she gives to _ZA_. _ZA_ receives its Light in these _Kelim_.

**Boundary (Gevul)**  
The _Masach_ in a degree.

**Brain (Moach)**  
The _Sefirot Keter_ in ten _Sefirot_ of equal level. A _Kli_ for Light of _Neshama_ that stands in _GAR_.

³ There is similarity in sound between the Hebrew words _Dam_ (blood) and _Domem_ (still), hence the connection.
<table>
<thead>
<tr>
<th>Breaking</th>
<th>Cancelling of the boundary in the <em>Masach</em>. Also, the fall of the <em>Kelim</em> to the <em>Klipot</em>. The fall of the souls to the <em>Klipot</em> is called “the falling of organs.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breaking of a <em>Kli</em></td>
<td>When the <em>Kli</em> is banned from receiving Light.</td>
</tr>
<tr>
<td>Breasts</td>
<td>In the <em>Dadim</em> (young breasts) there is <em>Ohr Hassadim</em>. When <em>Ohr Hochma</em> appears in them, they are called <em>Shadaim</em> (mature breasts).</td>
</tr>
<tr>
<td><em>BYA</em> in this world</td>
<td>The place of the Temple—<em>Beria</em>; <em>Eretz Israel</em>—<em>Yetzira</em>; Abroad (outside of Israel)—<em>Assiya</em>; Ruin—<em>Klipot</em>.</td>
</tr>
<tr>
<td>Came Up in the Desire</td>
<td><em>Zivug</em> on a <em>Masach</em> with <em>Aviut Shoresh</em></td>
</tr>
<tr>
<td>Cancelled</td>
<td>When two spirituals are of completely equal form, without any disparity of form between them, they return to being one, and the small is “cancelled” in the big.</td>
</tr>
<tr>
<td>Cause</td>
<td>Causing a <em>Zivug</em></td>
</tr>
<tr>
<td><em>Chaf</em></td>
<td>Numeric value: 20</td>
</tr>
<tr>
<td><em>Chaf-Bet</em> (22)</td>
<td>The twenty-two letters of the alphabet. Letters are <em>Kelim</em> in which the Light clothes. There are twenty-two primary discernments by which all the <em>Partzufim</em> are discerned.</td>
</tr>
<tr>
<td><strong>Chaf-Zayin (27)</strong></td>
<td>The twenty-seven letters of the alphabet—twenty-two letters of the alphabet plus the five final letters <strong>MANTZEPACH</strong> (<em>Mem, Nun, Tzadi, Peh, Chaf</em>). Using the five <strong>Behinot Sium</strong> of the <strong>Masach</strong> at the <strong>Rosh</strong>, Lights spread to the <strong>Guf</strong> and beget <strong>Kelim</strong>, meaning the rest of the twenty-two letters. They are called “the five outlets of the mouth” of the <strong>Partzuf</strong>, and they are only written, not pronounced.</td>
</tr>
<tr>
<td><strong>Chair/Throne (Kisse)</strong></td>
<td>The world of <strong>Beria</strong>. It comes from the word <strong>Kisui</strong> (covering) and <strong>Haalama</strong> (concealing), since the <strong>Ohr Hochma</strong> is concealed there. It is called <strong>Kisse</strong> also because <strong>Ohr Hassadim</strong> that passes through the <strong>Parsa</strong> is considered <strong>Ohr VAK</strong>, sitting, as opposed to the <strong>Ohr Hochma</strong>, which is <strong>Ohr GAR</strong> and standing.</td>
</tr>
<tr>
<td><strong>Chazeh (Chest)</strong></td>
<td>The <strong>Sium</strong> of <strong>Tzimtzum Bet</strong>. Hence, <strong>Tzimtzum Bet</strong> does not apply Above the <strong>Chazeh</strong>, in the <strong>Kelim de Panim</strong>.</td>
</tr>
<tr>
<td><strong>Circling Light</strong></td>
<td><strong>Ohr Yashar</strong> (Direct Light) was created during the Upper Light’s descent to the <strong>Kelim</strong>, precisely matching the craving in the <strong>Kelim</strong>, according to their <strong>Behina Dalet</strong>. This resembles a heavy object falling directly to the ground. In <strong>Kelim</strong> that have no <strong>Aviut</strong>—craving—the Light is circled, since they have no gravitational power that attracts.</td>
</tr>
<tr>
<td><strong>City</strong></td>
<td>The state of the world of <strong>Atzilut</strong> when the worlds rise to it.</td>
</tr>
<tr>
<td>Cleaning Waste</td>
<td>The <em>Aviut</em> in the <em>MAN</em> of the lower one rises and is included in the <em>Zivug</em> of the Upper <em>Partzuf</em>, where it is sorted and corrected by obtaining the <em>Masach</em> from the Upper One. At that time, the lower one itself is worthy of a <em>Zivug</em>. It all depends on the <em>Zivug</em> in the Upper One: if the <em>Zivug</em> is carried out on <em>Aviut Aleph</em> in the <em>Masach</em>, only <em>Behina Aleph</em> of the whole <em>Aviut</em> is sorted. The rest of the <em>Behinot</em> are not sorted, and depart as waste, since the <em>Masach</em> did not correct them. This is why this <em>Zivug</em> is called “cleaning waste.” Only the amount of waste that the <em>Masach</em> absorbs is corrected and worthy of <em>Zivug</em>.</td>
</tr>
<tr>
<td>Clinging of the <em>Klipot</em></td>
<td>The <em>Klipot</em> cling to the <em>Achoraim</em> of <em>Malchut</em>, since she stops the Upper Light, so it is dark from her downwards. Hence, at the point of <em>Sium</em> in <em>Malchut</em>, there is equivalence with the <em>Klipot</em>. This is considered that the <em>Klipot</em> cling there.</td>
</tr>
<tr>
<td>Clothing</td>
<td><em>ZA</em> that was separated from the <em>Ohr Pnimi</em> and became <em>Ohr Makif</em>. Also, each inferior <em>Partzuf</em> is considered “clothing” with respect to its Superior.</td>
</tr>
<tr>
<td>Connecting</td>
<td><em>Malchut</em> of the Upper One becomes <em>Keter</em> of the lower one. By doing so, she connects two degrees, since equivalence of form between them has now been made. Thus, the connection between all the degrees is made.</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Connection (Hitkashrut)</strong></td>
<td>The ten <em>Sefirot</em> of <em>Ohr Hozer</em> that rise from the <em>Masach de Rosh</em> upwards, clothe the ten <em>Sefirot de Ohr Yashar</em>, and connect to them, since there the Lights precede the <em>Kelim</em>.</td>
</tr>
<tr>
<td><strong>Connection (Kesher)</strong></td>
<td>A title for <em>Tikkun Kavim</em> is called by that name since all the <em>Sefirot</em> connect, until there is no oppositeness between them.</td>
</tr>
<tr>
<td><strong>Connection (Kesher) of the Sefirot</strong></td>
<td>Ascent of the lower <em>Hey</em> to the <em>Eynaim</em> connects the <em>Sefirot</em> to one another.</td>
</tr>
<tr>
<td>Corporeality</td>
<td>Everything that the five senses imagine and perceive, or that takes up time and space.</td>
</tr>
<tr>
<td>Covenant</td>
<td>The place of <em>Masach</em> and <em>Aviut</em>, where the <em>Zivug</em> with the Upper Light occurs.</td>
</tr>
<tr>
<td>Creation</td>
<td>Generation of existence from absence, appearing below the <em>Parsa</em>, like <em>Aviut</em> and desire to receive.</td>
</tr>
<tr>
<td>Creator (Borreh)</td>
<td>This name relates only to the generation of the desire to receive, existence from absence.</td>
</tr>
<tr>
<td>Cutting/Clipping</td>
<td>Separation of the lower <em>Hey</em> from the <em>Kelim</em> that fell to <em>BYA</em>. The whole <em>Tikkun</em> depends on that.</td>
</tr>
<tr>
<td><strong>Dadei Behama (Udders)</strong></td>
<td>Illumination of <em>Malchut</em> without the sweetening of <em>Rachamim</em>. The bottom thirds of <em>NH</em> of <em>Atik</em>, which stand in the world of <em>Beria</em>.</td>
</tr>
<tr>
<td><strong>Dadim (Breasts)</strong></td>
<td>The medium between Upper and lower. The Upper One’s attitude towards the lower one, even when it is unworthy of rising to the Upper One.</td>
</tr>
<tr>
<td><strong>Dalet</strong></td>
<td>Numeric value: 4</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Darkness</strong></td>
<td><em>Behina Dalet</em> in the will to receive, which does not receive Light because of the force of the <em>Tzimtzum</em>.</td>
</tr>
<tr>
<td><strong>Days of Old</strong></td>
<td><em>Sefirot</em> of <em>Atik</em>, in which there is <em>Malchut</em> of <em>Tzimtzum Aleph</em>, which was concealed from the rest of the <em>Partzufim</em> of <em>Atzilut</em>.</td>
</tr>
<tr>
<td><strong>Death</strong></td>
<td>Where there is departure of Light of <em>Atzilut</em> from the <em>Kli</em>, it is considered death. <em>Ohr Hochma</em> is called “Light of life,” Light of <em>Haya</em>, since there is no life to the <em>Kli</em> except in <em>Ohr Hochma</em>.</td>
</tr>
<tr>
<td><strong>Death (the place of death)</strong></td>
<td>The place below the <em>Sium</em> of the Upper Light, below the point of <em>Tzimtzum</em>, below the <em>Parsa</em>. The <em>Kelim</em> that fell below the <em>Parsa</em> are called “dead,” since they are separated from the Light of Life.</td>
</tr>
<tr>
<td><strong>Death of the <em>Melachim</em> (Kings)</strong></td>
<td>Since they cannot receive <em>Ohr Hochma</em>, they are separated from the line of the Upper Light and are considered that they have fallen into <em>BYA</em> and died, since the Light ends in <em>Atzilut</em>.</td>
</tr>
<tr>
<td><strong>Decline</strong></td>
<td>Decline from the degree: in the second <em>Hitpashtut</em>, when <em>Ohr Hochma</em> comes and clothes in the <em>Kli</em> of <em>Keter</em>. It follows that the degree of <em>Keter</em> descended to the degree of <em>Hochma, Hochma</em> to <em>Bina</em>, etc.</td>
</tr>
<tr>
<td><strong>Departure from the Upper Light</strong></td>
<td>The closer it is to the place of empty space, the farther it is considered to be from the Upper Light.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Descent to the Klipot</strong></td>
<td><em>ZON</em> rise to <em>AVI</em> to receive new Light, through the <em>MAN</em> that the souls raise to <em>ZON</em>. If the souls corrupt their actions, <em>ZON</em> lose the Light (<em>Mochin</em>). The Light comes to <em>ZON</em> only through the <em>MAN</em> of the souls, which causes the ascent of <em>Kelim</em> from <em>BYA</em>, which are sorted and clothe over the <em>ZON</em>. But when the <em>MAN</em> departs, the Light departs, and <em>ZON</em> return to their place. At that time, the <em>Kelim</em> of <em>NHY de ZA</em> and the bottom nine of <em>Nukva</em> that rose from <em>BYA</em> and clothed <em>ZON</em>, the <em>Klipot</em>.</td>
</tr>
<tr>
<td><strong>Desert</strong></td>
<td>(Also: Ruin.) The place of <em>Klipot</em> in this world.</td>
</tr>
<tr>
<td><strong>Diminution of the Moon</strong></td>
<td><em>Malchut</em>’s state in the world of <em>Atzilut</em>, where she cannot receive Lights due to absence of <em>Tikkunim</em>.</td>
</tr>
<tr>
<td><strong>Dormita (Sleep)</strong></td>
<td>When a <em>Partzuf</em> rises to its Superior, as in <em>MAN</em>, all its Lights leave it and it is then considered that the <em>Partzuf</em> remained below with little livelihood. This livelihood is considered sleep.</td>
</tr>
<tr>
<td><strong>Drop (as of water)</strong></td>
<td>Intermittent extension of Light, and for brief periods.</td>
</tr>
<tr>
<td><strong>Drop of Procreation</strong></td>
<td><em>Ohr Hesed</em> of <em>Aba</em>, which lowers the lower <em>Hey</em> from the <em>Eynaim</em>.</td>
</tr>
<tr>
<td><strong>Dvekut</strong> (Adhesion)</td>
<td>Equivalence of form between two spirituals.</td>
</tr>
<tr>
<td>-----------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td><strong>Earth (Soil)</strong></td>
<td><em>Malchut</em> of each degree or of a world.</td>
</tr>
<tr>
<td><strong>Emanator (Maatzil)</strong></td>
<td>Any cause, with respect to its consequence. <em>Malchut de Rosh</em> is considered <em>Maatzil</em> with respect to the <em>Guf</em>, and so is any Superior Degree with respect to its inferior degree.</td>
</tr>
<tr>
<td><strong>Embrace of the Left</strong></td>
<td>Dispensing of force from ZA to <em>Malchut</em>, so she can bring down the lower <em>Hey</em> and raise the <em>AHP</em>.</td>
</tr>
<tr>
<td><strong>Empty Air (Avir)</strong></td>
<td><em>Ohr Hassadim</em> before it clothes the <em>Ohr Hochma</em>.</td>
</tr>
<tr>
<td><strong>Ending Malchut</strong></td>
<td><em>Malchut de Guf</em>.</td>
</tr>
<tr>
<td><strong>Equivalence</strong></td>
<td>When there is no distinction between the four degrees of the will to receive.</td>
</tr>
<tr>
<td><strong>ET</strong></td>
<td><em>Malchut</em> is called <em>ET</em> because she comprises all the letters from <em>Aleph</em> to <em>Tav</em>.4</td>
</tr>
<tr>
<td><strong>Exedras</strong></td>
<td>External rooms, <em>NHY</em> of ZA. When there is illumination of <em>Hochma</em>, there is a desire to disclose it. Disclosure of illumination of <em>Hochma</em> is called “external rooms.”</td>
</tr>
<tr>
<td><strong>Existence</strong></td>
<td>Presence of <em>Ohr Hochma</em> is called “existence.” Concealment of <em>Ohr Hochma</em> is called “absence.”</td>
</tr>
</tbody>
</table>

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4 In Hebrew, the letter combination *Aleph-Tav* is pronounced *ET*. *Aleph* is the first letter of the Hebrew alphabet, and *Tav* is the last.
<p>| Exit | Change of form. When disparity of form occurs in a part of the <em>Partzuf</em>, it is considered that that part has come out of the <em>Partzuf</em> into a new authority of its own. Yet, this does not inflict any change in the first one. |
| Exit of Light through the <em>Eynaim</em> | When <em>Malchut</em> rises to <em>NE</em> and a <em>Zivug</em> is made on her, Light is emitted from the <em>Zivug</em> through the <em>NE</em> and not through the <em>Peh</em>. |
| Extended | Descent of Light by the force of the <em>Aviut</em>—the force of craving in the emanated—is called “extended” or “extension.” |
| External <em>Kelim</em> (<em>Kelim de Achoraim</em>) | <em>Kelim</em> below the <em>Chazeh</em> in the <em>Partzuf</em>. |
| Externality | The purest in the <em>Kli</em>, the <em>Kli</em> for the <em>Ohr Makif</em>. |
| Face to Face (<em>PBP Panim be Panim</em>) | When <em>Nukva</em> receives Upper Light from the male’s <em>Panim</em> into her <em>Kelim de Panim</em>. |
| Facing Downwards | When the Light is dispensed according to the measure of <em>Aviut</em>, to come and clothe in the <em>Aviut</em>. |
| Facing Upwards | During the <em>Hizdakchut</em> of the <em>Masach</em>. They are called by that name because they turn to a finer <em>Aviut</em>. |
| Fall | Descent of a degree to a lower one, because it has become like it. |</p>
<table>
<thead>
<tr>
<th>Fall of Organs</th>
<th>The fall of souls into the Klipot. In the Kelim, the fall into the Klipot is called “breaking.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall of Organs of Adam ha Rishon</td>
<td>Prior to the sin, Adam ha Rishon had NRN of Atzilut. After the sin, all the organs of his soul fell, and only Light of Nefesh remained in the Kelim of the 100 Keterim (plural for Keter).</td>
</tr>
<tr>
<td>Falling</td>
<td>When ZA is worthy, Tevuna rises to Ima, makes a Zivug on Aviut Bet, and gives to ZA. This is called “supporting the fallen,” ZON, since they give them GAR.</td>
</tr>
<tr>
<td>Far/Distant</td>
<td>A large measure of disparity of form. Also, diminutive illumination of Ohr Hochma. Near means extensive illumination of Ohr Hochma.</td>
</tr>
<tr>
<td>Female (Nukva)</td>
<td>Malchut of the world of Atzilut is called by that name because she receives Light from ZA through a Nekev (hole) in his Chazeh, where the Light is diminished.</td>
</tr>
<tr>
<td>Female Face</td>
<td>Kelim de Panim related to reception of Hochma.</td>
</tr>
<tr>
<td>Female Light</td>
<td>Light that the Partzuf receives from its adjacent Superior, and not as bestowal from Ein Sof. It is also called Ohr Nefesh or Ohr Malchut.</td>
</tr>
<tr>
<td>Filling</td>
<td>The measure of Aviut in the Masach is called by that name since this is the reason for the filling of the Kli.</td>
</tr>
</tbody>
</table>
| Filling of HaVaYaH | The name *HaVaYaH* is ten *Sefirot*: Yod—Hochma, First Hey—Bina, Vav—ZA, lower Hey—Malchut. But this name does not indicate the level of the ten *Sefirot*. The level could be *Nefesh, Ruach, Neshama, Haya,* or *Yechida.*

The level is determined by its filling. The filling indicates the Light in the ten *Sefirot* of the *HaVaYaH*: the level of *Nefesh* of *HaVaYaH* is filled with *Hey*—*Gematria BON*; the level of *Ruach* with the filling of *Aleph*—*Gematria MA*; the level of *Neshama* with the filling of *Yod,* where only *Vav* is filled with *Aleph*—*Gematria SAG*; and the level of *Haya* is completely filled with *Yod,* including the *Vav* of *HaVaYaH*—*Gematria AB.* |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Filling of Names</td>
<td>Indicates the level of the degree. The punctuation of the letters indicates the source of each particular degree in them, whether it is <em>Hitkalelut</em> with the Upper One, lower one, or itself.</td>
</tr>
</tbody>
</table>
A Partzuf is ten empty Sefirot: Keter, Hochma, Bina, ZA, and Malchut. They are marked in the name HaVaYaH: Yod is Hochma, Hey is Bina, Vav is ZA, and Hey is Malchut. In Gematria, Yod-Hey-Vav-Hey = 10+5+6+5=26 (Chaf-Vav).

However, all that does not indicate their level: Nefesh, Ruach, Neshama, Haya, or Yechida. The level is determined by the filling of Light in the ten Sefirot.

At the level of Haya, it is filled entirely with Yod, including in the Vav of HaVaYaH. Its Gematria is Ayin-Bet (AB): Yod-Hey-Viv-Hey = (10+6+4) + (5+10) + (6+1+6) + (5+10) = AB = 72.

At the level of Neshama, it is filled with Yod, and only the Vav is filled with Aleph. Its Gematria is Samech-Gimel (SAG): Yod-Hey-Vav-Hey = (10+6+4) + (5+10) + (6+1+6) + (5+10) = SAG = 63.

