For Yechezkial the heavens opened and he saw אֱלֹהִים. אֱלֹהִים goes out from 4 letters of אֱלֹהִים + 10 יְهوָה letters of 14 יְהוָה"ה. 4 letters of אֱלֹהִים is 14 + 72 = 86. בָּרָא שָׁם, as He is above אֱלֹהִים. אֱלֹהִים created all including אֱלֹהִים, as He is above אֱלֹהִים. אֱלֹהִים is the first of Atzilut after is אֱלֹהִים. אֱלֹהִים eminated 6 corners by בָּרָא שָׁם. This is the heavens and the earth and memunim (angelic supervisors) over the world. The 13 words from the first אֱלֹהִים to the next are 13 midot rachamim. To nullify dinim on Yisrael. The first אֱלֹהִים is Bina. The second Givurah. The 13 words dress 6 corners of Chuchmah. From this Bina comes Nashamot Yisrael. These 13 words that purify Yisrael by the 13 letters of אֱלֹהִים miloy אֱלֹהִים. אֱלֹהִים is Nh"y Binna. The chitzon of Adam Elyon which is ז"א is created from אֱלֹהִים. Man was created by אֱלֹהִים in image of ז"א, which is אֱלֹהִים. אֱלֹהִים is נַחֲשֹׁם. מ"ה אֱלֹהִים ז"א אֱלֹהִים. אֱלֹהִים is called Z'a. אֱלֹהִים ז"א created from אֱלֹהִים. As Z’א and Nakavah are surrounded by the 120 sarufim of אֱלֹהִים in By”א. In the beginning was the supernal אֱלֹהִים. מ"ה אֱלֹהִים אֱלֹהִים. Which were drawn from above to below. The

1 Zohar Tikunim Chadashim p.220
2 Aor Eniyim p.22
3 Safer Paliyah
4 Aor Yakar Vol 2 p.165
5 Shar Mimor Rashbi p.17
6 Aor Enyim p.22
7 Aor Enyim p.21, p.226
8 Aor eniyim p.22, Safer Paliyah
9 Aor eniyim p.22
mother lent the daughter her garment. The nations are guided by אֱלֹהִים, the agents of אֱלֹהִים, specifically points to the multiplicity of forces which are manifested in creation. Every שֶׁר is included in אֱלֹהִים. In the name אֱלֹהִים was created everything in nature, so it has the numerical value of 467. אֱלֹהִים is a קְנֵי for all forces in nature. All the names we work in are included in the word אֱלֹהִים. All rivers flow into the sea. This is the ס of אֱלֹהִים. The name אֱלֹהִים does not illuminate in a revealed way, because the chuchmah is not illuminated in the name אֱלֹהִים. is the left piller Z’a. There does illuminate Chuchmah of the right piller but only if the left is included in the right piller. If not is darkness and not light. אֱלֹהִים is Givurah. is the upper אֱלֹהִים is the lower. The lower artist. (The upper and lower shaping of כח) To every sefira is aor penimi (יהוּה), makiff (אָהִי) and chitzon which is אֱלֹהִים from Chuchmah of Atzilut and below. Till the

10 Zohar Barashit p.2a
11 Safer Paliyah
12 Sni Luchot HaBrit VaYishlach
13 Malbim on Chumash
14 Lekuty Torah p.102
15 Safer Leshem
16 Safer haCheshek-Abulafia
17 Safer Paliyah
18 Sulam Zohar Noach p.98
19 Zohar ShirhaShirim Rosenberg p.81
20 Sulam Zohar Achray Mot #53
21 Zohar Tikunim Chadashim p.228
end of Asiyah. These are the 120 sarufim of אלהים. Below Asiyah are elokim acharim. (Chuchmah of Atzilut is the highest place mentioned for the 120 sarufim)\(^2\) There is a aor makiff that is a aspect of אלהים it spreads out from above in Atzilut, until below in Asiyah. It is a aspect of dinim and givurot from beneath Keter of Atzilut. These are the 120 sarufim of אלהים. To every sefirot is front and back and makiff. This makiff surrounds every sefirot. But to each Sefira is also aor makiff (surrounding lights). In the aspect of back. It stands in the中间 between each sefirot. It is the secret of the name אלהים. This light begins from Chuchmah of Atzilut and is till the end of Asiyah, they are all אלהים "Kidoshim". At the end of Asiyah siezes the klipa called אלהים "acharim" (other gods). Because they sieze in the name אלהים. They are called "acharim" because they are outside of אלהים in the secret of back and behind. This light is called אלהים. They are givurot of Zu"n. The righteous arouse אלהים "Kidoshim". While the wicked arouse אלהים "acharim". This is a concealed secret not revealed outside of the community.\(^3\) begins in Z"a of Atzilut. The Sarufim of אלהים are in Bina and Tevunah.\(^4\) There are 3 levels of calim chitzonim (external vessels) those of the Nefesh, ruach and Nashama. Being Malchut Teferet