At the level of Ruach, it is filled with Hey, and only the Vav is filled with Aleph. Its Gematria is Mem-Hey (MA): Yod-Hev-Vav-He = (10+6+4) + (5+1) + (6+1+6) + (5+1) = MA = 45.

At the level of Nefesh, it is filled with Hey, and only the Vav is without filling. Its Gematria is Bet-Nun (BON): Yod-Heh-Vv-Heh = (10+6+4) + (5+5) + (6+6) + (5+5) = BON = 52.
<table>
<thead>
<tr>
<th>Firmament (Rakia)</th>
<th>Yesod de ZA is called by that name because it is the Sium of ZA—Upper Water—and the beginning of Nukva—lower water.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Ibur</td>
<td>Zivug for the mere existence of the Partzuf.</td>
</tr>
<tr>
<td>Force of the Klipa</td>
<td>Clothes of Lights depart their Kelim due to a mixture of evil in them, and fall to the Klipot with the residue of Light. This adds strength to the Klipa.</td>
</tr>
<tr>
<td>Form</td>
<td>The four Behinot Aviut in Malchut, called Hochma, Bina, ZA, and Malchut are called “four forms.”</td>
</tr>
<tr>
<td>Four Forms</td>
<td>The Aviut or desire in the creature is considered its substance. The four Behinot in the Aviut are called “four forms.”</td>
</tr>
<tr>
<td>Four Rudiments</td>
<td>Dalet Behinot in the Aviut of Kli Malchut</td>
</tr>
</tbody>
</table>
| From Above Downwards | Light that extends from pure to coarse, called Ohr Yashar.  
Also, from Behina Aleph through Behina Dalet. Behina Dalet remained without Light, hence she is considered the lowest. Behina Aleph is Above them all since her desire is the smallest. |
| From Below Upwards | Light that extends from coarse to pure, called Ohr Hozer.                                                           |
| Full              | When there is no deficiency and nothing to add to its completeness.                                                   |
| **Gadlut**  
<table>
<thead>
<tr>
<th>(Greatness/Adulthood/Maturity)</th>
<th><em>Ohr Hochma</em> in the degree.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Galgalta</strong></td>
<td><em>Partzuf Keter</em>, the <em>Kli</em> that clothes the Light of <em>Yechida</em>.</td>
</tr>
<tr>
<td><strong>GAR</strong></td>
<td><em>Lights of Rosh</em> that preceded the <em>Kelim</em>, which are the <em>Sefirot KHB</em>, called <em>Rosh</em> of the <em>Partzuf</em>.</td>
</tr>
<tr>
<td><strong>GAR of the Guf</strong></td>
<td><em>HGT</em></td>
</tr>
<tr>
<td><strong>Garden of Eden</strong></td>
<td><em>Malchut de Atzilut</em>. Eden is <em>Hochma</em>, and Garden is <em>Malchut</em>. The whole of the world of <em>Atzilut</em> is <em>Hochma</em>. This is why <em>Malchut de Atzilut</em> is called “Garden of Eden.”</td>
</tr>
</tbody>
</table>
| **Gidin**  
<p>| (Tendons) | <em>Kli</em> of <em>Bina</em> in ten <em>Sefirot</em> whose level is equal. |
| <strong>Gimel</strong> | Numeric value: 3 |
| <strong>Giving Lights</strong> | From <em>Sefira</em> to <em>Sefira</em>, through <em>Hizdakchut</em> of the <em>Masach</em>, all the Lights come to <em>Keter</em>. When <em>Behina Gimel de Keter</em> purifies into <em>Behina Bet</em>, she gives Lights to <em>Hochma</em>. When <em>Aviut Hochma</em> purifies from <em>Behina Bet</em> to <em>Behina Aleph</em>, she gives Lights to the <em>Kli</em> of <em>Bina</em>, etc. |
| <strong>Great/Adult/Mature</strong> | Disclosure of <em>Ohr Hochma</em>. Absence of <em>Ohr Hochma</em> makes a <em>Partzuf</em> small. |</p>
<table>
<thead>
<tr>
<th>Grip/Hold</th>
<th>As a branch wishes to suck through its grip, the Klipa grips to a place devoid of Kedusha. The lack is the hose through which it sucks strength and livelihood according to the measure of deficiency of Kedusha.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Guf</strong> (Body)</td>
<td>The real vessels of reception in each degree, which expand by the force of the Ohr Hozer in the Masach from it downwards. This is where the reception of Lights occurs in actual fact.</td>
</tr>
<tr>
<td>Hair (Se’arot)</td>
<td>Lights that the Moach cannot tolerate due to absence of Tikkunim. For this reason, they exit on Galgalta. They are also called Motrey (Surplus) Mocha (surplus of Mocha).</td>
</tr>
<tr>
<td>Hakaa (Striking/Beating)</td>
<td>The encounter between the Upper Light and the Masach is comparable to the encounter of two hard objects, where one wishes to breach the bounds of the other, and the other resists and does not let the first enter.</td>
</tr>
<tr>
<td><strong>HaVaYaH-ADNY</strong></td>
<td>Zivug Panim be Panim of ZA and Nukva implied in the anagram YADONEHY. Yod of HaVaYaH, which is ZA, at the start of the anagram, implying the Hochma in ZA. Yod of ADNY, at the end of the anagram, implies the Hochma in Nukva.</td>
</tr>
<tr>
<td><strong>Haya</strong></td>
<td>Ohr Hochma</td>
</tr>
<tr>
<td>Head to Foxes</td>
<td>The Rosh of the lower degree. It is also a tail to lions—the Sium (end) of the Superior degree.</td>
</tr>
<tr>
<td>Hearing</td>
<td>The Light of Bina de Rosh.</td>
</tr>
<tr>
<td>Heart</td>
<td><em>Kli</em> for the Light of <em>Ruach</em>; stands at <em>HGT</em>.</td>
</tr>
<tr>
<td>-------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td><strong>Het</strong></td>
<td>Numeric value: 8</td>
</tr>
<tr>
<td><strong>Hevel</strong></td>
<td><em>Ohr Hozer</em> that rises from the <em>Masach</em> upwards.</td>
</tr>
<tr>
<td><strong>Hey</strong></td>
<td>Numeric value: 5</td>
</tr>
<tr>
<td><strong>Histaklut (Looking)</strong></td>
<td><em>Hitpashtut</em> of Light from <em>Ein Sof</em> to the <em>Masach</em>. A Light that comes from <em>Ein Sof</em> is always <em>Ohr Hochma</em>, or <em>Ohr Eynaim</em>, or vision, or <em>Histaklut</em>.</td>
</tr>
<tr>
<td><strong>Histaklut Aleph (First Looking)</strong></td>
<td><em>Hitpashtut</em> of Light from <em>Ein Sof</em> to the <em>Masach</em>. A Light that comes from <em>Ein Sof</em> is always <em>Ohr Hochma</em>, or <em>Ohr Eynaim</em>, or vision, or <em>Histaklut</em>.</td>
</tr>
<tr>
<td><strong>Histaklut Bet (second looking)</strong></td>
<td><em>Hitpashtut</em> of Light of <em>Ein Sof</em> to the <em>Masach</em> that rises from <em>Tabur</em> to <em>Peh</em> and makes <em>Zivugim</em> along its way, generating <em>Partzufim</em> of <em>Nekudot</em>.</td>
</tr>
<tr>
<td><strong>Hitpashtut (Expansion)</strong></td>
<td>Light that is emitted from the Emanator and comes to the emanated through the extension of the emanated being’s will to receive, which extends the <em>Hitpashtut</em> to itself according to the measure of its craving for the Light.</td>
</tr>
<tr>
<td><strong>Hitpashtut Aleph (First Expansion)</strong></td>
<td>Lights of <em>Taamim</em></td>
</tr>
<tr>
<td><strong>Hitpashtut Bet (Second Extension)</strong></td>
<td>The second entrance of Lights after the <em>Hizdakchut</em> of the <em>Masach</em>. Then there are already <em>Kelim</em>, according to the rule, “the expansion of the Light and its departure makes the <em>Kli</em> fit for its task.”</td>
</tr>
</tbody>
</table>
| **Hochma** | The Light of *Atzmuto* of the emanated.  
<p>|            | Also, knowing the purposeful result of all the details in reality. |
| <strong>Hochma of the Thirty-Two Paths</strong> | <em>Ohr Hochma</em> that <em>Bina</em> receives for ZON, including <em>Bina</em>’s twenty-two <em>Otiot</em>, and the ten <em>Sefirot</em> for ZON in <em>Bina</em>. |
| <strong>Holam</strong> | The Lights above the <em>Otiot</em>. |
| <strong>Hose/Conduit (Tzinor)</strong> | <em>Kelim de Yosher</em> are called by that name because they extend and limit the Light within their boundaries. |
| <strong>Hothem (Nose)</strong> | <em>Sefira ZA de Rosh</em>. |
| <strong>House (Bayit)</strong> | Or <em>Heichal</em> (hall)—<em>Behinat Malchut</em> that was separated from the inner <em>Kelim</em> and became a <em>Kli</em> for the <em>Ohr Makif</em>. |
| <strong>Hurva (Ruin)</strong> | The place of the <em>Klipot</em> in this world (deserts, too). |
| <strong>Ibur</strong> | <em>Zivug of Katnut</em> |
| <strong>Idrin</strong> | Internal rooms, <em>HGT</em> of ZA, filled with <em>Ohr Hassadim</em>, not disclosing illumination of <em>Hochma</em>. This is why they are called “inner.” |
| <strong>Image (Demut)</strong> | <em>Tzelem</em> (also image) means clothes of <em>Mochin</em> of ZA, and <em>Demut</em> means clothes of <em>Mochin</em> of <em>Nukva</em>. The <em>Otiot Yod, Hey, Vav</em> of the Name <em>HaVaYaH</em> are <em>Tzelem</em>, and the last <em>Hey</em> of <em>HaVaYaH</em> is the <em>Demut</em>. |</p>
<table>
<thead>
<tr>
<th>Impure Blood</th>
<th>Also known as “birth-blood.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the Future</td>
<td>Lights of Upper <em>Bina</em> are called by that name since they are set in <em>ZA</em> for the future. The Lights of <em>Tvuna</em> enter <em>ZON</em> permanently, and are therefore called “the next world.”</td>
</tr>
<tr>
<td>Internal (<em>Pnimi</em>)</td>
<td><em>Partzufim Ibur, Yenika</em>, and <em>Mochin</em> clothed in a way that the bigger one is also more internal.</td>
</tr>
<tr>
<td>Internal <em>Zivug of Atzilut</em></td>
<td>The inner <em>Kelim</em> of <em>Atzilut</em> are <em>KHB</em>, called <em>Mocha, Atzamot, Gidin</em>, with Lights of <em>NRN</em>. The Lights <em>Haya</em> and <em>Yechida</em> clothe into the Light of <em>Neshama</em>. The <em>Kelim ZA</em> and <em>Malchut</em> were separated from the <em>Partzuf</em>, hence they are called <em>Bassar</em> and <em>Or</em>. These are not real, complete <em>Kelim</em>, but only surround the <em>Kelim</em> of the <em>Guf</em> from without. They receive their Lights—<em>Ruach</em> and <em>Nefesh</em>—from the inner <em>Kelim</em>. For this reason, there are Lights <em>Ruach-Nefesh</em> in the inner <em>Kelim</em>, and Lights <em>Ruach-Nefesh</em> in the outer <em>Kelim</em>. Souls of people are born from the <em>Zivug</em> of the inner <em>Kelim</em>, and the souls of angels are born from the <em>Zivug</em> of the outer <em>Kelim</em>. Hence, souls of people are considered the internality of the worlds, as they emerge on the inner <em>Kelim</em> of the <em>Partzuf</em>, and angels are considered the externality of the worlds, since they emerge from the outer <em>Kelim</em> of the <em>Partzuf</em>.</td>
</tr>
<tr>
<td>Internality</td>
<td>The <em>Aviut</em> in the <em>Masach</em> is called by that name because this is the place for giving of abundance.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>The external <em>Yesod</em> of <em>Malchut</em>.</td>
</tr>
<tr>
<td><em>Kamatz</em> (punctuation mark)</td>
<td><em>Kmitza</em> (condensing) of Lights. This indicates the ten <em>Sefirot de Rosh</em>, which are condensed in the <em>Kelim de Guf</em> prior to their clothing. The <em>Hitpashtut</em> of Lights in the <em>Guf</em> is called <em>Patach</em> (opened), since it opens an entrance to the Light.</td>
</tr>
<tr>
<td><em>Katnut</em> (Smallness)</td>
<td>The two <em>Partzufim Ibur</em> and <em>Yenika</em> in each <em>Partzuf</em> are called by that name since they lack <em>Rosh</em> or <em>Mochin</em>.</td>
</tr>
<tr>
<td><em>Kelim de Achoraim</em> (External <em>Kelim</em>)</td>
<td><em>Kelim</em> below the <em>Chazeh</em> in the <em>Partzuf</em>.</td>
</tr>
<tr>
<td><em>Kelim de Panim</em></td>
<td><em>Kelim</em> Above the <em>Chazeh</em> in the <em>Partzuf</em>.</td>
</tr>
<tr>
<td><em>Keter</em></td>
<td>Placement of the root on the degree. It comes from the word <em>Machtir</em>, meaning “encircles,” as it is purer than any degree and hence surrounds the <em>Partzuf</em> from Above.</td>
</tr>
<tr>
<td><em>Kisse Din</em> (Throne of judgment)</td>
<td><em>Malchut</em> of <em>Mochin de Ima</em>, which clothes in <em>Malchut</em> of the world of <em>Beria</em>. It is called <em>Techelet</em> (azure) and <em>Sandalfon</em>.</td>
</tr>
</tbody>
</table>
| **Kisse Rachamim**  
(Throne of Mercy) | The Upper nine of *Mochin de Ima.* |
|------------------|-----------------------------------|
| Kissing  
(*Neshkin*) | *Zivug* of two internal *Partzufim ZA* and *Nukva,* also called “*Zivug* of voice and speech.” |
| **Kista de Hayuta**  
(Cista (Chest) of Life-Force) | A *Reshimo* of past Light. This is what remains in the *Partzuf* in its place, as it rises to the Upper One for *MAN,* and has “departure of *Mochin.*” |
| **Kli** | The will to receive in the emanated being. |
| **Kli for Ohr Makif** | The outer, purer half of the wall in the *Kli.* The inner, coarser half of the wall in the *Kli,* serves as a *Kli* for the *Ohr Pnimi.* |
| **Kli for Ohr Pnimi** | The inner, coarser half of the wall in the *Kli.* The *Kli* for the *Ohr Makif* is the outer, purer half of the *Kli.* |
| **Kli Malchut** | *Behina Dalet* of the *Ohr Yashar,* on which there was the *Tzimtzum Aleph* so as to not receive Light. |
| **Kli that Raises MAN** | *AHP* of the Upper One during *Gadlut.* |
| **Klipat Noga**  
(The Noga Shell) | *Nitzotzin* that contain a mixture of good and bad. When *Noga* receives Light in her good part, she gives of the Light to her bad part, too. |
| **Klipot**
|---|
| **(Shells)**
| A contradicting desire to the Upper Light, which is only about bestowal, meaning a desire to only receive. Hence, they are separated from the Life of Lives and are considered “dead.”

| **Kof**
|---|
| Numeric value: 100

| **Lamed**
|---|
| Numeric value: 30

| **Lamed-Bet**
|---|
| **(32) Gods of the Act of Creation**
| Thirty-two paths of Hochma, which come from Bina, called Elokim (God). It sorts Reish-Peh-Het (288) out of the Shin-Chaf (320) Nitzotzin, which are the Upper nine, leaving Malchut below, as waste.

| **Land of Edom**
|---|
| **(Eretz Edom)**
| *Malchut* included in *Bina* is called *Bina*, “the land of Edom.”

| **Land of Israel**
|---|
| **(Eretz Ysrael)**
| *Yetzira* of this world

| **Length**
|---|
| The distance between two edges of a degree, from the purest Behina (Highest) to the coarsest (lowest).

| **Light of Atzilut**
|---|
| *Ohr Hochma*

| **Light of Beria**
|---|
| *Ohr Hassadim*, without *Ohr Hochma*

| **Light of Malchut**
|---|
| Light that the *Partzuf* receives from its adjacent Superior, and not as bestowal from *Ein Sof*. It is also called *Ohr Nefesh* or “Female Light.”


<table>
<thead>
<tr>
<th>Light of Reshimo</th>
<th>What remains after the departure of the Light from the <em>Kli</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light that is limited in the <em>Kli</em>.</td>
<td>When the Light is gripped and dependent upon the measure of <em>Aviut</em> in the <em>Kli</em>, so it cannot expand there more, or less, than the measure of <em>Aviut</em> in the <em>Kli</em>.</td>
</tr>
<tr>
<td>Line (<em>Kav</em>)</td>
<td>Indicating a distinction of “from Above downwards,” which did not exist previously, as well as that its illumination is much smaller than the previous value. Also, ten <em>Sefirot de Yosher</em> are called <em>Tzinor</em> (hose), from the perspective of the <em>Kelim</em>, and <em>Kav</em>, from the perspective of the Lights.</td>
</tr>
<tr>
<td>Live/Animate</td>
<td><em>Yesod</em>, because it elevates nine <em>Sefirot of Ohr Hozar</em> and receives nine <em>Sefirot of Ohr Yashar</em> in them.</td>
</tr>
<tr>
<td>Liver</td>
<td>In internal <em>Kli</em> with the Light of <em>Nefesh</em>.</td>
</tr>
<tr>
<td>Long</td>
<td>Abundance of <em>Hochma</em>. Short—scarcity of <em>Hochma</em>. Wide—abundance of <em>Hassadim</em>; Narrow—scarcity of <em>Hassadim</em>.</td>
</tr>
<tr>
<td>Looking in the Face</td>
<td>Bestowing <em>Ohr Hochma</em>.</td>
</tr>
<tr>
<td>Lower Eden</td>
<td><em>Yesod</em> of the world of <em>Assiya</em></td>
</tr>
<tr>
<td>Lower Garden of Eden</td>
<td><em>Yesod de Malchut</em> in the world of <em>Assiya</em>.</td>
</tr>
<tr>
<td>Lower Hochma</td>
<td>Hochma in Nukva.</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Lower Ima Malchut de Atzilut</td>
<td></td>
</tr>
<tr>
<td>Lower Land Malchut</td>
<td></td>
</tr>
<tr>
<td>Luck (Mazal) Yesod. It is called Mazal because it gives off Ohr Hochma intermittently, like drops.</td>
<td></td>
</tr>
<tr>
<td>MA HaVaYaH filled with Alephs: Yod-He-Vav-He. All the levels that emerge in Atzilut emerge at the level of MA. Atzilut is considered the new MA with respect to the Lights—the Nitzotzin and the Kelim of Nekudim that connect to it. They are considered older than it, since they had already been used in the previous Partzuf of Nekudim.</td>
<td></td>
</tr>
<tr>
<td>Malchut The last Behina. It is called by that name because assertive and firm guidance extends from her, in complete governance.</td>
<td></td>
</tr>
<tr>
<td>Malchut Has No Light The Masach is purified and only Aviut Shoresh remains, insufficient for a Zivug. Hence, she can receive only from the Zivug made in ZA.</td>
<td></td>
</tr>
<tr>
<td>Male (Zachar) A Partzuf that receives Lights from its Superior in completeness, as they were in the Upper One.</td>
<td></td>
</tr>
<tr>
<td>Male Face Bestowal of Hochma.</td>
<td></td>
</tr>
</tbody>
</table>
| MAN       | What causes the Zivug.  
<p>|           | Also, the GE of the lower one were attached in the same degree with the AHP of the Upper One, which were fallen in them in the state of Katnut. Hence, as a result of the Dvekut during the time of Katnut, when the Upper One came by Gadlut, because its AHP rose and became a new NHY, within its AHP are the GE of the lower one. Like the Masach and Reshimot de AB, included in Rosh de Galgalta and generating AB, this is what happened in Tzimtzum Bet, through the Ibur, except the Zivug is on Yesod. |
| MANTZEPACH | Behinot Masach and Aviut of the Partzuf that remained in it from the time of its Katnut. MAN of the lower one are attached to the AHP of Partzuf Nukva, in the MAN of Nukva herself, which remained for her from her Ibur. From the Masach of her Ibur, the lower one receives the level of Ibur. Hence, MAN of the Ibur was included in the MANTZEPACH of Nukva, as she raises them to ZA. At that time, an Ibur was made on his MAN, and he receives his level. |
| Masach    | The force of Tzimtzum awakened in the emanated toward the Upper Light, stopping it from descending into Behina Dalet. Thus, the minute it reaches and touches Behina Dalet, that force immediately awakens, strikes it, and repels it. And this force is called Masach. |</p>
<table>
<thead>
<tr>
<th><strong>Mating Malchut</strong></th>
<th><em>Malchut de Rosh.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mayin Nukvin</strong></td>
<td>As Nekudot de SAG expanded below the Tabur, two Reshimot were joined—of the first five of SAG, and of the lower Hey of Galgalta. The <em>Masach</em> is an inclusion of two females: <em>Bina</em> and <em>Malchut</em>. This is why the <em>Masach</em> is called <em>Mayin Nukvin</em>, as from here onwards there are always two females included in each of its Zivugim.</td>
</tr>
<tr>
<td><strong>Mazla (Aramaic: luck)</strong></td>
<td><em>Se’arot Dikna</em> are called by that name because their Lights drip like drops until they join the great Lights in the worlds.</td>
</tr>
<tr>
<td><strong>Me (Ani)</strong></td>
<td>When <em>Malchut</em> is revealed, she is called “I” or “Me.” When she is concealed, she is called “He” or “Him.”</td>
</tr>
<tr>
<td><strong>Mem</strong></td>
<td>Numeric value: 40</td>
</tr>
<tr>
<td><strong>Metzach</strong></td>
<td><em>Bina de Keter.</em></td>
</tr>
<tr>
<td><strong>Metzach of the Desire</strong></td>
<td>During the Zivug of Gadlut, when <em>Ohr Hochma</em> shines through the Light of <em>AB-SAG</em>, the <em>Se’arot</em> depart and the time of good will appears.</td>
</tr>
<tr>
<td><strong>MI</strong></td>
<td><em>Bina</em></td>
</tr>
<tr>
<td><strong>Middle Point</strong></td>
<td><em>Behina Dalet</em> in <em>Ein Sof</em> is called by that name because it is in unity with the Light of <em>Ein Sof</em>.</td>
</tr>
<tr>
<td><strong>Middle/Medium</strong></td>
<td>Connecting and deciding between two remote edges</td>
</tr>
<tr>
<td>Milk</td>
<td>Lights of <em>Hassadim</em>, which <em>Bina</em> gives to <em>ZA</em> after its birth. These Lights return to being <em>Hochma</em>, and this is called “milk that becomes blood.”</td>
</tr>
<tr>
<td>-------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><em>Mochin</em></td>
<td>Lights of <em>GAR</em> or Lights of <em>Rosh</em>.</td>
</tr>
<tr>
<td><em>Mochin de Gadlut</em></td>
<td>The <em>Mochin</em> that <em>ZA</em> receives through its ascent to <em>MAN</em> after nine years. It is called <em>Ibur Gimel</em>, as well as “<em>Mochin</em> of procreation,” since <em>ZON</em> make a <em>Zivug Panim be Panim</em> and can procreate souls.</td>
</tr>
</tbody>
</table>
| *Mochin de Holoada* (procreation) | The *Mochin* that *ZA* receives through its ascent to *MAN* after nine years. At that time, *ZON* make a *Zivug Panim be Panim* and can procreate souls. It is also called *Mochin de Gadlut* and *Ibur Gimel*.  
Also, it is Light of *Haya* that *ZA* receives from *AVI* at the level of *AB*. Through these *Mochin*, *ZA* begets the *GAR* of the souls. |
<p>| Months of Conception (<em>Ibur</em>) | (Also: the time of conception). Time and space are initiations of form. A <em>Partzuf</em> is completed through many <em>Zivugim</em> and Lights, which are seven, nine, or twelve months, according to the number of Lights that join the completion. |
| Moshe and Israel | <em>GAR de ZA</em>. |
| Motion | Any regeneration of form from a previous form. |
| <strong>Motrey</strong> (Surplus) <strong>Mocha</strong> | Lights that the <em>Moach</em> cannot tolerate due to absence of <em>Tikkunim</em>. Hence, they exit on <em>Galgalta</em>. They are also called <em>Se’arot</em> (hair). |
| <strong>Muteness-Speech</strong> | Ten <em>Sefirot</em> of Light that traverse from <em>Malchut de Rosh</em>, called <em>Peh</em>, into the <em>Toch</em>. The inner <em>Partzuf</em> of <em>Nukva</em> is called “Speech.” If it departs and she remains with only the outer <em>Partzuf</em>, it is then considered “muteness,” since the inner <em>Partzuf</em> is <em>GAR</em> and the outer is <em>VAK</em>. |
| <strong>Name</strong> | A description of how the Light, which is implied in a name, is attained. The name of each degree describes the manners of attainment in that degree. |
| <strong>Narrow</strong> | Scarcity of <em>Hassadim</em>. Wide—abundance of <em>Hassadim</em>. Scarcity of <em>Hochma</em> is called “short” and abundance of <em>Hochma</em> is called “long.” |
| <strong>Near</strong> | Proximity of form to one’s friend. |
| <strong>Nefesh</strong> | Light that the <em>Partzuf</em> receives from its adjacent Superior and not as bestowal from <em>Ein Sof</em>. It is also called “female Light.” |
| <strong>Nehiro</strong> | <em>Ohr Yashar</em> |
| <strong>Nehiro Dakik</strong> | Fine and small illumination, which revives the <em>Klipot</em>. |
| <strong>Nekuda</strong> | <em>Malchut</em> in which there is no <em>Zivug</em>, and which does not raise <em>Ohr Hozer</em>, remains dark, without Light, because of the <em>Tzimtzum</em> made in the middle point. |
| <strong>Nekudot</strong> | Four levels that emerge on the Zivug in the Masach during its Hizdakchut. Lights of Tabur—Nekudot Above the Otiot—Holam. Lights of Yesod—Nekudot inside the Otiot—Melafom. Light of Sium Raglaim—Nekudot below the Otiot. |
| <strong>Neshama</strong> | Light that clothes in the Kli of Bina is called Neshima (breathing), from the word Linshom (to breath), because ZA receives the Light of the spirit of life from Bina by rising and falling, as in breathing. |
| <strong>Nesira</strong> (Sawing Off) | Separation of Nukva from ZA. |
| <strong>New Light</strong> | Any Light emerging from the correction of the Kelim in the world of Atzilut. |
| New Souls | Completely new, extending from <em>Hochma de Ohr Yashar</em>. These do not come into the world of <em>Tikkun</em>. 2) Regeneration of souls, which come from <em>Hochma</em> of the thirty-two paths, from <em>Bina</em> included in <em>Hochma</em>. However, they are new with respect to <em>ZON</em>, since they come from the new <em>MA</em> (and only souls of <em>BON</em> are old). In them, too, there are two <em>Behinot</em>: 1) New souls of <em>Panim be Panim</em>, applied during the Temple, when <em>ZA</em> was permanently at the level of <em>AB</em>, and <em>Beria</em>, considered the souls, was in <em>Atzilut</em>. For this reason, the souls, too, were in the world of <em>Atzilut</em>, and were regarded as <em>Panim be Panim</em>. 2) After the ruin, when <em>Beria</em> descended to its place under the <em>Parsa</em>, and does not have Light of <em>Atzilut</em>, but <em>Achor be Achor</em>. Hence, with respect to <em>Achor be Achor</em>, these souls are considered new. |
| Next World | Lights of <em>Tevuna</em>, which come in <em>ZON</em> permanently. In the future—Lights of Upper <em>Bina</em>. They are called by that name since they are set in <em>ZA</em> for the future. |
| Nikvey (Holes of) <em>Awzen, Hotem, Eynaim</em> | In <em>Tzimtzum Bet</em>, <em>Malchut</em> rose to the <em>Sefira Hochma</em> in each <em>Sefira</em>, and made holes in the <em>Hotem, Awzen, and Eynaim</em>. Prior to <em>Malchut</em>’s ascent, there was only one hole in each <em>Sefira</em>, in the <em>Peh</em>. |</p>
<table>
<thead>
<tr>
<th>Nikvey Eynaim</th>
<th>Behina Aleph in the Rosh, since Hochma is called Eynaim, and by the force of the ascent of the lower Hey to the Eynaim, a Nukva was made in Hochma, too.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nitzotzin</td>
<td>The Reshimot that remained of the Lights of Nekudim after their departure from the broken Kelim. There are two kinds of Lights in them: 1) Ohr Yashar, pure, called “Lights,” which remained in Atzilut, and 2) Ohr Hozer, coarse, called Nitzotzin, which descended to BYA with the Kelim.</td>
</tr>
<tr>
<td>Nourishments</td>
<td>These must be from a Higher Degree, since they provide strength to permanently rise and clothe the Upper One.</td>
</tr>
<tr>
<td>NRNHY</td>
<td>The Kelim of the ten Sefirot are called KHB ZON. The Lights of the ten Sefirot are called Nefesh, Ruach, Neshama, Haya, Yechida. The Kelim are regarded as being from Above downwards, and the Lights—from below Upwards, in order of growth.</td>
</tr>
<tr>
<td>Nukva</td>
<td>The height of its growth: in the future, she will be Panim be Panim with ZA, in one Keter. Its greatest diminution—a point under Yesod de ZA.</td>
</tr>
<tr>
<td>Nun</td>
<td>Numeric value: 50</td>
</tr>
<tr>
<td>Ohr (Light)</td>
<td>Everything received in Behina Dalet; includes everything but the will to receive.</td>
</tr>
</tbody>
</table>
| **Ohr Eynaim** | Light that emerges on the *Masach* in NE in *Behinat Aviut Aleph*.  
Also, *Hitpashtut* Light from *Ein Sof* to the *Masach*. A Light that comes from *Ein Sof* is always *Ohr Hochma*, *Ohr Eynaim*, vision, or *Histaklut*. |
| **Ohr Hochma** | Light that extends from the Creator to the creature, the entirety and the sustenance of the emanated being. |
| **Ohr Hozер (Reflected Light)** | Light that was not received in *Behina Dalet* and was repelled by the *Masach*. After *Tzimtzum Aleph*, it serves as a vessel of reception in all the *Partzufim*, instead of *Behina Dalet*.  
Also, Light that extends from coarse to pure, called “from below Upwards.” |
<p>| <strong>Ohr Makif</strong> | Any Light that is repelled from reception in the <em>Sof</em> of the <em>Partzuf</em>, due to the weakness of the <em>Masach</em>. Surrounds the <em>Partzuf</em> and pressures the <em>Masach</em> in order to be clothed within it in the future. |
| <strong>Ohr Nefesh</strong> | Light that the <em>Partzuf</em> receives from its adjacent Superior, and not as bestowal from <em>Ein Sof</em>. It is also called “Female Light” or <em>Ohr Malchut</em>. |
| <strong>Ohr Panim</strong> | <em>Ohr Hochma</em> |
| <strong>Ohr Pnimi (Inner Light)</strong> | Light clothed in a <em>Kli</em>. |
| <strong>Ohr Yashar</strong> | Light that extends from <em>Ein Sof</em> to the <em>Partzufim</em>. It does not affect the <em>Igulim</em> (circles), but only the <em>Sefirot</em> of <em>Yosher</em> (directness), according to the desire to receive in them: the Giver gives to a coarser desire, to <em>Behina Dalet</em>. Also, Light that extends from pure to coarse, called “from Above downwards.” |
| <strong>Old Light</strong> | Light that remained in the world of <em>Nekudim</em> after the breaking of the vessels. |
| <strong>One</strong> | Upper Light that spreads from <em>Atzmuto</em>, from Above downwards, without any change in form. |
| <strong>Opening of the Eyes</strong> | Illumination of <em>Hochma</em>. |
| <strong>Organs</strong> | <em>Sefirot de Guf</em>. |
| <strong>Origin of the Lights</strong> | <em>Malchut de Rosh</em> is called by that name since it creates <em>Ohr Hozer</em>, which clothes the Light and brings it into the <em>Guf</em>. |
| <strong>Origin of the Soul</strong> | The will to receive that was imprinted in the souls, which separates them from the Upper Light. The transition between the world of <em>Atzilut</em> and the world of <em>Beria</em>. |
| <strong>Oscillating</strong> | <em>VAK</em> is called by that name because until the <em>Partzuf</em> achieves <em>GAR</em>, it oscillates between <em>Din</em> and <em>Rachamim</em>. |
| <strong>Other Gods</strong> | The grip of the <em>Klipot</em> on the <em>Achoraim de Nukva</em>, since she is not entirely sorted prior to <em>Gmar Tikkun</em>. |</p>
<table>
<thead>
<tr>
<th><strong>Otiot</strong> (Letters)</th>
<th><strong>Kelim</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Outskirts of the City</td>
<td>The first six <em>Sefirot</em> of the world of <em>Beria</em>, protruding from the world of <em>Atzilut</em> downwards.</td>
</tr>
<tr>
<td><strong>Panim</strong></td>
<td>The place in the <em>Kli</em> that is intended to receive or to bestow.</td>
</tr>
<tr>
<td><strong>Parsa</strong></td>
<td>A boundary that divides the <em>Partzuf</em> into vessels of bestowal and vessels of reception.</td>
</tr>
<tr>
<td><strong>Partitions</strong></td>
<td>The <em>Guf</em> of the <em>Partzuf</em>.</td>
</tr>
<tr>
<td><strong>Partzuf</strong></td>
<td>Ten <em>Sefirot</em>, one below the other, which come through <em>Malchut</em>’s ascension to the Emanator.</td>
</tr>
<tr>
<td><strong>Patach</strong> (punctuation mark)</td>
<td><em>Hitpashtut</em> of Lights in the <em>Guf</em> is called by that name because it opens an entrance for the Light. <em>Kamatz</em> is <em>Kemitza</em> (condensing) of Lights, indicating the ten <em>Sefirot de Rosh</em>, which are condensed prior to their clothing in the <em>Kelim de Guf</em>.</td>
</tr>
<tr>
<td><strong>Patriarchs</strong> (<em>Avot</em>)</td>
<td>The <em>Sefirot HGT</em> with respect to the <em>Sefirot NHY</em>, which are their offspring.</td>
</tr>
<tr>
<td><strong>Peh</strong></td>
<td><em>Malchut de Rosh</em>.</td>
</tr>
<tr>
<td><strong>Peh</strong></td>
<td>Numeric value: 80</td>
</tr>
<tr>
<td><strong>Permanent Zivug</strong></td>
<td><em>Zivug</em> of <em>AVI</em> in their place.</td>
</tr>
<tr>
<td><strong>Place</strong></td>
<td>The will to receive in the emanated. Also, time, space, and motion are all one issue.</td>
</tr>
<tr>
<td>Place of BYA</td>
<td>Prepared during <em>Tzimtzum Bet</em>.</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>Place of Conception</td>
<td>The bottom third of the <em>Sefira Tifferet de AVI</em>, while they are one <em>Partzuf</em> with <em>YESHSUT</em>.</td>
</tr>
<tr>
<td>Place of Darkness</td>
<td>The <em>Sefira Malchut</em>, which ends the <em>Partzuf</em> due to the force of <em>Tzimtzum</em> in her, makes darkness from her outwards.</td>
</tr>
<tr>
<td>Place of Settlement</td>
<td>As the place of the worlds <em>BYA</em> is divided into <em>GE de BYA</em>, the place of <em>Kedusha</em>, and the fourteen <em>Sefirot</em> of <em>Mador ha Klipot</em>, this world is divided into a place of settlement, which includes <em>BYA</em>—the place of the Temple, <em>Eretz Ysrael</em>, and abroad—and the place of ruin, which are the deserts, in which people do not settle.</td>
</tr>
<tr>
<td>Place where the <em>Klipot Grip</em></td>
<td>A place of deficiency in <em>Kedusha</em> (Holiness).</td>
</tr>
<tr>
<td>Preparation to Receive</td>
<td>When there is a <em>Masach</em> in the <em>Partzuf</em> in the right measure for <em>Zivug</em> and extension of Light.</td>
</tr>
<tr>
<td>Primordial <em>Hochma</em></td>
<td><em>Hochma</em> in <em>AA</em>, which does not shine in <em>Atzilut</em>. Rather, only <em>Hochma</em> of the thirty-two paths shines.</td>
</tr>
<tr>
<td>Proliferation of Light</td>
<td>Many <em>Reshimot</em> that were not regenerated in a <em>Zivug</em>, and hence, demand their correction and rise to <em>MAN</em> for a new <em>Zivug</em>.</td>
</tr>
<tr>
<td>Protruding</td>
<td>Illumination of <em>Hochma</em>.</td>
</tr>
<tr>
<td><strong>Punctuation of Otiot (Letters)</strong></td>
<td>Indicates the source of each degree within them, whether it is from <em>Hitkalelut</em> with the Upper One, with the lower one, or with herself. The filling of the names indicates the level of the degree.</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Quality of the place</strong></td>
<td>The quantity of the place is the number of degrees that exist in that place. The quality of the place is the importance of the degree present in the place.</td>
</tr>
<tr>
<td><strong>Quantity of the Place</strong></td>
<td>Quantity of the place is the number of degrees in that place. The quality of the place is the importance of the degree in that place.</td>
</tr>
<tr>
<td><strong>Rachel</strong></td>
<td><em>Nukva de ZA</em>, from his <em>Chazeh</em> down.</td>
</tr>
<tr>
<td><strong>RADLA</strong></td>
<td>Ten Sefirot of <em>Rosh de Atik</em> are called <em>Reisha de Lo Etyada</em> (<em>RADLA</em>) because they use <em>Malchut de Tzimtzum Aleph</em>.</td>
</tr>
<tr>
<td><strong>Regeneratio n of Souls</strong></td>
<td>Bestowal of <em>Ohr Hochma</em> to the souls, as they had had during the <em>Gadlut</em> of the world of <em>Nekudim</em>, and which was removed by the shattering. It is also as they had had the second time, prior to the sin of <em>Adam ha Rishon</em> and the second departure through the falling of the organs of the soul.</td>
</tr>
<tr>
<td><strong>Reish</strong></td>
<td>Numeric value: 200</td>
</tr>
<tr>
<td><strong>Removal/Distancing</strong></td>
<td>A <em>Tikkun</em> in which the <em>Kli</em> distances itself from receiving <em>Ohr Hochma</em> and instead chooses <em>Ohr Hassadim</em>.</td>
</tr>
<tr>
<td><strong>Reshimo</strong></td>
<td>What the Light leaves after its departure. This is the nucleus and the root of the birth of another Partzuf off it.</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Residue/Remainder (She’er)</strong></td>
<td>A Zivug to revive the worlds.</td>
</tr>
<tr>
<td><strong>Return to the Emanator</strong></td>
<td>Departure of Light in the Hizdakchut of the Masach to Malchut de Rosh, the Emanator of the ten Sefirot de Guf.</td>
</tr>
<tr>
<td><strong>Revival of the Dead</strong></td>
<td>Return from BYA to the world of Atzilut is given that name because exit from the world of Atzilut is called “death.”</td>
</tr>
<tr>
<td><strong>Rib</strong></td>
<td>Nukva’s name when she is attached Achor be Achor to the Achoraim of Chazeh de ZA, since she is attached to its Guf, and they serve one Keter.</td>
</tr>
<tr>
<td><strong>Roof</strong></td>
<td>Keter in each degree.</td>
</tr>
<tr>
<td><strong>Rosh (Head)</strong></td>
<td>The part in the emanated that is the most equal to the form of the Shoresh. It is also the ten Sefirot of the Upper Light that expand to the Masach in Malchut, to raise Ohr Hozer. It is called by that name because they precede the Masach and the Ohr Hozer. Also, it is ten Sefirot de Ohr Yashar that clothe in the ten Sefirot de Ohr Hozer.</td>
</tr>
<tr>
<td><strong>Round</strong></td>
<td>When there is no distinction of Above and below between the four <em>Behinot</em> in the desire. For this reason, the four <em>Behinot</em> are called “four round <em>Igulim</em> (circles)” one inside the other, as there is no Above and below among them.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Ruach</strong></td>
<td><em>Ohr Hassadim</em>. It is a Light that clothes in <em>Kli de ZA</em>, since its conduct is to rise to <em>Bina</em> to suck Light from her and to descend in order to give it to <em>Malchut</em>.</td>
</tr>
<tr>
<td><strong>Said to His world, “Enough! Spread no further.”</strong></td>
<td><em>Malchut</em>, which ends the <em>Hitpashtut</em> of Upper Light in the <em>Chazeh</em> of the world of <em>Yetzira</em>, places this boundary there.</td>
</tr>
<tr>
<td><strong>Samech</strong></td>
<td>Numeric value: 60</td>
</tr>
<tr>
<td><strong>Seal (Hotam)</strong></td>
<td><em>Ohr Hozer</em> that rises from the <em>Masach</em> upwards, clothing the ten <em>Sefirot de Rosh</em>. <em>Nechtam</em> (imprint)—the same ten <em>Sefirot</em> as they go from the <em>Rosh</em> to the <em>Guf</em>.</td>
</tr>
<tr>
<td><strong>Sealed</strong></td>
<td>The same ten <em>Sefirot</em> that go from the <em>Rosh</em> to the <em>Guf</em>, since a seal is <em>Ohr Hozer</em> that rises from the <em>Masach</em> upwards, clothing the ten <em>Sefirot de Rosh</em>.</td>
</tr>
</tbody>
</table>
| **Second Ibur** | *Zivug* for adding *Ohr Hochma* in the *Partzuf*.
| **Sefira** | Ten *Sefirot de Ohr Yashar* clothed in ten *Sefirot de Ohr Hozer*, which emerge on one *Zivug*, are called “one *Sefira*,” after the Highest *Sefira* in the level, although it contains ten *Sefirot* in length and thickness. |
| **Segol** | An indication that there are three *Nekudot HBD* when *HB* are *Panim be Panim*. |
| **Separating the Sigim (Dross)** | *Sigim* are lower *Hey* that was mingled in the seven *Melachim* and caused the breaking of the world of *Nekudim*. Hence, the *Tikkun* is the need to remove the lower *Hey* from all the broken *Kelim*. This is done by *Ohr Hochma*, Light of *Aba*. This *Tikkun* is called “separation of the *Sigim*.”