\(^2\) Kol BRamah (idra) p.9,Mishnat Chassidim
\(^3\) R. Petia on Idra Rabba p.9
\(^4\) Safer Leshem
and Binna. They are all names of אֱלָהִים. The time there is merited names of אֱלָהִים to descend to Z”a till the creation. They are the main thing and mainly in By”a. They are dinim surrounding by which Hashem rules. They reign beneath the Keter, between makiff to makiff to every sefirah. They begin outside the aor makiff of Chuchmah and spread out till the end of Assiyah. They are from mainly Z”a of bria and below. But the source of By”a is from Z”a of Atzilut. The main thing of all we said is that they begin below Keter. The intent of this is not concerning the names of אֱלָהִים mammash, but the light in them, which is hidden. They are the aspect of אדר (limit) and חלל (empty space). So how can one say they really have some existence to themselves at all? They are only the aspect of body and vessels. The sarufim of אֱלָהִים reach up very high until under Atika Kadisha. In the time of blemish the chitzon rise up to nourish from there. They are under the 120 sarufim of Kidusha. On this we pray the אלילים will be cut off, then Hashem shall nullify them out of existence. These sarufim have their source in Atika Kadisha above. This is a wonderful secret, that is hidden. Klipot seizing in the 120 sarufim is secret of the “shadow of death”. The names of אֱלָהִים are not mixed in their sarufim except from Z”a and below. This is only in the aspect of Chitzon vessels, and only in ibor and yonika as there dwells the klippot. The name אֱלָהִים is revealed only in the 6 corners of Z”a, as the first 3

25 Atz Chyim p.262
sefirot are Gadlut. Which are always only names of יהוה. The names of אלהים are secret of ציורים (forms) corresponding to the 6 corners. The main thing of the ציורים is only the letters יהוה. As מ"מ אלהים of יהוה is Z"a.26 The main thing, Bina.26 Atik, יהוה is Z"a.27 אלהים is Chaga"t and נ"ה.28 The 7 lower sefirot are called אלהים.30 Katnut is the ruach of 6 corners of Z'a, its called אלהים. It is the 6 corners. Its mochin is יהוה.31 אלהים=פאה.32 Mochin of first 3 sefirot is called יהוה. Mochin of 6 corners yonika is called אלהים. Mochin of Ibor is letters אלהים is katnut, אלהים is gadlut א. Meloy of אלהים is gadlut ב.34 Abba and Imma rule many lights of ibor and yoled (birth) by אלהים ruling from the right nipple is אלהים from the left is יהוה מ"מ and ה is in the middle.35 In 3 months which have 86 days is fixed the vessel of Chuchmah and its karum (surrounding filiment) and revealed אלהים in miloy of יהוה, which equals 300 (ש). The brain within is יהוה it raises 7 vessels together, with their sparks in 3 months. 2nd by the fixing of the vessel of Bina and its

26 Safer Leshem
27 Sulam Zohar Nasso p.190
28 Sulam Zohar Tikunim p.65
29 Safer lakutim p.190
30 Safer Temunah
31 Aor Eniyim p.22
32 Aor Eniyim p.196
33 Shar Bait Kavanot, Pre atz Chyim p.219
34 PreAtz Chyim p.133
35 Mishnat Chassadim
karum. By this is revealed אל"ם אלוהים, which equals 200 (ר). This is *ibor* in the belly. After 6 months *ibor* sparks with vessels rise to place of lights. The last 3 of 12 months correspond to the tikun needed for Nakavah. Tikun of the vessel of givurot of Dat, and finishing the fixing of the rest of the vessels and tikun of the 248 limbs which is secret of revua of אֶלְהָמִים. As 5 letters with 32 paths chuchmah in the secret of אֶלְהָמִים they are garments of Bina 200 (ר) + 248 = 15 + 32.36 Man has to draw himself from mochin katnut by actions, descending the mochin katnut below and He draws to himself Mochin Gadlut. Then there is זכירה in Torah remembering all its secrets and wonders. All זכירה is in duchrah making tikun of Dat. In the beginning in the head of Z’a are 3 אֶלְהָמִים (miloyim), every one of its letters builds 24 houses (24 sarufim of each letter of אֶלְהָמִים). Being the 120 sarufim of אֶלְהָמִים descend into the Throat of Z’a (in gadlut), as they are Katnut. (when only in the head, before descending to the throat and body). Only the best of these sarufim stay in the head.37 In time of katnut are 3 mochin to Z’a. They are 3 names אֶלְהָמִים in *miloy*. In each one is 52 letters. Being pashut, meloy and meloy of meloy. In Time of Gadlut the mochin descend to the throat.38 אֶלְהָמִים 3 in the throat are sweetened by