Also: a *Tikkun* that is done by *Ohr Hochma*, Light of *Aba*, which should remove the lower *Hey* from all the broken *Kelim*. This is so because *Sigim* is the lower *Hey* that was mingled with the seven *Melachim* and caused the breaking of the world of *Nekudim*. |
<p>| <strong>Separation</strong> | Two degrees without equivalence of form between them, from any side. |
| <strong>Shabbat Zone</strong> | An end on the Upper Light by the force of <em>Malchut</em>. |
| <strong>Shin</strong> | Numeric value: 300 |</p>
<table>
<thead>
<tr>
<th><strong>Shoresh (Root)</strong></th>
<th>All the <em>Behinot</em> in <em>Keter</em>; ten <em>Sefirot de Rosh</em>.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Side-lock</td>
<td><em>Malchut</em> is called by that name because she is the last of the <em>Sefirot</em>.</td>
</tr>
<tr>
<td>Sigim (Dross)</td>
<td>Lower <em>Hey</em> that mingled with the seven <em>Melachim</em> (kings) and caused the breaking of the world of <em>Nekudim</em>.</td>
</tr>
<tr>
<td>Simple (Pashut)</td>
<td>Without distinction of degrees and sides.</td>
</tr>
<tr>
<td>Sium Kelim de Panim</td>
<td><em>Chazeh</em></td>
</tr>
<tr>
<td>Sium of Tzimtzum Aleph</td>
<td>Above the point of this world</td>
</tr>
<tr>
<td>Sium of Tzimtzum Bet</td>
<td>The <em>Parsa</em> that ends <em>Atzilut</em>.</td>
</tr>
<tr>
<td>Sium Raglaim de Adam Kadmon</td>
<td>The point of <em>Sium</em> of this world. This is the end of the line of <em>Ein Sof</em> and the middle point of all the worlds.</td>
</tr>
<tr>
<td>Sium Raglaim de Atzilut</td>
<td><em>Bina</em> of <em>NHY de Adam Kadmon</em>.</td>
</tr>
<tr>
<td>Sleep</td>
<td>When a <em>Partzuf</em> ascends for <em>MAN</em>, its place is considered to be in a state of slumber, without <em>Mochin</em>. It remains with <em>Kista de Hayuta</em> (cista (chest) of life-force).</td>
</tr>
<tr>
<td>--------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Slow</td>
<td>Gradual extension of Lights by way of cause and consequence.</td>
</tr>
<tr>
<td>Smell</td>
<td>The Light in <em>ZA de Rosh</em>, called <em>Hotem</em> (nose).</td>
</tr>
<tr>
<td><em>Sof/Sium</em> (Ending)</td>
<td>Done by the repelling force in <em>Behina Dalet</em>. The Upper Light stops shining there because she does not receive it. <em>Behina Dalet</em> is called <em>Sium</em> (end) because it stops receiving the Upper Light, and by so doing ends the degree.</td>
</tr>
<tr>
<td>Son</td>
<td>A lower one, with respect to the Upper One.</td>
</tr>
</tbody>
</table>
### Sorting and Correcting

Sorting means the lowering of the thirty-two *Nitzotzin*—thirty-two *Malchuts*—as waste, so only 288 remain for the construction of *Kedusha*. It is corrected by the illumination of *Aba*, and this is called “sorting the Lights.” But without *Malchut*, there is no degree. Hence, *Hitkalelut* of both the first *Hey* and the lower *Hey* are received from the *Masach* of *Ima*, and this is called “the association of the quality of *Din* with the quality of *Rachamim*.”

From this *Hitkalelut*, thirty-two new *Malchuts* are completed, to complete the 320 *Nitzotzin*. This sorting is made possible only through the Light of *Aba*, since it does not shine to *Behina Dalet*, and thus the waste is sorted out. But the *Tikkun* is through the Light of *Ima*. Sorting means to sort out the parts of *Behina Dalet*, which obstruct the reception of the Upper Light.

<table>
<thead>
<tr>
<th>Souls of Adam ha Rishon</th>
<th>Prior to the sin—<em>NRN</em> from <em>BYA</em> in <em>Atzilut</em>. After the sin—Light of <em>Nefesh</em> remained in <em>Kli de Keter</em> of each of the <em>Sefirot de BYA</em>, except for <em>AVI</em> of <em>Beria</em>.</th>
</tr>
</thead>
</table>
| Souls of Angels | The inner *Kelim* of *Atzilut* are KHB, called *Mocha*, *Atzamot*, and *Gidin*, with Lights of NRN. Lights of *Haya* and *Yechida* clothe within the Light of *Neshama*.  

The *Kelim* ZA and *Malchut* were separated from the *Partzuf*; hence, they are called *Bassar* and *Or*. These are not real, complete *Kelim*, but only surround the *Kelim* of the *Guf* from without. The Lights within them are *Ruach* and *Nefesh*, and they receive from the inner *Kelim*.  

There are Lights of *Ruach-Nefesh* in the inner *Kelim* and Lights of *Ruach-Nefesh* in the outer *Kelim*. Souls of people are born from the *Zivug* of the inner *Kelim*, and souls of angels are born from the *Zivug* of the outer *Kelim*.  

The souls are considered the internality of the worlds, since they emerge on the inner *Kelim* of the *Partzuf*. Angles are considered the externality of the worlds, since they emerge from the outer *Kelim* of the *Partzuf*. |

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| Souls of People | The inner *Kelim* of *Atzilut* are *KHB*, called *Mocha*, *Atzamot*, and *Gidin*, with Lights of *NRN*. Lights of *Haya* and *Yechida* clothe within the Light of *Neshama*.

The *Kelim ZA* and *Malchut* were separated from the *Partzuf*; hence, they are called *Bassar* and *Or*. These are not real, complete *Kelim*, but only surround the *Kelim* of the *Guf* from without. The Lights within them are *Ruach* and *Nefesh*, and they receive from the inner *Kelim*.

There are Lights of *Ruach-Nefesh* in the inner *Kelim*, and Lights of *Ruach-Nefesh* in the outer *Kelim*. Souls of people are born from the *Zivug* of the inner *Kelim*, and souls of angels are born from the *Zivug* of the outer *Kelim*.

The souls are considered the internality of the worlds, since they emerge on the inner *Kelim* of the *Partzuf*. Angels are considered the externality of the worlds, since they emerge from the outer *Kelim* of the *Partzuf*.

<table>
<thead>
<tr>
<th>Space/Void</th>
<th><em>Behina Dalet</em>, which is emptied of Light due to <em>Tzimtzum Aleph</em> is not absent from the emanated, but there is an empty space in it, without Light.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spark (Netzitzo)</td>
<td><em>Ohr Hozer</em></td>
</tr>
</tbody>
</table>
| Speech | Ten Sefirot of Light that pass through Malchut from her and down into the Guf.  
Also, ten Sefirot of Light that pass from Malchut de Rosh, called Peh, into the Toch. The inner Partzuf of Nukva is called “speech.” If it departs and she remains with only the outer Partzuf, then it is called “muteness” because the inner Partzuf is GAR and the outer is VAK. |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual Zivug</td>
<td>A Zivug that stems from Rosh SAG to Rosh de Nekudim, which corrects the GAR of Partzuf Nekudim, but does not expand to the Guf of Nekudim. It is also called Zivug de Neshikin (Zivug of kisses).</td>
</tr>
<tr>
<td>Spirituality</td>
<td>Devoid of any corporeal state, such as time, space, and motion.</td>
</tr>
<tr>
<td>Square</td>
<td>Zivugim made on Malchut during her Hizdakchut from Behina Dalet to Behina Gimel, from Behina Gimel to Behina Bet, and until she arrives at the Peh. They are given that name after the four kinds of purification of the Masach.</td>
</tr>
<tr>
<td>Strength</td>
<td>A discernment that is like the seed from which a tree will grow.</td>
</tr>
<tr>
<td>Substance/Matter (Homer)</td>
<td>The Aviut in a Partzuf of Behina Dalet in the desire. It, too, has length, width, depth, and six edges—above, below, east, west, north, and south.</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Suction of the Klipot</td>
<td>The substance of the <em>Klipot</em> is complete evil; they cannot receive any Light. But during the breaking of the vessels, vessels of bestowal fell into the <em>Klipot</em> and have become their soul and livelihood.</td>
</tr>
<tr>
<td>Suffering</td>
<td>Where the <em>Kli</em> is worthy of clothing Light, but does not clothe it due to its own choice.</td>
</tr>
<tr>
<td>Sun in Its Sheath</td>
<td><em>NHY</em> of <em>ZA</em> that clothe within <em>Nukva</em>.</td>
</tr>
<tr>
<td>Supplement of Shabbat</td>
<td>The ascent of the worlds from the fifth hour on the eve of Shabbat.</td>
</tr>
<tr>
<td>Sweetening/Mitigation</td>
<td>If the <em>Kelim</em> are flawed by the breaking, they need the Light to “sweeten” their bitterness, their <em>Din</em> (judgment) forces, so there will not be a grip for the externals in them.</td>
</tr>
<tr>
<td>Taamim</td>
<td><em>Hitpashtut</em> of Light from Above downwards, from <em>Peh</em> to <em>Tabur</em>.</td>
</tr>
<tr>
<td>Tabur</td>
<td><em>Malchut de Guf</em>, from which the actual limitation and rejection of Light begins.</td>
</tr>
<tr>
<td>Tabur of the Heart</td>
<td>The place of the <em>Chazeh</em> (chest).</td>
</tr>
<tr>
<td>Tail to Lions</td>
<td>The <em>Sium</em> (end) of the Superior Degree, which becomes the degree of “head to foxes,” the <em>Rosh</em> (head) of the lower degree.</td>
</tr>
<tr>
<td>Tav</td>
<td>Numeric value: 400</td>
</tr>
<tr>
<td><strong>Tefillin</strong></td>
<td>Tzitzit (Zizith) is Se’arot de ZA, which shine in Rosh de Nukva, which educes Behinat Tefillin in her Metzach.</td>
</tr>
<tr>
<td>-------------------</td>
<td>---------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Temple (Beit ha Mikdash)</strong></td>
<td>Beria of this world</td>
</tr>
<tr>
<td><strong>Tet</strong></td>
<td>Numeric value: 9</td>
</tr>
<tr>
<td><strong>The End of All</strong></td>
<td>Behina Dalet in Behina Dalet—the coarsest of all—is called Sof (end) because all the degrees come only to correct her.</td>
</tr>
<tr>
<td><strong>Thirty Degrees in Guf de Nukva</strong></td>
<td>Ibur, Yenika, Mochin in Achor de Nukva, in each of which are ten Sefirot.</td>
</tr>
<tr>
<td><strong>Throne</strong></td>
<td>Ten Sefirot of Light of Ima, which spread in the world of Beria: GAR is called Kisse and VAK is called “six rungs of the throne.” Malchut that clothes in Malchut of Beria is called Din, Techelet (azure), and Sandalfon.</td>
</tr>
<tr>
<td><strong>Through the Sides</strong></td>
<td>Limited bestowal.</td>
</tr>
<tr>
<td><strong>Time</strong></td>
<td>A certain amount of Behinot (discernments) that stem from one another by way of cause and consequence.</td>
</tr>
<tr>
<td><strong>Time of Good Will</strong></td>
<td>During the Zivug on Gadlut, Ohr Hochma shines through the Light of AB-SAG, the Se’arot depart, and the Metzach of the desire appears.</td>
</tr>
<tr>
<td><strong>Toenails</strong></td>
<td>The Sium of every Partzuf.</td>
</tr>
<tr>
<td><strong>Tohu</strong></td>
<td><em>Bohu</em> is called <em>AA</em>, where there is attainment. <em>Tohu</em> is called <em>Atik</em>, where there is no attainment.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Torah</strong></td>
<td>Light of <em>ZA</em>.</td>
</tr>
<tr>
<td><strong>Touching (Tangential)</strong></td>
<td>Insufficient disparity of form of a degree to separate two degrees at the root.</td>
</tr>
<tr>
<td><strong>Trail</strong></td>
<td><em>Yesod de Aba</em> is given that name because it is long and narrow.</td>
</tr>
<tr>
<td><strong>Tree</strong></td>
<td><em>Yesod de ZA</em>, the middle line, the place of <em>Zivug</em>.</td>
</tr>
<tr>
<td><strong>Tree of Knowledge (Etz ha Daat)</strong></td>
<td>The place from the <em>Chazeh</em> downwards, called <em>Assiya</em>. Its primary part is <em>Yesod</em>, which is a middle line, called <em>Etz</em> (tree).</td>
</tr>
<tr>
<td><strong>Tree of Knowledge of Good and Evil</strong></td>
<td>From <em>Chazeh de ZA</em> downwards, since there is illumination of <em>Hochma</em> there. Hence, in that place there is a hold for the <em>Klipot</em>, called “evil.”</td>
</tr>
<tr>
<td><strong>Tree of Life (Etz Chaim)</strong></td>
<td>The place from the <em>Chazeh</em> Upwards. There are covered <em>Hassadim</em> there, the Light of <em>Achoraim de Bina</em>, and hence, no hold for the <em>Klipot</em>.</td>
</tr>
<tr>
<td><strong>Triangle</strong></td>
<td>A degree with only the first three <em>Behinot</em> in the desire.</td>
</tr>
<tr>
<td><strong>Tzadi</strong></td>
<td>Numeric value: 90</td>
</tr>
<tr>
<td><strong>Tzelem</strong></td>
<td><strong>Ohr Hozer</strong> that rises on the Hitkalelut MAN of the lower one in the Masach and Aviut of the Upper One, clothing the ten Sefirot of Ohr Yashar. This Ohr Hozer belongs to the Upper One, but since the Upper One makes a Zivug for the needs of the lower one, on the Aviut of the lower one, this Ohr Hozer descends to the lower one along with the Ohr Yashar. To receive it, the lower one must diminish it by three degrees, called Mem-Lamed-Tzadi, or as it reads from below Upwards Tzadi-Lamed-Mem (Tzelem).</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Tzere</strong> (punctuation mark)</td>
<td>Implying HB when Bina is in Achoraim to Hochma, and they have no point of Daat under them, to bring them into Zivug. Bina, too, is called Tzere, since all the organs of ZA receive their form through her Masach de Aviut.</td>
</tr>
<tr>
<td><strong>Tzimtzum</strong></td>
<td>Who conquers his desire, detains himself and does not receive, despite the great desire to receive.</td>
</tr>
<tr>
<td><strong>Tzimtzum Aleph</strong></td>
<td>Tzimtzum of Malchut; Tzimtzum on Behina Dalet. Hence, the line of Ein Sof stops at Malchut de NYH.</td>
</tr>
<tr>
<td><strong>Tzimtzum Bet</strong></td>
<td>Tzimtzum NHY de Adam Kadmon; Tzimtzum on Behina Bet. For this reason, the line of Ein Sof stops at Bina of NHY de AK, from which the place of the worlds BYA was made. Tzimtzum Bet is the association of Midat ha Rachamim, Bina, with Midat ha Din, Malchut.</td>
</tr>
<tr>
<td><strong>Tzitzit</strong></td>
<td><em>Se’arot de ZA</em>, which shine in <em>Rosh de Nukva</em>, which educes <em>Behinat Tefillin</em> in her <em>Metzach</em>.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td><strong>Unification</strong> <em>(Yhud)</em></td>
<td>Two different <em>Behinot</em> that have equalized their forms to one another.</td>
</tr>
<tr>
<td><strong>Unique</strong></td>
<td>The Upper Light that produces a multiplicity of degrees for equalizing them. United—when in the end everything becomes unique.</td>
</tr>
<tr>
<td><strong>United</strong></td>
<td>When, in the end, everything becomes one. One—the Upper Light that brings equivalence to the multitude of degrees.</td>
</tr>
<tr>
<td><strong>Upper</strong></td>
<td>More important.</td>
</tr>
<tr>
<td><strong>Upper Eden</strong></td>
<td><em>Yesod</em> of the world of <em>Beria</em>.</td>
</tr>
<tr>
<td><strong>Upper Garden of Eden</strong></td>
<td>In the world of <em>Beria</em>, which is <em>Bina</em>.</td>
</tr>
<tr>
<td><strong>Upper Hochma</strong></td>
<td><em>Hochma</em> in <em>ZA</em>.</td>
</tr>
<tr>
<td><strong>Upper Land</strong></td>
<td><em>Bina. Malchut</em> is the lower land. When <em>Malchut</em> is included in <em>Bina</em>, <em>Bina</em> is called <em>Eretz Edom</em>.</td>
</tr>
<tr>
<td><strong>Upper Whiteness</strong></td>
<td>Before it is clothed in a <em>Kli</em>, the Light is white, since all the colors come only from the <em>Kelims</em>.</td>
</tr>
<tr>
<td><strong>Vacant</strong></td>
<td>A place that is ready to undergo corrections.</td>
</tr>
<tr>
<td><strong>Vacant Place and a Space</strong></td>
<td>When <em>ZA</em> rises to <em>AA</em>, which is its real place from the perspective of <em>Nekudim</em>, a vacant space remains in <em>BYA</em>, since there is no Light of the wholeness of <em>Atzilut</em> there, until at <em>Gmar Tikkun</em>, <em>Atzilut</em> will descend below the <em>Parsa</em>.</td>
</tr>
</tbody>
</table>
**Vacant Space**

By the force of *Tzimtzum Aleph*, *Malchut* ends the Upper Light. This *Sium* stands above the point of this world. Through *Tzimtzum Bet*, the place of *Tzimtzum* rose from *Sium Galgalta* to the *Chazeh* of *Partzuf Nekudim*. And from there down, an empty place was made, and the place of the *Klipot*.

Yet, by the fall of vessels of bestowal below the *Chazeh* of the place of *BYA*, only fourteen *Sefirot* remained for *Mador ha Klipot*. Through the sin of *Adam ha Rishon*, the point of *Sium* of *Kedusha* descended to *Bina* of *Malchut* of the world of *Assiya*, called “the ground of the lower Garden of Eden,” from which the place of the empty space was made. It follows that the space was diminished by the breaking of the vessels and the sin of *Adam ha Rishon*, since it descended from the place of *Parsa* to *Bina* of *Malchut* of *Assiya*. But the *Klipot* obtained the strength to build four worlds.

**VAK and Nekuda of the Klipot of Atzilut**

Prior to the sin of *Adam ha Rishon*, once all the worlds rose to *Atzilut*, there were *Klipot* in the fourteen *Sefirot* of *Mador ha Klipot* (shell section). They did not have a *Partzuf*, only *VAK* for *ZA* of the *Klipa*, and *Nekuda* for the *Nukva* of the *Klipa*.

**Vav**

Numeric value: 6
<table>
<thead>
<tr>
<th>Vision (Re’iah)</th>
<th>Hitpashtut of Light from Ein Sof to the Masach. A Light that comes from Ein Sof is always Ohr Hochma or Ohr Eynaim, or Re’iah (vision), or Histaklut, Ohr Hochma de Rosh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voice and Speech</td>
<td>Zivug of the two internal Partzufim ZA and Nukva. It is also called Zivug de Neshikin (kissing).</td>
</tr>
<tr>
<td>Wall (Dofen)</td>
<td>The Aviut of the Masach is the Kli that receives Light. It is called “the wall of the Kli” because the whole Kli is only its walls. The four Behinot of Aviut are four layers in the thickness of the wall, positioned one atop the other and considered internality and externality. The thickest Behina in the wall of the Kli extends more abundance and is considered the internality of the Kli. The rest of the Behinot, the purer ones, are considered the externality of the Kli, where Behina Dalet is the internal, compared to Behina Gimel, Behina Gimel is internal compared to Behina Bet, etc.</td>
</tr>
<tr>
<td>Wall (Kotel)</td>
<td>A Masach of Achoraim of Ima, which detains the Ohr Hochma from reaching ZON, when they are in Katnut, by the force of being Hafetz Hesed (delighting in mercy).</td>
</tr>
<tr>
<td>Waste</td>
<td>The Sigim left after the scrutinies.</td>
</tr>
<tr>
<td>Well (of water)</td>
<td>Yesod de Nukva, from which Ohr Hozer rises, as though from a well.</td>
</tr>
<tr>
<td>Wheels</td>
<td><em>Sefirot de Igulim</em> (circles) are called by that name because the Lights in them become round, since there is no purity and <em>Aviut</em> (coarseness) there.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Wide</td>
<td>Abundance of <em>Hassadim</em>. Narrow—scarcity of <em>Hassadim</em>. Scarcity of <em>Hochma</em> is called “short” and abundance of <em>Hochma</em> is called “long.”</td>
</tr>
<tr>
<td>Window</td>
<td>The force of the <em>Ohr Hozer</em> that opens the reception of Light in the <em>Kli</em>.</td>
</tr>
<tr>
<td>Wings</td>
<td><em>Malchut de Ima</em> is always in <em>Katnut</em>, interrupting ZON from the external ones. By doing so, she guards ZON, since only illumination of <em>Hochma</em> passes through her. <em>Parsa</em>, below <em>Atzilut</em>, is also made of <em>Malchut de Ima</em>, and she is called “shoe,” protecting ZON’s feet. No illumination of <em>Hochma</em> passes through her.</td>
</tr>
<tr>
<td>World (Olam)</td>
<td>The name <em>Olam</em> begins with <em>Partzuf BON</em> of the world of <em>Adam Kadmon</em>, since ZA and <em>Malchut</em> of the inner <em>Kelim</em> of <em>Behina Dalet</em> disappeared and became <em>Kelim</em> for <em>Ohr Makif</em>, called <em>Levush</em> and <em>Heichal</em>. Also, <em>Olam</em> means <em>He’elem</em> (concealment).</td>
</tr>
<tr>
<td>Worlds and Souls</td>
<td>AVI make two Zivugim: 1) Achor be Achor, to revive the worlds with Ohr Hassadim; 2) Panim be Panim, to procreate souls. A Levush extends from the first, external Zivug, and from the second, internal Zivug, extends Ohr Hochma to the souls. This is why there are three Partzufim: external and medium—from the first Zivug, and internal—from the second Zivug.</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Yaakov (Jacob)</td>
<td>VAK of ZA, external Partzuf.</td>
</tr>
<tr>
<td>Yashar (Straight)</td>
<td>Descent of Upper Light in the Kelim precisely according to the craving in the Kelim, according to their Behina Dalet, like a heavy object that falls straight to the ground. In Kelim without Aviut—craving—the Light is circled, since they have no attracting, pulling force.</td>
</tr>
<tr>
<td>Yechida</td>
<td>The Light clothed in the Sefira of Keter.</td>
</tr>
<tr>
<td>YESHSUT</td>
<td>ZAT or AHP of AVI. When AVI make a Zivug Panim be Panim, AVI and YESHSUT are regarded as one Partzuf. When AVI make a Zivug Achor be Achor, YESHSUT depart AVI into a separate Partzuf.</td>
</tr>
<tr>
<td>Yod</td>
<td>Numeric value: 10</td>
</tr>
<tr>
<td>Yod-Aleph</td>
<td>Sparks of Light that remained to revive the stony heart.</td>
</tr>
</tbody>
</table>
| **Yosef**  
**Joseph** | **Yesod de ZA.** |
|----------------|------------------|
| **Yotzer**  
**(creating)** | **Bestowal of Light upon the worlds; includes everything besides the will to receive.** |
| **Yisrael**  
**(Israel)** | **(Also: Moshe (Moses) and Israel.) GAR of ZA or inner Partzuf.** |
| **Zayin** | **Numeric value: 7** |
| **Zeir Anpin** | **It means “small face,” since the majority of ZA is Ohr Hassadim, and its minority—Ohr Hochma. Ohr Hochma is called Panim (face). Hence, Keter is called Arich Anpin, which means “long face,” having Ohr Hochma.** |
| **Zion**  
**(Tzion)** | **The inner Yesod of Nukva is called by that name from the word Yetzia (exit).** |
| **Zivug de Guf** | **A complete Zivug—Zivug AVI to give the souls Light and procreation for ZON.** |
| **Zivug de Hakaa**  
**(Coupling of Striking)** | **The Masach’s action of repelling the Light from Behina Dalet to its root. There are two opposite matters in this act: Hakaa (striking) of the Light, and a subsequent Zivug with it, which induces its acceptance in the Kli, since the Light rejected from Behina Dalet becomes Ohr Hozer, which becomes the clothing Kli, which discloses the Light in the Partzuf.** |
| **Zivug de Neshikin** | **A Zivug that stems from Rosh SAG to Rosh de Nekudim, which corrects the GAR of Partzuf Nekudim but does not expand to the Guf of Nekudim. It is also called “a spiritual Zivug.”** |
| Zivug de Yesodot (plural for Yesod) | Corrects the ZAT of the Partzuf. Also called “lower Zivug” and Zivug of the Guf. |
## Appendix B: Acronyms and Abbreviations

(Because the acronyms are of Hebrew words, the letters in English may not match the words they represent)

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>Arich Anpin</td>
</tr>
<tr>
<td>AB</td>
<td>HaVaYaH filled with Yod</td>
</tr>
<tr>
<td>ABA</td>
<td>Achor be Achor</td>
</tr>
<tr>
<td>ABYA</td>
<td>Atzilut, Beria, Yetzira, Assiya</td>
</tr>
<tr>
<td>AHP</td>
<td>Awzen, Hotem, Peh</td>
</tr>
<tr>
<td>AN</td>
<td>Atik and Nukva</td>
</tr>
<tr>
<td>Ari</td>
<td>The Godly, Rabbi, Isaac</td>
</tr>
<tr>
<td>AVI</td>
<td>Aba ve Ima</td>
</tr>
<tr>
<td>BON</td>
<td>HaVaYaH filled with Hey</td>
</tr>
<tr>
<td>BYA</td>
<td>Beria, Yetzira, Assiya</td>
</tr>
<tr>
<td>GE</td>
<td>Galgalta Eynaim</td>
</tr>
<tr>
<td>HB</td>
<td>Hochma, Bina</td>
</tr>
<tr>
<td>HBD</td>
<td>Hochma, Bina, Daat</td>
</tr>
<tr>
<td>HHN</td>
<td>Hochma, Hesed, Netzah</td>
</tr>
<tr>
<td>KH</td>
<td>Keter, Hochma</td>
</tr>
<tr>
<td>KHB</td>
<td>Keter, Hochma, Bina</td>
</tr>
<tr>
<td>KHB TM</td>
<td>Keter, Hochma, Bina, Tifferet, Malchut</td>
</tr>
<tr>
<td>KHBD</td>
<td>Keter, Hochma, Bina, Daat</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Lamed Bet</td>
<td>number (32)</td>
</tr>
<tr>
<td>MA</td>
<td>HaVaYaH filled with Aleph</td>
</tr>
<tr>
<td>MAD</td>
<td>Mayin Duchrin</td>
</tr>
<tr>
<td>MAN</td>
<td>Mayin Nukvin</td>
</tr>
<tr>
<td>Matatron</td>
<td>Name of an angel</td>
</tr>
<tr>
<td>MI</td>
<td>Two letters from the Name E-L-O-H-I-M</td>
</tr>
<tr>
<td>NE</td>
<td>Nikvey Eynaim</td>
</tr>
<tr>
<td>NHY</td>
<td>Netzah, Hod, Yesod</td>
</tr>
<tr>
<td>NHYM</td>
<td>Netzah, Hod, Yesod, Malchut</td>
</tr>
<tr>
<td>NR</td>
<td>Nefesh, Ruach</td>
</tr>
<tr>
<td>NRN</td>
<td>Nefesh, Ruach, Neshama</td>
</tr>
<tr>
<td>NRNHY</td>
<td>Nefesh, Ruach, Neshama, Haya, Yechida</td>
</tr>
<tr>
<td>OBDAM</td>
<td>Or, Bassar, Gidin, Atzamot, Mocha</td>
</tr>
<tr>
<td>OH</td>
<td>Ohr Hozar</td>
</tr>
<tr>
<td>OM</td>
<td>Ohr Makif</td>
</tr>
<tr>
<td>OP</td>
<td>Ohr Pnimi</td>
</tr>
<tr>
<td>OY</td>
<td>Ohr Yashar</td>
</tr>
<tr>
<td>PARDESS</td>
<td>Peshat, Remez, Drush, Sod</td>
</tr>
<tr>
<td>PBA</td>
<td>Panim be Achor</td>
</tr>
<tr>
<td>PBP</td>
<td>Panim be Panim</td>
</tr>
<tr>
<td>RADLA</td>
<td>Reisha de Lo Etyada</td>
</tr>
<tr>
<td>Ramak</td>
<td>Rabbi Moshe Kordovero</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Ramchal</td>
<td>Rabbi Moshe Chaim Luzzato</td>
</tr>
<tr>
<td><strong>RAPACH</strong></td>
<td>number (288)</td>
</tr>
<tr>
<td>Rashbi</td>
<td>Rabbi Shimon Bar Yochai</td>
</tr>
<tr>
<td><strong>RIU</strong></td>
<td>number (216)</td>
</tr>
<tr>
<td>RTS</td>
<td>Rosh, Toch, Sof</td>
</tr>
<tr>
<td>SAG</td>
<td>HaVaYaH filled with Yod, and Aleph in the Vav</td>
</tr>
<tr>
<td>SNGLH</td>
<td>Shoresh, Neshama, Guf, Levush, Heichal</td>
</tr>
<tr>
<td>SVAT</td>
<td>Still, Vegetative, Animate, Speaking</td>
</tr>
<tr>
<td>TANTA</td>
<td>Taamim, Nekudot, Tagin, Otiot</td>
</tr>
<tr>
<td>TD</td>
<td>Tikkuney Dikna</td>
</tr>
<tr>
<td>VAK</td>
<td>Six Edges (Ends)</td>
</tr>
<tr>
<td>VAT</td>
<td>Bottom Six</td>
</tr>
<tr>
<td>YESHSUT</td>
<td>Ysrael Saba ve Tevuna</td>
</tr>
<tr>
<td>YHNRN</td>
<td>Yechida, Haya, Neshama, Ruach, Nefesh</td>
</tr>
<tr>
<td>ZA</td>
<td>Zeir Anpin</td>
</tr>
<tr>
<td>ZAT</td>
<td>Bottom Seven</td>
</tr>
<tr>
<td>ZON</td>
<td>Zeir Anpin and Nukva</td>
</tr>
</tbody>
</table>
Appendix C: How to read The Zohar

Preparation

Preparation for studying The Zohar should be special and emotional. It should be a type of yearning like craving for a loved one. There are no words to describe it. This emotion should involve a little pain, a little desire, and a little love. It should be like a silent concern for the object of your desire, internal and constant, and a type of longing. It should be a preparation and not an assault. It shouldn’t be crass or intellectual, but a true inner bonding.

Constant Preparation for Studying The Zohar

The Zohar requires great preparation of us prior to its reading, while reading and following the reading, and actually, all the time. It elevates the individual to a certain degree from which he mustn’t fall. From the moment he starts reading the book and onwards, his life begins to operate on two levels. On one level, he exists within the text of The Zohar and, simultaneously, on the level of “beast” as well. However, from the moment he is at the level of studying The Zohar, he never leaves it.

Hence, all the other scriptures we read should be an addition for discerning and providing additional tools to help us merge with this text. Everything, including in regular life and in our connection with friends, already constitutes an added contribution to perceive, to permeate, and to be familiar with this book. Accordingly, each one should organize all of reality and his entire life.

I remember that when I began studying The Book of Zohar, it truly designated a type of change which was a dramatic change for me. The power of The Zohar is found in the way it stabilizes the individual and leads him to a certain steady state in which he remains all the time. The Zohar provides us with a certain spirit and height and then, everything we do becomes an addition which increases that height.
I think that studying about the “three lines” is the critical area where one should demand feeling. This is because working with the three lines is all-inclusive: restricting the desire to receive, elevating to Binah, merging with the Creator, receiving the force of bestowal from Him on top of one’s original desire, and building the soul with ‘receiving in order to bestow’ along with the work of the “face.” The three lines is the comprehensive usable formula for the creature within the will to receive from the beginning of our work until the end of correction.

While studying about the three lines, we should demand reactions and feelings resembling those we experience when engaged in internal struggles of life similar to cases in which we encounter an inner conflict such as when you must get up but can’t, or when there is candy in front of you and you debate whether to eat it or not. If we turn that demand into a general prayer, it will surely happen.

We must be prepared for this as studying The Zohar leads us to a transformed view of the world, of our lives, and of everything taking place within and outside of us. The Zohar begins to focus us and to give us a different perspective from the one we’ve been used to up until now. We will begin to view the texts we read differently. Even when we sing our songs, we will see the roots which are the reasons for everything taking place around us. We will begin to sense how the spiritual world exists within the corporeal world and activates and revolves it.

Thus, gradually, we will gain some type of true feeling of the activating, protecting, bestowing and leading force which will be totally new discernments regarding the Creator. Therefore, we must try to remain inspired from the lesson as much as possible, to enter it to the greatest extent, and to live reality with a single desire.

The Creator created one desire and we exist within it. The Book of Zohar tells us about that desire and all that takes place within it. We would like to see, understand, feel, and to experience everything taking place within that entire desire called “reality”. It’s of extreme importance to continue that inspiration and that enlightenment as
much as possible when we leave the lesson and not to let it be extinguished.

The Approach to Studying The Book of Zohar

_Awakening Myself into Consciousness_

Some people think The Zohar speaks of morals as if turning to us as a kindergarten teacher would to her children, saying, "You should be nice to each other.” Others think that The Zohar tells us about the world or spiritual mysticism way “out there” disconnected from us. Some think that The Zohar tells us nothing but, rather, it constitutes a certain connection separate from us in a way understood only by Kabbalists. And then there are others who read it as a type of remedy for health or success in life.

There are numerous approaches and we’re comprised of them all. We’re in an ocean of preconceived notions regarding The Book of Zohar and we need to fight them. All of those notions exist within us and are influencing us through the public after thousands of years of viewing The Zohar this way. Hence, we need to constantly work on ourselves.

Out of all of those approaches, we choose the first and foremost one which is the perception of reality. In the meantime, we’re not adding our internal work to it which is called the “work of the Creator.” It's possible to add many discernments and further searching to the study since The Zohar tells us of a complete entity, of true reality, and the different discernments therein. However, we don’t wish to do so.

When we start studying The Book of Zohar, we desire to establish the proper approach to the written word. I don’t care what’s written; I’ll know that afterward when The Zohar opens to me, when the Surrounding Light that it brings influences me, when I begin to be inspired, and, to a certain extent, when I work with reality as it’s revealed.

In the meantime, I must only direct myself the entire time, upholding myself, and maintaining my proper approach to the opening of the book. I don’t open it mystically but I permeate the material itself. I
open the book and I see my inner attributes which are only my desires and nothing else beyond that. My inner, spiritual anatomy is depicted before me. I don’t open my biological body but my soul which is also made of those same parts as my body. In addition, it includes everything I see in the surrounding world as everything exists within the soul. Those are the parts I want to identify and to concentrate on now.