36 Mishnat Chassadim
37 Aor Eniyim p.22, Mishnat Chassidim
38 Shar Mimori Rashby p.90
After years whose source is in 3 קדומים, they numerically equal גרון (filament of the brain). Their letters are pashat, meloy and meloy of meloy. These descend down the throat going out from the brain, and stand in the back of the neck. There each is made a של, which which is revua of אלהים (200) and the meloy of אלהים of (300) is the brain of Chuchmah. It is the קנא (wind pipe). The של (sar of drink) is (moch) Bina, the food pipe is the של of baking. It swallows all kinds of food. revua of אלהים (200) and the meloy of אלהים of (300) is penimi of katnut imma when there enters her penimmi of katnut of Abba. During yonika אלהים descends to the head of Bria. This is the back of kidusha in strong judgment being the back of Zu”n of Bria. There are 3 achryim of the 5 parzufim of Yetzera (revua of 3 miloy אלוהים). 3 achryim of the 5 parzufim of Asiyah. This makes 120 אלהים. Becouse from Z’a of Bria begins the 120 sarufim of אלהים of kidushah. All yonika of klipot is from achryim (of the 120 sarufim of אלהים). They are chitzonim of the vessels of Zu’n. This is ibor. The main seizing of these klipot is in the back of these chitzonim, not the face. As those of the face dress in Nh”y of imma. All אלהים dress in Nh”y of Imma. All klipot nourish from chitzonim. This is the way of Nh”y of the Chitzon of Imma. Thus cleansing is by way of Nh”y of

39 Mishnat Chassadim
40 Mishnat Chassadim
41 Mishnat Chassadim
Imma (by Chashmal which is 3 meloy אַלְּהֵי וָאִוָּהוּ which is Nh”y. This is “trimming” through the handmaid being 3 meloy אַלְּהֵי וָאִוָּהוּ. The 3 μελῶν אַלְּהֵי is Nh”y. Nesira is made in the achryim of אלהים אַלְּהֵי. The face that is not seen descends in 2 garments being 2 אלהים אַלְּהֵי אַלְּהֵי. The first is chuchmah stima of A"k, this is closed אלהים אַלְּהֵי. The other is a garment of Binna of Arich. This is יהו"ה in nikud אלהים אַלְּהֵי. This is the place of Moshe. He called this יהו"ה. By dikna of Arich drawn to dikna of Z’a is humility. 120 laziness (permutations) they concur laziness. The 120 sarufim are in the back of worlds, until sin causes them to go away. So there is not recibed the face of the Shechina. She is malchut אלהים אַלְּהֵי of Atzilut. The upper waters are אלהים אַלְּהֵי, the lower waters are אלהים אַלְּהֵי. Noga is from Z'a of Bria till Malchut of Bria. This is until the conclusion of its 120 permutations. They are Chitzon vessels. Outside of them is Chasmal. Outside of this is אלהים אַלְּהֵי. Beyond these is Elokim acharyim. Revealing אלהים אַלְּהֵי removes אלהים אַלְּהֵי. Noga is from Z'a of Bria till machut of Asiyah. These are the 120 sarufim of אלהים אַלְּהֵי. They are chitzon vessels, they are chashmal. Beyond these is Elokim achryim. These are the 288 sparks that are left to cleanse