That’s how we need to teach ourselves to relate to The Zohar. The Zohar speaks of the soul alone. The soul is the entire desire created by the Creator and I wish to discern all of its levels, attributes, and connections within.

So, let’s continue to maintain this approach all the time. It can be compared to a baby who, before beginning to understand the world and respond to it, must first see that the world exists. That’s why we play something for him or give him something shiny. We want it to enter his field of vision and sight. Likewise, for now, we only need to discern the qualities spoken of in this book.

Surely, we’re not capable of doing that on our own but the approach, the exertion, is what allows the Surrounding Light to influence us. This means, to the extent we desire to be acquainted with the things we read, they seem to radiate their frequency onto us since all of reality is nothing other than frequencies.

Every object and each discernment has a certain frequency. When I try to acquaint myself with them, I get a certain “frequency” in response, called “Surrounding Light” and senses begin to awaken in me. Since those senses exist in me, the “Reshimo” exists and I only need to force myself to draw near to that first image which is within me but not yet in my consciousness. I need to force myself back into consciousness.

**Being Impacted by The Zohar like a Baby**

Nature has set up a very strange entrance for man into this world. When he’s born, no one explains anything to him upfront. He isn’t told who his mother and father are nor given the emotions nor intellect acquired by previous generations.
He’s born as "a piece of flesh" and later, begins to have impressions of this world such as heat, cold, darkness, light, sounds, noise, and silence. In the very beginning, he feels nothing and responds to nothing. Only after several weeks, we notice that he suddenly responds differently to various things. He starts responding to his mother and to things that are done with him. He starts crying, laughing, and becoming aware of the world. Suddenly, he has an internal drive to know his surroundings and his body. That’s how he grows. It’s a true wonder.

On the other hand, an animal is familiar with his world within the first few weeks. After a few days, he can already get along in the world to a certain extent. That’s quite different to man who’s not capable of doing anything without help physically from the outside. If we were to leave him in the forest, he would grow up like a beast by adapting to his habitat.

All of man’s growth in our world results from impressions, examples, behavior patterns, and forms existing in our world. We create forms and games for children to take apart and put together. We use colors, sounds, and everything possible. It’s all in order to develop a person so he’ll be ready to go out into our world. Instinctively, we’re built so that we wish to give children everything we have because, otherwise, he won’t be fit for life. That’s a desire that arises in us naturally and we can’t influence it in any way.

It’s impossible to "plug man in" to a certain computer and load him with an array of knowledge without him gradually going through the necessary stages. We can’t develop senses, responses or sensitivities other than in a gradual fashion through various impressions. It usually takes approximately twenty years or even more. Actually, even we, the adults, are still learning. We’re disappointed by not sufficiently knowing our world. Suddenly, at the age of 40, 50, or 60, we start thinking, "If I had only known this before…" Man continues to develop throughout his entire life.

The same applies in spirituality except that, in spirituality, one needs to discover where his mother and father and his surroundings are. Where are the forms, the games, sounds, and colors, necessary for his growth? If he doesn’t receive them, he won’t be fit to emerge into the spiritual world; it won’t open for him and he won’t recognize it.
Imagine leaving a newborn as is without investing in him but only sustaining him and no more. What would become of him? He would remain "a piece of meat." It’s the same with us. If we don't receive constant, new, and different impressions from the outside, even when we don't understand them similarly to a baby who doesn’t understand what’s happening around him, we won’t be able to grow. In spirituality, we must fill ourselves with various influences from the outside although these are truly external impressions from the spiritual world exterior to us. That influence is provided to us by The Book of Zohar.

Hence, it’s such a unique book. No other book affects people like The Book of Zohar. A person who reads and hears can understand a little more, a little less, or not at all. It makes no difference. This book fills him with all kinds of impressions and influences of which he, himself, is unaware. However, gradually, similarly to the period it takes for us to grow up, we study The Zohar and receive constant impressions from it. Those impressions will permeate us and they, themselves, take care of our advancement.

Of course, we will be accompanying the reading of The Book of Zohar with certain explanations in order to allow people to connect with it to a certain extent. Still, the truth is that one will advance even if a person reads this book without our explanation and, rather, only with his desire like a baby opening his eyes wide, instantly wanting it all, and running around since nature doesn’t allow him to stay motionless for a moment. If we open our senses, our heart, and our mind to perceive that which comes from this book just like a baby looking at the world with huge eyes, we will advance.

**Yearning "to understand what is being learned."**

The Book of Zohar is divided into different portions and some of which seem to be very "dry." Some portions are written in the language of The Book of Zohar, others in the language of the Bible, and still others in the language of Halacha (Jewish law) which discuss various holidays and the like.

However, we need not pay attention to the words themselves. It doesn’t matter to me what the word is that I hear since the Kabbalists took these words from this world. The world itself seems to have nothing to do with what they would like to convey to me. What’s
important to me is only to receive a sort of "inner pinch" or a sensation instead of the word.

Baal HaSulam writes in “The Preface to the Talmud Esser HaSefirot,” letter 255, that we should approach the scriptures “with a strong desire and urge to understand what is studied.” ‘Understanding’ means to be excited, inspired, and connected. As it’s written, "And Adam knew Eve his wife," which means to have an internal connection since it’s from that desire that we draw the Surrounding Light. In other words, knowledge means nothing; it’s only the desire that’s meaningful.

Therefore, it’s of utmost importance to me to desire a feeling of what’s happening here rather than understanding these words because it’s not possible to acquire the spiritual world with the intellect. We need new vessels developed only through our desire which draw the Light that Reform or the "Surrounding Light."

Surely these words don’t evoke particular inspiration as they are very dry. However, if despite these dry words, I search for the emotion and the image that should be depicted within me or in my desire, this gives me even greater benefit than if I read and am impressed with other expressions or those written in a different language such as that of the Bible, Halachah, or legends, for example. Even though the language of The Book of Zohar is "dry," it’s actually the language which evokes a greater deficiency in us for spiritual advancement.

**Perceiving Reality like a Baby**

Question: What should I desire to feel when I read about "Elijah," or "Noah," for example?

Imagine you’re a baby about to be born except that, in addition to the "clothing" of a baby, you will also have the understanding of a mature adult from the previous incarnation. How would you accept the world? How would you open it? Imagine what you would feel as an infant.

In other words, you exist and your exterior exists, and both of those matters are different; they are two separate worlds. How do you now reveal the world? You know nothing but you try to absorb it. You have no reference for each and every object. It can be compared to the Native Americans who didn’t perceive Columbus’s ships when they approached America's beaches since they had no patterns of those
ships. You simply want to perceive, understand, and become familiar with the world in some way.

**Aiming Myself toward the Goal with the Words**

The possibility of being able to change ourselves by reading a certain book is truly amazing in the way it allows us to feel as if we’re in a world which, at that moment, can’t be felt or even imagined. With every slight change happening within us here, even if it’s one millimeter toward that world, it already brings about so many huge changes like ascents, descents and all sorts of changes that we can’t even comprehend.

Suddenly we’re hazy. Suddenly, we find ourselves in the darkness and in different moods. You suddenly feel tall or suddenly you feel short. However, these still aren’t spiritual changes but rather are psychological ones resulting from us becoming more sensitive to the occurrences in our world. The true question arises here as to how that can be. Where is that force, that "device," that causes such a great shift that I can’t even explain? Certainly, the language of The Zohar is so unique that I constantly search for ways to explain how it works.

We have an unidentifiable goal which is a separate and concealed world so distant and opposite to us that we have no contact with it and no possibility of identifying it. However, we can aim ourselves toward it if we have two things along the way. Similar to using a rifle, we have, firstly, a scope and, secondly, an intent which we use to aim at the target and we will definitely hit it. How can that be done with The Book of Zohar? Instead of a scope, we have a heart and a point in the heart, and we have a mind which is undoubtedly connected to the heart supplying it with all its needs. Likewise, we have our five senses.

In order to aim ourselves toward our goal, we need to understand that The Zohar describes various images in the language of “Midrash” such as, "Every first born of an ass you shall redeem with a lamb." It uses terms such as "lamb", "mule", "ox", "cow", "Holy Temple", "sacrifices", "Tefilin of the arm", and "Tefilin of the head" along with all sorts of terms from the language of the “Midrash” that depict a corporeal image for us, meaning objects, actions and various things from this world. I should expect that at a certain moment while reading
The Book of Zohar, I will begin to sense the desires and qualities behind all of the familiar terms from this corporeal world.

This is not about spiritual concepts like "in order to bestow", "intent to bestow", "Creator", or something from some unknown world, rather it’s about my qualities to the extent that I’m capable of depicting them. In other words, I exist and behind every word, two things exist which are the physical image from this world and the desires from the spiritual world. If I’m capable of depicting these two concepts within me, if I am able to detect that behind every word there is a desire which increases, decreases, does something, or connects with something, I begin to ascribe emotions to them because the emotions are desires. I begin to notice how they exist within me and play with me. They begin to live within me and that’s already something great. It’s a sign that I’m aimed toward the goal. That means that my other scope is aimed at the goal and, even though I can’t yet see the goal, I still aim for it.

**Ascending from the Branches to the Roots**

Question: Why do we need to understand the spiritual interpretation of every word of The Zohar rather than its simple, physical explanation?

The Torah shouldn’t be lowered to this world. We need to ascend from the branches to the roots or from this world upward. We shouldn't take the spiritual world and lower it to our world. In any case, we don't have the same rules in our world. What would we gain by that? We would gain nothing more than unproductive imagination.

All of the confusion in our reality stems from people not understanding spirituality and not being in it. They imagine what spirituality is and then clothe it in corporeal forces. For example, it would be as if I have the force of giving in my right hand or the force of receiving in my left hand or that my body has some parts which are more sacred than others.

All of those things are absolutely unacceptable. We mustn’t connect anything spiritual to things we understand and feel in our reality in this world. There is nothing sacred in our world. There’s nothing sacred in the still, vegetative, animate, speaking, or in anything carried out in our world. The Book of Zohar is considered "holy" because it’s the means through which I can ascend into holiness. "I," meaning the point in the
heart, belongs to the spiritual world or the holy world and it resides within me. Contrary to my entire nature, one little point exists within me and through that means I can ascend to the holy world or to bestowal.

Still, it’s not the paper or the print which are considered holy. The letters in the book aren’t holy. "Holy" is the unity between the Light and the vessel which is symbolized by that letter.

The World resides within me

When I approach reading The Zohar, I must do that out of unity with the entire world or all of reality. Everything is within me. There is nothing other than me and other than the Creator.

How can I include them all within me? I can include them only if I sense them as my own: "As my own" means by love of them. However, even without using the term "love," I must approach the text from my point which is from the realization that man is a small world and the entire world is within me.

I stand before the Upper Light or before the Creator with all of the qualities and observations and with all that I have. I don’t imagine anything outside me. I have no history, no geography and no universe. There is nothing other than me, the Creator, and the screen existing between us which is the relationship that I need to build with Him.

Viewing Reality Correctly

If I take all of the forms and explanations that I learned in school regarding the Bible, Jacob, Esau, Issac, Abraham and everything told in The Zohar and approach the studying of The Zohar similarly, I enter a state of great confusion. I don’t concentrate at all on what The Zohar is actually telling me. While reading, I need to emerge into space as if there is no Earth or as if it only appears that everything that once happened to him actually took place. I need to understand that time, motion, and place are imaginary notions existing in our mind alone and there is no such thing. I call “reality” the fact that I imagine that something existed two-thousand years ago and even go and dig and find certain bones. All of that exists within my mind and my emotions. However, I wish to elevate to the correct discernments regarding the
desire with "reshimot." I wish to explore the desire with the "reshimot" and not that archaeology.

I want to view this entire world as existing within my desire and, truly that’s where it exists. I must transfer to the true perception of reality and not to what I imagine. I want to view you as patterns or as figures within my desire and not only as bodies sitting here before me. I wish to see all of reality with my desire including the Creator. When that happens, it will be "Malchut of Ein Sof" and I am located within her. I need to condense it all into one and to accept that everything exists within one desire.

Why do I see so many figures, actions, operations, and motions dependent on time, motion, or place, physically or spiritually? It results from the Light which the Creator created in me. It gradually leads me to the true, correct feeling. If I want to perceive the correct reality, I mustn’t see something and relate to it as occurring outside of my desire. From the time we were born, we have become accustomed to viewing this movie in a fashion as if something is there outside of us. However, this entire movie takes place in our desire.

We will have to conduct a "war" with ourselves time and time again and convince ourselves that everything takes place inside the desire. This approach doesn’t erase reality because the desire is reality. Even when I encounter something now, it’s the desire. The feeling that something is happening around me now constitutes desires as well and forces depicted as such before my eyes.

Why don't you imagine that those forms you see on the screen exist in the computer? This is because you know that there are electrical forces stabilizing that form for you. In comparison, you aren’t aware of our world, because you can’t see the "screen" upon which it’s being filmed. Baal HaSulam says that there is a part in the back of our head with a "camera" through which we view the world as if it were outside of us. This means we also have a "screen" and all sorts of electrical forces stabilizing the image we see. It only seems like the stabilized image upon it is external.

Try digesting this somehow and gradually understanding. Clearly, that’s impossible but, to the extent we attempt to live this image through The Zohar, we will advance toward the truth or the true perception. We will begin to see everything as forces, qualities and the general activating
force conducting all of these forces and qualities which is the Creator. That’s the "revelation" we desire. That revelation takes place inside our desire according to the measure of equalization of form between it and the desire of the Creator. Gradually, step by step, we must aim ourselves toward that. The entire Zohar is aimed only toward that perception of reality.

The Effort during the Study

*Trying is of Primary Importance*

A person studying The Zohar goes through great and various changes. Firstly, he changes his focus on life which means the matters to which he pays attention to or not. Secondly, he becomes more introspective in his inner emotions; thirdly, his relationship with others changes and he makes more space for that.

A person studying The Zohar suddenly starts to think about the actions he reads in The Zohar and to view them as more internal acts than our world. Clearly, a person studying The Zohar, changes. The Zohar changes him, calms him, makes him more internal, more serious, and more goal-oriented. The Zohar's influence is very strong and is not at all dependent on the extent of his comprehension; rather on his exertion or the extent to which he tries to perceive what is taking place here and what’s being discussed.

*The Reward is in accordance with the Effort*

The Book of Zohar deliberately leaves us room for exertion, room for attempting to understand and to feel: "What is this? What for? Where is it within me?" Since all it describes takes place within each and every individual.

Even now I am performing these acts that are spoken of in The Book of Zohar, since I am now in the world of Infinity as well. However, there are 125 degrees of concealment of my true state between my present feeling and the world of Infinity. In order to return to the feeling of the World of Infinity, such a story is deliberately presented to me, so I will try to find within me everything that’s told therein. That
searching actually bears new qualities, vessels of perception and inner
discernments within me, through which I begin to feel what I can’t feel
now. Otherwise, I won’t develop the spiritual sense. That’s why I need
to exert myself, as it’s written: “According to the exertion is one’s
reward.” And when will I find it?! When the Upper Light influences me
sufficiently, to the extent of my efforts, and fills that sense. That’s how
it takes place each time while ascending from one degree to the next.
And the main thing is to ascend to the first spiritual degree.

**The Correct Effort while studying The Zohar**

All of our focus, our entire search, is always within. Actually it happens
unconsciously – even when we use the spoken language, slang, we say,
“He’s a scattered person, whereas he is more extroverted, more
introverted, more focused,” etc. It’s because we sense that’s how things
operate in nature.

Each one of us has to search the more internal state. Actually, we will
never be able to detect a higher state than the internal one adjacent to
us. I may imagine, fantasize the “World of Ein Sof,” but eventually I
will discover that it’s the one right next to me, slightly above my
current state.

Therefore all the forces I draw together and all of my efforts should
focus on detecting vessels and discernments representing every word
written here: “town”, “tower”, “ascending”, “descending”, “angels”,
“demons”, “ghosts”, “sons of Ephraim”, “Yechezkel”, and “the
Creator descending to see what people have done.”

Those things exist within me, the Upper presents this book to me, it
tells me only of matters that suit me, similar to the way in which adults
tell the young child about the world. We won’t be capable of hearing or
seeing any more than that, although this book holds much more than
we see now.

It can be said that we’re in the hands of a great expert on education,
who knows how to present us only with what is good for us and no
more. Hence, we must exert ourselves with all our strength in order to
locate the discernments of the text within us. Then we rise to those
discernments, we will locate them, we will live amongst them like a
baby who grows in a day or two, or perhaps even in a week or a month, and is already at a new degree. He already understands, has more of an orientation, revealing deeper, internal matters, those he didn’t see or recognize previously.

That’s how we are. In the same text we will discover new discernments, new connections, since everything is measured by those who receive it. That’s all of our work. Nonetheless, this process will lead us to the revelation that the entire world is within us, therefore, the friends’ impact on us must also manifest in the common thought of attaining this internality and discovering it. When we detect that internality, we reveal that we’re situated there together, that all of us comprise this image. Each and every one discovers everyone there, inside.

At a certain stage, all of these forces, all of the qualities, all of the discernments will accumulate, and there will be no conflict between them whatsoever. That’s the work. Hence, it makes no difference how much we understand, rather it's the effort.

**Opening The Zohar**

I am telling you from experience that while reading The Book of Zohar, only exercises help, more and more exercises. It’s not just an obtuse book, since if we actually succeed in “unblocking” it, we can enter through it, like through a locked gate, into spirituality. However, it can happen only if I want to sense my inner world in the entire text.

In that way, time and time again, day after day, without even knowing how, all of a sudden, we will advance to a situation in which we will begin to sense something. Suddenly, after every single word we will feel inner reactions. Thus, similar to a baby discovering the world, instinctively and naturally, we will suddenly feel that a certain reality, a new world is suddenly depicted.

**Focusing on Reality**

Try to penetrate the heart, with all of its thick layers within, and try to detect what is taking place in these layers because something is happening; only we do not feel it. The Zohar is situated there, the Creator is there, and the entire world—everything exists there inside, within the heart, within our desire, except I am not conscious of that and I can’t detect it. I am simply sealed, as if intoxicated, unconscious.
of what is truly happening within me. After all, we’re in the World of Infinity and everything exists. The only thing we need to do is to try harder to enter inside, probe and scrutinize where each and every thing is situated therein.

It can be described differently: Let’s say we have a camera through which we should see the reality inside us. I have to change my qualities with this camera, “focus” with the lens, and perhaps with all sorts of other actions, in order for the things The Zohar tells me to “come into my focus,” and then I will be able to see. Right now, everything is blurred and I can hardly see anything at all. Consequently, I look inside myself and see which qualities I need to alter in order to become closer to that, for it to enter my focus, and for me to see those things with my inner camera.

Simply try, no matter from which direction we approach the issue, rather only the effort of searching the inner image is essential: What am I lacking in order for it to happen? Where exactly in this image does the whole of reality exist; I, all of the other souls, the Creator, all of us together along with the revelation of our unity?

**Making the Effort to Merge with The Zohar**

Question: While preparing for our lesson, we read a section which said that even if an individual doesn’t understand anything in The Zohar, he still gains something?…

It’s incorrect that we do not need to understand anything, and that even a person who doesn’t understand gains something. A person gains, according to his effort to be included in what The Zohar says. It doesn’t matter if those are good things or bad things, rather the importance is in passing through and experiencing them like an adventure. He should desire to flow with these waves The Zohar brings, just like with an adventure book. He should live it, be inspired, feel, cry, laugh – everything; that’s what he should desire. For a start, one needs no more than that, and the mind will follow later on.

**The Inner Feeling of “As one man with one heart”**

The Zohar is disclosure. However this disclosure can only be within the will to bestow when he has some kind of equivalence with the Light, since the Light appears according to a quality similar to it.
Meaning, to the extent one has the intent to bestow, to that extent the book will open before him. However, to the extent one is not, the book will remain blocked, secret, hidden.

Thus, in order to direct ourselves correctly, rather than out of the illusion that “I would like to bestow unto all, may they all come forth, I am ready,” the best and most realistic thing to do is to make an effort to think that we’re in one desire that includes within it all the points in our heart, all of our desires for spirituality. People sitting anywhere around the world watching us right now, or here, watching tv—we all exist in one desire and cancel all the other desires, except for this desire to slightly rise above our world, to unite and to feel “as one man in one heart,” and to some extent discover the Upper One. This intention should be constant, and we need to keep it at least during the study.

In addition, we should remember that The Zohar only speaks about a person and what takes place within each and every one of us. It speaks about me, who wants to discover spirituality, is comprised of everyone, and that there is nothing else outside of me. The entire world is within me, all of the observations are within me, everything stated here—“wicked”, “righteous”, “Rabbi Shimon”, “Rabbi Haiya”, “Malchut”, “Zeir Anpin”, “Father and Mother”, “souls”, “worlds” – everything is inside me, just as we learned regarding the perception of reality. There is nothing else.

So when I hear a certain word, I should think that there is nothing in the world right now, I am in a space with nothing in it, including the Creator. All is within me whereas outside of me there is nothing. The entire book we’re now reading explains the “topography” to me, meaning my inner structure and what is taking place within me.

**Everything Exists – Only Your Efforts are Needed**

The “Torah” speaks only of a person’s internality, of the spiritual world existing within me. Desires to bestow, instead of the will to receive, constitute the “spiritual world.”

At the moment, I perceive all of reality, everything included in my sensations and emotions, within me – and that’s what is called “this world,” since I receive it through absorption. Similarly, if I invert myself from receiving through absorption to receiving by bestowing, I
will reveal the spiritual world. So I need to be entirely focused within, in order to detect these discernments within me.

You ask, why did they confuse us, the sages of The Zohar, Moses, who wrote the “Torah”, the authors of the “Mishnah” and “Gemarrah” who wrote statements such as: “The bull fighting the cow”, along with all sorts of concepts; “seeds”, “women”, “slaves” etc, what for? One tells us of “Sephirot” and “worlds”, the other tells about this world, about the labor of agriculture and the Holy Temple, whereas Moses tells us about a certain history. Why do they tell us about what is taking place within us, in this fashion?

You do not yet understand, but trust them that by deliberately confusing you in that fashion, they are able to direct you to enter the feeling of perception through bestowal. There is no world, no history or “worlds.” Everything is in your will to receive. However in order to lead that will to receive from receiving inside itself to using it to bestow by that means, we must accept these images in this particular way. We need to make the effort to shift from this perception to another one. This effort leads us to something completely different.

Why? You do not know. Yet, just understand that there is nothing artificial here. Rather, the images Moses expressed, or the sages of the “Mishnah” and the “Talmud” or Kabbalists or those who wrote in the language of the legends, are images describing the Light and the vessel within us. There is nothing artificial here, as if someone were to suddenly write something, rather it happens naturally.

Hence, after you hear it once, accept it and be sure of one thing only: You need to feel internally that it speaks of you alone. Ask yourself: How does that happen? Which of my qualities, desires and thoughts do I label with all of these names; “water”, “flood”, “Creator”, “creature”, “Noah”, “wicked”, “righteous”, “sons of Noah”, all kinds of “animals”, “the ark”, “the sky” and “earth”? It makes no difference. Every word, even each letter and element comprising that letter, each and every part, is actually a particular discernment within me. Who am I? I do not know that either. There is nothing other than one thing only – making an effort toward describing myself as comprised of all that’s written here.

Just like a baby who doesn’t know the language, is not familiar with or understands these words and who doesn’t comprehend why each and
every letter is written such and not otherwise, so too do I wish to
discover everything from zero right now. And then, when I discover
everything from zero, I reveal myself and the world and all that’s
within it, and that’s what is called “I saw a reversed world.” Nothing
resembles anything I know now.

**A Person is a Small World**

Question: What is that special place toward which The Book of Zohar
directs us?

The Zohar directs us only to open the world within us, where there are
all of the types of discernments: I, the world, the still, vegetative,
animate, speaking and actually anything I can imagine, including
myself. All of that’s inside, within me. That's how I should relate to
myself and The Book of Zohar which opens me to me. The Zohar tells
me about myself, through all of the historical and geographic
observations I read in it. All of it takes place within me.

What does it mean “takes place within me?” “I” in fact, am the
“screen,” and the force called the force to receive is what paints all
kinds of forms, characters and actions on “my screen.” This force
paints still nature, the vegetative world, the animal world and the
speaking world to me, on the corresponding degrees of my will to
receive. All of that’s portrayed within my desire, by the means of my
will to receive.

Baal HaSulam explains that within us there is a type of “photographic
device” which paints a pseudo-reality before us. However, the fact is
that there is no reality, rather our will to receive acquires these
impressions from the force residing and operating within it, which
paints forms that we discern as still, vegetative, animate and human.

So, when I read The Book of Zohar, I have to picture me as a small
world, where everything is inside me – the sea, mountains, colors,
sounds, trees, people, and everything taking place happens within me.
Then, I gradually begin to shift from the shapes The Zohar describes
to properties, qualities. Instead of reading names and imagining
animals, peoples, trees and everything happening with them, I gradually
shift to qualities, properties. They are only divided into two qualities –
bestowal and reception – at different intensities and in all kinds of
ways. This is how we should try to imagine these concepts.
As soon as I actually transcend into the world of the forces, I begin to see the truth: All of the forms I see now are an “imaginary world,” whereas really they are all forces, behind which I gradually identify One Force. That’s how we should read The Zohar.

“I Labored and I Found”

Question: How does reading The Zohar affect a person’s emotions when he has just begun his spiritual path?

For now it’s psychology: We read and attempt to enter the text. A person entering the study is confused and incapable of finding himself internally. It’s not in vain that it’s written, “I labored and I found.” You have the object of your labor, internal labor, rather than merely reading or hearing, but to constantly labor in the attempt to connect this picture and invert it to the true one as much as possible. It doesn’t matter that you get confused at every given moment, run away from it and return once more. That’s actually good. But this effort, of significantly trying to construct your internal world correctly at every moment is called “I have labored,” and later, “I have found” will follow, when you discover that which stands before you.

The Work of the Lord

While studying, a person should crave to know where he is, who he is, how he connects with the Creator, and how he reveals all of his qualities. Within them he discovers: “That’s me, reality, the system and that’s how I connect with the Creator. The entire world is inside me, and all that I discover is all of the souls.”

The Zohar speaks exactly of this inner work. He provides us with what is called “The field that was blessed by the Creator.” By reading and searching for all of those qualities and forces within him, The Zohar enables a person to find the components of the soul, the extent to which he is capable of being in these qualities or not, and what he is lacking in order to be in each and every one of them. The states a person goes through, probes and discerns – that’s the true work of the Creator.
Trying to Build the Connection with the Creator

It’s not so important what we understand or not while reading The Book of Zohar. Questions can be asked, if you wish, but the main thing is to try. We should try to understand what they want to tell us, as much as possible.

They aren’t telling us about history, geography or the stars, rather only about correcting the soul. All of the wisdom of The Book of Zohar speaks only about the correction of the soul, about the way I achieve the connection with the Creator. According to what we learned, all that exists are Light, the vessel and the screen between them. The Creator relates to the person, and the person has to relate back to the Creator. If he can relate to Him correctly, corresponding to the way the Creator relates to him, he reveals the Creator and their connection.

The Zohar tells us about the way to build this connection between us, and the other details we read are insignificant. That’s because The Zohar speaks only about the way I open my soul, thus feeling and connecting in contact with the Creator.

Searching for The Zohar Within Me

The Zohar speaks of the internal scrutiny I must conduct within. Not a single word here is about this world, but only about a person’s inner world. Man is a small world.

I must delve within me and find which of my qualities reflect each word written here. There are only two qualities within me: reception and bestowal, nothing more.

Start digging inside and search, as if in the dark with the light of a candle, where those two qualities reside within you, the way The Zohar refers to them.

And then within you, a new space with a vast array of qualities of reception and bestowal will begin to be revealed, and all the words of The Book of Zohar will find their place therein.

Like a child who gradually learns to sense the world around him, so a new internal world will be created within you. Then you will realize that even this world, to which you are accustomed, is sensed within you.
In this manner The Book of Zohar changes you. But this happens only if we search within for all that’s being read, without trying to judge everything intellectually, as something external to us.

**Returning to Consciousness**

I have desire, and nothing else exists. Within this desire, there is something, let’s say, called “David”, “Abraham”, “Isaac”, “Moses”, “Joseph”, “right”, “left”, “middle”, “Hell”, “Garden of Eden”, etc. All sorts of things and all within the desire. It’s impossible for me to feel, depict or think about anything which is not the desire. The Creator created only desire. Now, I have to begin to know my desire. I live within it, but I do not know how I exist. I activate it, it activates me. That’s considered being “unconscious.”

The Zohar begins to revert us to a state of consciousness. It begins to explain to me the components of my desire, how to bestow, how I arrange them, correct them, update them. Thus, for example, I am incapable of working with my main desire called “David”, “Malchut”. I have to receive corrections from “Abraham”, “Isaac”, etc. into that desire. In the meantime I only hear, but I want to know it. It’s all my desire, it’s within me.

If I want to know this desire, yearning for it like a baby, the Surrounding Light reaches me from a clearer state and shines toward me, and I begin to slightly sense that state. I begin to ascribe a feeling to each such discernment – one is not so pleasant, another is slightly more pleasant, one is lower, one is higher. That’s how I advance because we have nothing other than the feeling.

**Seeing the True Reality**

When we sit with The Zohar, we read about the elements existing in our spiritual vessel. What is “the spiritual vessel?” It depends on my attitude. There is no corporeal vessel or spiritual vessel rather it depends on the person. The spiritual vessel is revealed when I begin to approach myself and the entire world as one desire created by the Creator, which I only sense as thousands of desires, different qualities, moving in separate directions and for varied purposes – each is different, all is shattered and scattered in every direction. From a state of not seeing the cause of what is happening and where it all is going, I
have to begin to approach it as one single entity, as one vessel, for everything I see is my soul.

I have to assemble all of these data realistically to the best of my ability, not in an imaginary way, and to scrutinize my attitude toward everything that happens. In the meantime I do nothing, enabling the Light to operate. As written: “There is nothing new under the sun.” I relate to everything as always and request the Light to scrutinize the correct picture called “world” for me, these desires – whether they are mine or not, whether they are inside or outside of me. I am still confused. But gradually by studying I draw the Light, try to be with everyone, think that we’re one vessel, and through that I begin to see the correct reality.

It can be resembled to a newborn baby beginning to sense reality – he doesn't know where he is headed or what he is about to feel. Similarly, we also do not know and do not need to know where we’re going. It will be revealed. How? It doesn’t matter to me. Kabbalists only provide us with certain simple rules – “You should crave” – and if we do crave, we won’t have to do anything further. Our action is only to open ourselves as much as possible to the direction from which our new order should arrive.

The Way to Enter the Feeling of the Spiritual World

I am teaching you how to "focus" on the spiritual world. To the extent you develop eyes for it, you will be able to see it and then you will understand and feel. It's written "We can only judge what we see" and "If we do not attain, we won’t know." What will you gain by knowing names if you haven't attained them? Therefore we’re now learning how to attain these concepts. "Attainment" means that it’s clear to me through all my senses and intellect; I am in that state, I live it, am immersed in and comprised of it, it is I.

We’re speaking of the way we enter that feeling. Similar to the way an infant enters this world, naturally and simply. Can we give intellectual reasoning? What can we explain to him? First, he must be filled with all kinds of impressions. Afterwards, he attains various observations: This is hot, that’s cold, this is light, that’s dark, this is hard, that’s soft, etc. As a result he begets intellect, which teaches him that this is good for him and that’s bad for him. He is drawn to this but not to that.
However, all of that’s only after he reveals those observations. Similarly, we’re now about to reveal the spiritual reality, and that’s what we’re discussing. Hence, there is no point asking me "What is that on the inside?" because it’s not up for discussion. I want us to learn only about the way to enter such a feeling.

We have to take the way we view this world and deliberately "break the focus." Not to see this world, rather to focus on an entirely other spot, to focus on it attentively and begin to see through it alone. It resembles 3-D pictures, for when you look at them, at first you do not see anything. However, when we do not look at the picture's surface, when our focus is spread out instead of focused on the picture itself, rather attempting to somewhat enter it, we begin to see. That’s the type of effort we’re speaking about during the study of The Zohar.

**Yearning is the Prayer**

Prior to every portion we read from The Zohar, we have to return to the intention. We’re now dealing with the internal Torah, revealed within a person. We have all kinds of thoughts, later all kinds of desires are awakened in us, and we also have all kinds of qualities; and within their core, the spiritual reality we’re reading about is revealed. Hence, all of our concentration and anticipation should focus on revealing this reality inside, within us.

I should constantly tend to that, to try to see where and how I respond to it: Is anything within me shifting in correspondence with these words? Even imagine it, it doesn’t matter. Try to locate these internal motions, and the yearning itself already constitutes prayer. After we become accustomed to approaching the text in this way, we will add our interconnection to the habit, since The Zohar was written only in order to build that connection.

And even this interconnection, is not amongst the bodies, rather inside, within us. Within me, all of the points of all of the souls exist, each and every one, and I have to construct that connection within, between what is called the "I" and the image, the model of all the rest of the souls. Within that connection I build my internal spiritual vessel, within which Divinity will be revealed. In other words, all concentration should be internal.
It makes no difference which words we read. We can read words that remind us of names or places from the Bible, or all kinds of plants and animals, or work in the Holy Temple, or all sorts of human actions, such as love, hate, birth, or death. It makes no difference. We have to constantly remember that they all refer only to my internal phenomena. I do not hear the word itself, rather wish to locate what is behind it, the response I should have toward it, and only then do I understand the meaning of the word. It is so, because the words themselves have been taken from this world, but they should lead me to an inner sensation of the internal world, the Upper world.

**Hardships as Blessings**

We should relate to The Zohar as a remedy. What I read is not important, whereas the searching itself is, the desire to locate in me all that’s happening internally. There are times when a person succeeds in that and he "flourishes," reacting internally to every word, and sometimes he doesn’t. However, we have to understand that if we say that primarily during the study of The Zohar, it is the effort put forth, so actually, the difficult times when I exert myself yet find nothing in the text, but force myself to continue, those are the most useful times for my advancement; much more than other times, in which I seem to be able to find a positive reaction for every word in the text, discover discernments within me and am inspired. In short, "The opinion of "Torah" is opposite of the opinion of the landlords," as Rabash, my teacher used to say.

In fact, in situations when it’s difficult for us to penetrate the text, we achieve a great deal from every tiny effort, compared to situations in which you are inspired and do not exert yourself, rather allow yourself to go with the flow, and thus lose out. In other words, particularly the times when a person hangs on with his teeth are the most efficient. Those are the conditions for actual work, in which we have to try to concentrate ourselves inward, further and further and to locate that particular word or concept within us, that combination of them, etc. By these efforts, we grow, like a baby.
Sometimes, when I work on texts, it takes me three or four hours to enter the text and see something. I know nothing can be done, other than the exertion that must be made and the time that needs to pass. Actually, those hours when I anticipate entering it are the best hours for advancement.

Hence, you should view those situations as a blessing – you are being given space for work, the opportunity to gain, and you are being told that now is the time to exert yourself. Bring your strength, focus yourselves, try and you will succeed. So let's not miss those things and "open" ourselves, search inside us for all the discernments of which The Zohar speaks.

**Yearning for Sanctity in the Dark**

When I read The Book of Zohar, I should yearn to sense that it speaks of me. It tells me in a very strange way, somewhat weird, what is happening inside of me, and me alone. I have a liver, lungs, kidneys, spleen, digestive system, etc. Besides those systems, I also have emotions and that alone is spoken about in this book. Within that feeling there are many desires, qualities, thoughts, urges of sorts. I have to ask myself: Other than my flesh, who is the human being inside me and what do I see? Exactly what the authors of The Zohar describe here to us. Within this "person" inside me, there are qualities called "Jacob", "Esau", "ox" "ass", "birds”, “trees”, “Adam”, and “Noah’s ark.” “Tree” is a very special desire in me, a unique quality. The "ark" is a special quality within which I can hide and be protected.

I have to start working with that. What does it give me? In truth, it doesn’t give me anything, nothing at all. However, by trying to locate these things, a force called “The Light that Reforms” reaches you, and for it you should yearn. Let’s say you leave the lesson and say to yourself: “I succeeded! Today I felt I understood who Jacob, Esau, Israel and others are.” Well, so what? It means nothing. It’s possible that the next time you leave, you will say to yourself: “I didn’t understand anything, everything is dry, I couldn’t concentrate. I managed to make an effort to detect it inside me for only a few minutes.” Yet, those few minutes are your profit.
That’s “concealment.” Only one who invests himself, respecting these times when there is the sensation of tastelessness and a lack of enlightenment, and yet he still wants to advance toward bestowal, he alone profits.

It’s not in vain that Baal HaSulam writes in the "The Preface to the Talmud Esser HaSefirot" that the states of concealment are actually the ones in which you can exert yourself, and show that you truly long to be near the Creator. It’s undoubtedly completely opposite to everything we’re accustomed to in this world where we judge everything according to our egoistic feeling.

Hence, whoever works in the dark and feels it’s pointless, needs to understand that these situations are very useful for advancement toward bestowal, to such an extent that with time, he won’t wish for other states, rather will realize that the effort is the reward. Those moments in which you are being given the opportunity to exert yourself, without receiving anything that revives your ego, your evil inclination, your pride, understanding, intellect, or feeling – yet you still have the opportunity to strain a little and make immense efforts – those are the best situations. The ability to reach such a point of contact with Sanctity in the darkness constitutes the reward. During those states, you are clearly not being bribed by your will to receive.

Accordingly, we should be happy with pointless states. They are the means for a person’s growth. Surely, the support of the society and the general inspiration and excitement are vital, including our friends all around the world. When you do not receive support from the Creator (although it does appear from Him) you can long for the support of the group, and that’s best. A public prayer is appropriate here, for true, correct effort.

**Persistence and Exertion in the Right Direction**

Question: What is more important while studying The Book of Zohar: Persistence, exertion or intellectual preparation?

Only exertion and persistence are necessary, without any intellect. In “The Preface to the Talmud Esser HaSefirot”, letter 133, it describes the way a person attempts to climb a mountain as all the king's guards consistently stop him. He has to pass those guards, be wiser, more
persistent, and stronger. He has to overcome all of those hardships and somehow get up this mountain, thus being worthy of reaching the king.