42 Mavua Sharim p.290
43 Ner Yisrael p.237
44 Safer Lekutim p.199
45 Mishnat Chassadim
46 Shar Bait HaCavanot #86
47 Tefilot Ramchal
in the nogah. They are only in Zu"n. In a time of Zivug the 5 givurot are sweetened by the 5 Chassadim. The 5 givurot are the 5 letters of אָלָהִים אָלָהִים אָלָהִים אָלָהִים אָלָהִים. is in Bria. The 120 sarufim are from Z"a of Bria till the conclusion of Malchut of Bria. These permutations are external vessels including the Chashmal of Bria, which is אָלָהִים אָלָהִים אָלָהִים of Noga. Beyond this is אָלָהִים achayrem. In the time of catnut there is only mochin אָלָהִים and not יהוה. As Z"a is only during ibor. The measure of spreading out of אָלָהִים is in its 120 sarufim. These are the borders of its Holiness. They begin from Z'a of Bria and continue until Asiyah. Below is elokim acharim from which the klipot nourish. Egypt and pharoe nourished from only the last 48 sarufim of אָלָהִים. They are in the the last letters of אָלָהִים (saruf begins with the last columns אָלָהִים of אָלָהִים needs the most work). 24 sarufim begin with each letter of אָלָהִים making 120. He did not nourish from אֶלֶם of אָלָהִים. The secret of all הזומא (filth) is the 120 sarufim of אָלָהִים. As there seizes the serpent. But also from אָלָהִים Z’a and Nakavah draw life force. Of the 120 sarufim of 40 אָלָהִים are male, 80 Nakavah. (meloy א are male) אָלָהִים guards the sefirot. There are 60 names of katnut. These names guard the Malchut

48 Kol bMarom p.9
49 Mahashif Halavan p.436
50 Aor enym p.20
51 Shar HaCavanot p.154, Pre Atz Chyim p.501
52 Adir bMarom p.412
53 Safer Temunah
from seizing of the klipa. Malchut recieves these names. The 120 sarufim of אלהים spread in Malchut to By'a. When parzufim are back to back there is no seizing of the sitra achra. (katnut) Back is aspect of אלהים. At the end of the 120 sarufim of אלהים is the place from where the sitra achra seizes when there is sin and inequity. Klipot seize in the 120 sarufim ofKidusha. The source of these אלהים is mym nukvin in the Yesod of Imma. From the achryim of the 120 sarufim of אלהים the klipot draw from sin and inequity. These Elo kem achrem are included in their source. By this they nourish from the Shechinah. The אלהים Kadoshim. The 120 sarufim of אלהים are in Z'a and Nakavah of Bria, Yetzera and Asiyah. In Asiyah Elokim acharim cleave in the back of Nakavah of Z'a. All Elokim acharim are included in 10 levels of tuma. The height of adam belial. All side of back is the place of seizing of אלהים, they are "dinim". The 120 sarufim begin in Z'a of Atzilut and reach till the end of Asiyah. Here ends the 120 sarufim of אלהים. Then begins the klipot elo kim acharim, drawing from the end of Asiyah. The 120 sarufim of אלהים of Kidusha are calledחיים אלהים. Ruach Ha Kodesh is Ruachחיים אלהים Who blesses and blessed is his

54 Metak mDavash Tekunim p.290
55 Atz Chyim p.219,Shar mimori Rashb'y p.184
56 Aor Eniyim p.20:2
57 Aor Enym p22
58 Aor Eniyim p.22
59 Tefilot Ramchal
60 Nahar Shalom p.178
name. Which is the life of the worlds. The voice ruach and speech.⁶¹ אֶלֶהָמִים is Binna.⁶² אֲלָלָהִים is from Atz Chyim, אֲלָלָהִים is from side of Atz Dat.⁶³ אֲלָלָהִים is Binna it is life force from Chuchmah.⁶⁴ 12 are mochin ibir and yonika, 12 are mochin Gadlut.⁶⁵ 120 sarufim of אֲלָלָהִים are miloy (nakawah). These are moch Chuchmah. 40 are with ה (nakawah), these are moch Binna and 40 are meloy of א (Zachor). These are moch Dat. This א is made of י"ו י is of the side of Chassadim. ⁶⁶ of this א is of the side of Givurot. These are moch Z'a (of Imma).⁶⁶ All 120 sarufim of אְלָלָהִים are Holy, seizing of s"a is from the achryim of the sarufim. (revua of sarafim)⁶⁷ Mochin gadlut is י"ו, katnut is אֶלֶהָמִים called ibir. Yonika is the achryim of אְלָלָהִים. (achryim of sarufim Elokim gives yonika to Sitra achra)⁶⁸ The Nefesh corresponds to אֲלָלָהִים, ruach יְהוָה, Nashama is meloy יְהוָה אֲלָלָהִים, meloy יְהוָה =elokim מָצֶּפֶר, מָצֶּפֶר מָצֶּפֶר =ברחמם x י"ו י is face of אֲלָלָהִים, meloy of מָצֶּפֶר has 12