Surely physical fitness is not the issue here, wisdom or cleverness. Patience is all that’s needed. However, it’s important to correctly choose exertion in the right direction – a group that assists you in directing yourself. That’s all that’s needed – persistence in revealing the goal and patience in its attainment. I tell you this out of my own experience and that of many of my students.

Confusion and Disturbances while Studying

*Constructing the Correct Approach to Life*

Yesterday, someone asked me: "How should I behave in my life when I hear that everything is inside, that everything is within me? How should I view the world? How should I view my loved ones, my enemies, and in general everything that goes on around me?" I understand that people get confused when they hear of various internal observations, but they have to understand that there is a desired situation and reality, meaning what we sense exists, and "we can only judge what we see." Hence, we have to work and have to talk.

On the other hand, we aim ourselves to attain truer vision, more internal, and independent of ego, our will to receive. We aim to disclose the concealment, to reveal the truth and to exist in a world of two forces: The force of the Creator and the force of the creature. That’s a different world from the one we live in today, where the force of the Creator is concealed and only the force of the creature is revealed. In addition, we learn that there is another reality, in which we see it all as two forces within us, with no reality outside.

However, these things aren’t realistic yet. We’re incapable of understanding that we’re in a movie and that our lives change to the extent this movie changes. We still think something may happen with our world, since in the meantime we only see one angle of reality.

Hence, when we speak of what The Zohar wants to bring us, we should still try to truly enter it, even though we will return to life in our world afterwards. However, while I read The Zohar and am immersed
in it, I have to truly be there, since I am still incapable of being in two worlds. In the meantime, I am only in my present state and therefore have to disconnect from it and try to construct the true image. This is like a child who wishes to behave as an adult and for everyone to always treat him like an adult, rather than occasionally.

That’s how we should imagine it with all our senses and fantasize as much as possible, that of which The Zohar speaks, the new world in which we reside. Meaning, the attributes we now own and in which we view our new reality. In this reality we live within our desires – the desire of the Creator and in our desires, in two desires which are revealed as contradictory within us. We sense them and are situated between them as a third line, as "I," and outside of me nothing exists: The two forces – and the "I" situated between them.

**Raising the Point in the Heart above the Disturbances**

At times during the lesson, a person's thoughts regarding all kinds of corporeal problems take over, as if he must solve them at this particular time. "Corporeal" problems mean anything belonging to this world, through which we have to rise to the spiritual world.

These corporeal problems depicted before us are our tools, which, by overcoming them, we ascend. Indeed, work, the bank, the supermarket, health, children, etc. are spiritual degrees that descended into this world and stand before you with all their conflicting traits. The bank, the ATM, health, etc. are degrees through which you have to push yourself into spirituality, they are a sort of dense and tight sieve through which you must pass.

The difficult conditions the Upper degrees create for you cause you to feel the necessity for the Light that Reforms. Hence, particularly when times are difficult for a person, you should separate the point in the heart from the pile of corporeal problems and thoughts and rise above them. If a person “pulls himself together” and continues to consistently read and study The Book of Zohar, then the obscurity, fog and confusion dissipate.

The Light works upon us! Time will overcome what the mind can’t. The Book of Zohar is particularly strong in that area. We only need to give it the chance to flow freely through us. We should read each
section of The Zohar, absorb it so it may fill all our cells and all of our anticipation.

**Above All Confusion and Disturbances**

Question: How does our reading now, during the lesson help us intermingle and attain the deficiency for the revelation of the Creator?

You should unite with all of the friends with your mind and emotion, however, primarily with the emotion and not with the intellect. Likewise, we need to do this everywhere around the world and with the entire world, since all of us – those who understand, those who do not understand, those who are conscious, or partially conscious, it makes no difference – we’re all parts of "Malchut" of "Atzilut." There is nothing below "Malchut" of "Atzilut." If we correct Her, everything will turn into the world of "Atzilut," and will ascend even higher into the world of "Ein Sof."

Therefore, we must first think about us all being in the system. Secondly, we should desire to sense that system. That system is me. Everything written and spoken about takes place within me alone – "water", "wicked", "righteous", "buildings", "breakings", "destruction" – no matter what, it all speaks of me. And not only of me, but what I am built of and in that which I am included. I want to experience those parts, experience those images, those states of which The Book of Zohar speaks.

The Zohar provides you with the patterns: "Malchut" is in the form of "Divinity", "maidservant", "mistress", "destruction"; you are in a certain situation toward "Yesod", "Tifferet", toward all that’s situated below the Tifferet. It constantly gives you various situations and you need only to want to sense and actually reside within them, since surely, we’re all situated in all of those states, images, and layers within us. All is there; I need only to attain it, meaning to feel that picture inside me.

However, there surely is occasional haziness, sometimes of the senses and other times of the intellect. At times there’s confusion with other issues. Sometimes you suddenly picture this world. It speaks of the destruction of the Holy Temple, and all of a sudden, you think of the destruction in Jerusalem. How could that be? Yet, that’s what you think. You begin to think of Noah, Adam and Abraham, and about it all actually having taken place in ancient Babylon or all different kinds
of such images. Sometimes you are in a state of some dullness, causing you to picture all sorts of corporeal forms.

Hence you get opportunities for exertion wherein you can begin to concentrate once more and locate spirituality as if through binoculars, until it again becomes clear to you and you enter it. Hence, by entering and exiting, you build yourself anew each time.

Thus, "It’s not the wise who learn", not with intellect, rather with patience. Read a portion and another portion, a week will pass and another one, perhaps another month and then you will begin to feel how this is working upon you.

**Zohar and bonding with the Others**

*The Complete Kli (Vessel) for Revealing The Zohar*

The Zohar is not revealed unless studied in a group. It’s impossible to study The Zohar alone because The Zohar was written by a group of Kabbalists who formed a complete Kli. All of the ten authors of The Zohar formed a complete Kli, the ten fundamental Sefirot. Each one of them represents a specific Sefira, a unique force that the Creator created as a complete Kli.

Therefore, only if we long to form such a perfect Kli among us will we receive this message from them, and have it affect us. Otherwise, it won’t happen. If we study and try to do this in any way possible, we will very quickly feel how this force, which is concealed in The Zohar, affects and unites us. However, we will be able to receive their message and slightly perceive it only to the extent of our unity.

“Understanding” means “The heart understands”, are desires which are already set up to comprehend the spiritual message, that which they want to convey to us emotionally. It’s not possible to study intellectually and if it’s possible it is then the “potion of death.”

Therefore, there must be a group which has been prepared, has already reached a certain point of despair as a result of the phases it went through. In that group, there must be people who thought of attaining spirituality alone and along their way, went through illusions and clarifications of all sorts. At the end of all those discernments, after
they are prepared to nullify themselves to a certain extent and see that they won’t attain that alone – only then it’s worth approaching The Zohar and being included in all that’s found there. For then, they will already be prepared to merge, to be annulled.

Revealing the Creator among the Souls
In order to understand The Book of Zohar we have to unite, to find the points of contact among us and to try to reveal our interconnection. Through this connection we will be able to open The Zohar, since everything it speaks of is found among the souls, among our desires.

If we desire to bestow upon each other, our desires will be called "souls." Then, in the connection among the souls, we will reveal the "Creator," the Light that ties and bonds us together. That’s what The Book of Zohar says, it guides us how to reveal that Light. Hence, we should think of the way to achieve unity, "Arvut" and "Love thy neighbor as thyself," in order to reveal the Light and The Book of Zohar will assist us.

Mutual "Arvut" in the study of The Zohar
Question: What is "Arvut" while studying? How can I help the friend?

“Arvut” while studying means that if the friends aren’t thinking of me and I am not thinking of them, mutually, nothing will happen. It’s not enough to just read The Zohar, since we need to approach it with the demand for correction. And correction is in unity. Hence, I want to help the others, and for the others to help me. That’s why we have gathered here together. Among us we can reveal mutual bestowal, in which we will be able to feel the Creator, the force that created us, the force that sustains us, that same force we’re incapable of revealing without "Arvut," as took place at the event of Mount Sinai.

Unity Before All
Question: While studying, I need to connect emotionally with the text, yet on the other hand, I must also think about unity. However, if I
think of unity, I distance myself from the text, whereas when I think about the text emotionally, I distance myself from the unity. How can I combine the two?

I will give you a “tip.” Imagine you are amongst the Kabbalists who wrote The Zohar, amongst the sages of The Zohar. Ten people sitting in a group, all of them are great Kabbalists, and you are bonded with them in love, in unity and in everything, and you want to hear what they are saying. As if you are amongst them, invisible, like a young child. Try that if you can do nothing else, perhaps it will help. But the bond must take place. So if you aren’t able to unite with the friends beside you, try doing that and you might succeed.

**The Book of Zohar Affects a Group**

We need to understand The Book of Zohar affects the group, not the individual person. Hence, if we do not think of the bond among us while studying, we will miss the primary issue. We have to be united while reading The Book of Zohar, and think only of uniting the vessels with each word and in every discussion.

You may say: "But you always say that we should sense the issues within us, that we need to enter and there, within our desires, search for the animals, the fish, Noah, the Creator, the people within us, and work with them. Whereas here, you are again reverting back to the external group.”

However, the group is not external. The group is the sorting out and the putting together of all the desires within me that are called "exterior to me." Everything I feel that’s outside me is actually inside me. I have to connect the concept of the “I” within me with the concept of “externality”, the “others” inside me. I do not feel the others are outside my body, rather inside me, within my desires. That’s how my desires are divided.

The wisdom of The Book of Zohar teaches us that there is internality and externality of the vessel, the surrounding and the interior, and that we should correct the internality along with the externality by uniting them. Hence the “group” represents the desires I attach to me. You may say: “Wait, what is the meaning of ‘connect everyone to me?’ After all I have desires which I am incapable of correcting!” Therefore I reply
that you attach them, sort them out and only then say: “This, I am incapable of correcting, but it’s mine, nothing exists that isn’t mine.”

Such an approach allows the person to include the entire world, as written: “Man is a small world.” Hence, it’s vital to constantly think of that and to invest even further mutual efforts in it each time. Each one of us should delve inside himself, sort out and arrange these issues within him. That’s how we should conduct ourselves throughout the day, from reading to reading of The Book of Zohar. Only in that way will we reveal wholeness and not be confused.

**Provide Everyone with the Power to Cling to The Zohar**

There is the issue of “Arvut” (mutual consideration) while studying The Zohar. Hence, each one of us should be committed to the surroundings; to cling to the topic we studied with all our force, to gain impressions from it, and to sense it internally. We need for it to live in us throughout the day, and to want all of our friends to be in a continual, inner feeling of those images and pictures which The Zohar brings a person during the entire day.

Therefore, at work, business, home, or with the family, we should focus our attention and mind to that place to the extent to which it’s necessary, whereas we should focus all the rest of our strength upon what we study and the things inspiring us in our lessons. In this way, each one will provide the surroundings with the “Arvut” and the surroundings will provide him with “Arvut,” the necessities and the strength to cling to that inspiration, so that the Light of The Zohar will begin to affect us. If we do that, we will simply begin to feel things we have never felt in the past. It all depends on the necessity each one feels, along with the commitment of each one of us toward the surroundings, in true “Arvut.” When it’s so, we will rapidly succeed in that.

**Correcting the Connection between Us**

In many cases, The Zohar writes that “all is one,” and provides an explanation which connects various things. If we also intend to see things that way, we will truly begin to see how it accumulates and is revealed as one. Let’s begin now, during this lesson, to do an exercise, for everything The Zohar describes to be happening between the
others and me. It’s actually true, except that at times we may search inside and at other times, outside, “out of our skin,” beyond us, external to us. The Zohar speaks only about the connection between the others and me. “Right”, “left”, “middle”, and all the types of relationships only speak of this connection.

Why? Because when this connection existed, there was nothing to discuss, all was revealed, the vessel and the Light were complete. However, the connection was then broken. And what do we need to do now? To correct it. Hence, all of the wisdom of The Book of Zohar speaks only of the way to correct the connection among us, among the souls. The “souls” denotes the will to bestow within us.

All three lines, ten “Sephirot”, faces, worlds, one hundred and twenty-five degrees – all of these are only in the connection between each and every one and in all, until everything is connected and complete adhesion is created.

Everything is Attained through Unity

When we speak about the general reality, we surely need to connect together. The Zohar doesn’t speak of any other form; rather everything is said in reference to “Malchut”, Divinity, and “Assembly of Israel.” Hence, to the extent a person wants to view reality correctly, meaning through “Malchut,” which is called “the picture of the Lord,” he identifies with the quality of “Malchut,” which includes everyone. To the extent he is prepared to be included with everything, with everyone, he attains “Love thy neighbor as yourself.” How else can all be united? There is no other connection.

We will be able to sense the true reality The Zohar tells us about, to hear it or even see it, only if we’re ready to fulfill this condition – to be included in “Malchut,” which includes all within Her, to want to absorb all of those Upper qualities inside us, and thus to resemble “Keter” (Crown). In order to do that, we have to think about the entire world and complete correction, for all the creatures to unite into one bundle, with the intention of bringing contentment to their Maker. Among all of those creatures, we have a large group in which we all bond together, and through this study, the rest of the human pyramid is led to the same task.
It’s very helpful to think about that unity, at least once in a while. That will cause us to correspond with the Surrounding Light, and then it will affect us. If we completely forget about it, if we become detached, it won’t succeed.

If we’re in a feeling of envy, hatred, or in a state of rejecting of unity, The Zohar won’t help. As is written in The Zohar itself, the friends arrive and discover that they hate each other, but then they overcome that, until they begin to love each other. It’s this particular process which is called “the preparation for the study of The Zohar.”

We need to pay special attention to this part of the wisdom of The Book of Zohar. The Zohar speaks to all, and its goal is only to connect. The moment there is a connection, we sense what takes place within it. The spiritual world manifests in the unity, the Creator exists in the unity, and He is already there, we do not need to do anything, except attain that picture which already exists. All these degrees exist; we do not have to do build them. We only need to adapt ourselves to those degrees, and then, to the extent we’re adapted to them, we will sense what is taking place within them.

Everything is attained only through the intensity of the connection – the greater the intensity of the connection, thus the revelation will be stronger and higher.

**Being One Vessel**

Question: Does reading The Book of Zohar together draw the “Surrounding Light” which can greatly effect change in all of humanity?

If I identify with all those reading The Book of Zohar right now, I receive what everyone receives, since we’re all one soul. I receive, to the extent that I am in this single soul, this single vessel. Whereas, to the extent that I disconnect and think of myself, that I am included in them in order to receive something for myself, I receive nothing.

I must be included in them, along with them, as one structure created by the Creator. The Creator created one person, and all of this division into foreign and different desires, is a figment of our imagination.

Who receives the Light arriving from the Creator? The “Malchut,” “Shechina,” gathering all of the souls. I merit to the extent I have
merged with all these other souls in “Malchut,” to the extent I bring about the coupling with “Zeir Anpin.”

“If You aren’t in ‘Malchut’, you do not exist.”

Question: The Book of Zohar evokes powerful internal experiences within me. However, as soon as I try to think of the unity among the souls, it all instantly disappears and I can no longer focus on the text I am reading. What should I do?

Imagine you are connecting with the Creator through a system called a collection of souls, “Malchut” from the world of “Atzilut,” and that otherwise you aren’t able to connect with the Creator, with “Zeir Anpin.” Your desire is to unite all the fragments of the broken souls, you want to be with them in “Malchut” from the world of “Atzilut” and unite with “Zeir Anpin.”

If you can’t imagine connecting all the souls within you and bringing them to connecting with the Creator – then you do not exist in relation to spirituality. You should try to see this image within you.

“Malchut” – it’s not your desire to become filled for your own sake, rather the desire to unite with the rest of the souls that you feel are distant and separate from you. The more I want to unite with them, my existence in “Malchut” will be more substantial. “Malchut” of the world of “Atzilut” is a result of my efforts to unite with the other souls; it’s the common desire of all the souls!

This situation resembles the event of receiving the “Torah” at Mount Sinai, where all of us were obligated to unite “as one man with one heart” in order to unite with the Creator. The central point in which we unite with the Creator is called “Malchut” of “Atzilut.”

Searching for an External Force for Advancement

Through The Book of Zohar, the Creator shows us all kinds of examples which inspire us. We do not understand them, yet we want to copy them, like a small child. If you do not want to or are unable to, you should turn to the group or approach with a request for help from the books. You are obligated to search for something that will push you forward and help you bond with the situations and the actions that
The Book of Zohar tells you, even though you understand nothing, and yet want to understand.

Upper states are being discussed, spiritual bestowal, and I want to feel them and to be in them! How can I do that? All these questions should constantly bother us. It doesn’t matter if I don’t remember anything of what I read. But if I expected the text to influence me, if I wanted to enter that world, to feel that which The Zohar speaks of – then I will feel very intensely how reading it influences me, although I do not remember a single word.

My moods, my different qualities, my perspective of the world and myself, they will all change. I will begin to feel all kinds of changes daily, until one sunny day the leap will occur. All of that will happen as a result of reading The Book of Zohar. I do not know of what I read, and what it is that it wants to tell me. I have no connection with it other than one thing – I want this book to be revealed to me.

That’s the way the Surrounding Light operates, it’s a true miracle. After all, other than that miracle, there is no other influence upon us from the Upper world. This miracle operates upon us even though there is no connection between us. There is no connection between the will to receive and the will to bestow. Any connection is carried out by the Creator, who is the source of all. Hence, this concealed connection is called a “miracle” or “remedy.”

Of course there are very strict rules operating here regarding the relationships between the Light and the desire, according to a precise formula of mutual actions between them, but that formula is concealed from me. Thus, for me – it’s a miracle. I press a button in one place and in other place something jumps up, and I do not understand how that works. All that’s said is that I should read and will, and all the rest will arrive on its own.

**Receiving Strength from the Surroundings**

A person who truly yearns for spirituality won’t calm down and suffice with the minimum. He will constantly have the feeling that he doesn’t understand or know, since he doesn’t sense spirituality. The urgency to sense the Upper world is exactly what brings about the awakening of the point in the heart, the feeling that I must sense this spiritual image inside me.
The Book of Zohar: It’s an adventure book! But not the type I read or watch on a movie screen. One has to enter The Book of Zohar, not like in our world of illusion and imagination. We have to rid ourselves of all illusions, delusions and fantasy.

The demand for that arrives from the point in the heart, and only the group is capable of increasing and enlarging it. Only a group is able to provide that extra necessary force to the point in the heart of a person in order to attain the goal. Thus, if a person doesn’t nullify himself toward the group in order to receive that force from it, he will attain nothing. That’s the essence of our mutual “Arvut,” without which none of us would attain the spiritual vessel.

**Keeping the Friends in Thought above all Disturbances**

The Zohar doesn’t only tell of spiritual qualities and acts, rather also about the tight bond among the souls. In order to feel and restore that, we have to study The Zohar within a group of friends who think like us.

The internal attitude we should have toward studying may be compared to the relationships among the crew on a boat caught in stormy waters. All of the team members situated on the deck hold each other, so that the stormy waves won’t sweep them away.

If anyone lets go of his friend’s hand and tries to hold on to the ship’s railing, he is instantly drawn into the open sea.

So it is with the study of The Book of Zohar: We have to hold each other with the force of our common thought, in order to overcome all the disturbances on the way to spiritual bonding.

To the extent of our bond, we will be filled with the Light of “Hochmah,” the Light of life and we will elevate to a state where we will dry the sea, meaning, we will absorb all of the Light of life into us and advance, as if on land, toward the safe haven, toward the World of Infinity.