⁶¹ Pardes Remonim p.12  
⁶² Safer Temunah  
⁶³ Zohar Tikunim Chadashim p.213  
⁶⁴ Aor Yakar Vol 2 p.165  
⁶⁵ Nahar Shalom p.113  
⁶⁶ Nahar shalom p.116, Mishnat Chassadim  
⁶⁷ Aor Enym p.5  
⁶⁸ Pri Atz Chyim p.p.160  
⁶⁹ Safer Lekutim p.225  
⁷⁰ petach chotam p.13,Machashif HaLavon p.215
letters. This is face of אליים. This makes of face. This is Netzauch Ima. (makes chuchmah Z"a) This meloy is Chuchmah. Chuchmah of 6 corners. (right pillar) Its ה is made of . This is katnut. in meloy י is Malchut it is the aspect of face. so is 365. days are katnut this is אליים in meloy י. Ruach is אליים meloy י (letters of meloy רוח, With miloy is ruach and אליים. The 288 sparks with 32 אליים of Misa Barashit is אליים רוח (Kavana: אליים and nikudot of 32 paths) spreads out in tikuney dikna in the 13 letters of אליים meloy י.

The drop from the left side of the head of Abba is the achryim of אליים of Bina. . From the right side of the head of Abba Z"a recieves אליים meloy (300) = , this is Chuchmah. In the middle is אליים meloy י it is Dat. These are mochin of אליים. These mochin are

71 Kol Birama
72 Oar eniyim p.20
73 Olah tamid p.106
74 Pre Atz Chyim p.145
75 Atz Chyim p.133
76 Bait Shar Cavanot
77 Shar Kavanot p.169
78 Aor Eniyim p.196
79 Aor Enym p.110
80 Ner Yisrael p.#418
81 Shar mimori Chazal p.59
82 Shar pasukim p.2
83 Adir Bamarom p.218
called first katnut and first צלם of Tevunah. The 2nd צלם is in Gadlut. Now (even) in Yonika is heard my voice. It is not prevented from being heard because of names of karum, the present mochin. The ה"ו of א ל ה makes Chaba’d complete. From the side of Chuchmah of Abba is א ל ה pashut.84

Meloy רומן of Matto"t, who is Noria'l. In Matto"t are ספורות ותרומות. The meloy of 13 letters plus 5 of name itself is 18 the צ"ס of Matto"t.85 The head of Matto”t is in Bria. In his chitzon vessels are 10 saruf of אלהים. They are the first 10 of the 120 sarufim of אלהים. The first saruf is his Keter.86 Meloy אלהים of ה is in Rachal.87 Meloy כל הארץ of ה is zarur of ark. It is level of סתרים.88 This meloy is Bina.89 Bina of 6 corners, it has no Chassadim.90 Its ה is made of ד"ו.91 Angels called beny Elokim are of 10 classes. They are created from Meloy אלהים of ה.92 This name is katnut. Only mochin of Abba, during katnut of Z’a dresses to Nh’y of Imma called אלהים.93

84 Mishnat Chassidim
85 Safer lakutim p.416
86 Mishnat Chassidim
87 Oar eniyim p.20
88 Adir bamarom p.26
89 Atz Chyim p.133
90 Bait Shar Kavanot
91 Shar Kavanot p.169
92 Shar mimori Rashi p.206
93 Nahar Shalom p.182
miloy א with א is Yaakov, מ栧 א with א is Yaakov, miloy א with א rises mym nukvin. In Rachel this name is mochin katnut, this is the revealed world. This name is the source of dinim.

The mountain of א is Nakavah, it is meloy א. This meloy is in Yesod. This meloy is Dat. (central pillar) Dat of 6 corners, it has Chassadim and Givurot. Its ה is made of וו. 

At times the 13 dikna are revealed in all parzufim. They are the 13 letters of the miloy of מ栧 א. These 13 tikunim are the source of all parzufim of Atzilut. In the time they need light its drawn in them.

In the katnut of Rachel miloy א is Chuchmah, ה is Binna and pashut of מ栧 א is Dat.

There are 130 letters in 10 miloy (10 sefirot) of מ栧 א (voice).

94 Petachy Chotem
95 Oar eniyim p.20
96 Safer Lakutim p.4
97 Safer Lakutim p.46
98 Kol Birama p.87
99 Safer Lakutim p.124
100 Pre Atz Chyim p.145
101 Atz Chyim p.133
102 Bait Shar Kavanot
103 Shar Kavanot p.169
104 Safer Leshem
105 Mishnat Chassidim
If you are thirsty fasting intend *miloy* of אֶלֹהִים, and its written "רוּ חַוָּה אֶלֹהִים וְרָוָה אֶלֹהִים רֹחֲבָה moves on the face of the waters". 106

The 3 מֵלֹויי אֶלֹהִים of *Moch katnut* each has 120 sarufim, including the 5 מֵלֹויי אֶלֹהִים there are then 365 sarufim. These correspond to 365 levels where the *sitra acha* seizes (in their achryim). So the 365 prohibitions of the Torah deliver from the *sitra acha*. They are the 365 sarufim מֵלֹויי אֶלֹהִים each day a permutation of מֵלֹויי אֶלֹהִים stands as chesed against *דִינִים*. 108 Noga is the name מֵלֹויי אֶלֹהִים is judgment on the klippot. 110 The first מֵלֹויי אֶלֹהִים of Barashit is its miloy of 13 letters. It is Binna of Azilut. The 2nd מֵלֹויי אֶלֹהִים of barashit is 5 letters. It is Leah, Light of olam haba. It descends from imma illah (Imma of Azilut) to correct Bria. It is Malchut מלכּוּת of Bria. It is the 5 givürot מְצֵפָן. This is similar to יהוה which is הַטְּפָאָרֵת (of keter), while meloy of יהוה is Chuchmah. 111 Has one מֵלֹויי אֶלֹהִים meloy of 13 letters. This is Binna of Azilut. (and a miloy of the miloy- 24 letters) And a מֵלֹויי אֶלֹהִים of only 5 letters. Is Malchut of Bria (unlike יהוה where the pashut is Keter, meloy Chuchmah and Miloy of miloy Bina. By מֵלֹויי אֶלֹהִים the meloy is Bina of Azilut and the

106Mishnat Chassadim  
107Adir Bmarom p.286  
108Machashif Halavan p.122  
109Arba Maod Shekal Kesef p.242  
110Shar mimori Rashbi p.90  
111Shar mimori Rashbi p.18
Pashut is Malchut of Bria), the 5 givurot of מנצפים. This is light of Leah, its Hidden light of Olam Haba. 112 Your 5 fingers corespond to the 5 letters of אלהים. The יד (14 parts) of the hand corespond to the 3 letters of the melody אלהים and the collel.113 Givurot are the secret of the name אלהים. Each finger is one name אלהים +(collel)=91. With each finger is created 91 myriad angels. These are masters of shields.114 Imma illah is called אלהים. אלהים is revelation. Revelation of the 6 corners called אלהים אלהים in a concealing way. מ”י is Imma called אלהים. אלהים is Bina that gives nanhaga in dinim of malchut. Bina gives nanhaga to all sefirot.116 אלהים is Binna, which is Rachamim. Din originates from it. It is called olam Haba. There reward will be given for the mitzvot one performed according to their merit. As one gives sadakah, Hashem will do sadakah towards him.117 מ”ש = 4 אלהים 118

makes י”ה of מ”י אלהים. י”ה is יוהו of אלהים. י”ה is Zu'n they return rising (to the top of Z’a) chesed and givurah to the mesach of Zu'n (By one’s Chesed and Givurah, midot there is determined how much Chuchmah revelation

112Shar mimori Rashbi p.18
113Mishnat Chassadim
114R. Petia on Idra p.148
115Shar mimori Rashbi p.31
116Aor Yakar Barashit p.105
117Razy Yisrael p.209
118Shar Pasukim p.220
119Safer lecutim p.411
they will get. The highest part of אהלים rises up to the 1 of אהלים rises up to the first 3 sefirot of Z”a). There they dress the light of Chuchmah in the rising chassadim, and אהלמ jointly completes the name אהלים. (as the middot are completed with chassadim) אהלמ are the 6 corners. מ"י is square it is Imma. מ"י is stomim (closed) in Chuchmah. It is called the end of heaven, closed and concealed. מ"י grasps in the 6 corners. אהלמ is secret of heaven, which is the 6 corners. אהלמ is revealed by אהלמ. מ"י is before אהלמ. מ"י is before Atzilut. אהלמ is Bina it is equal to א"ל. אהלים is before אהלמ. א"ל Every name comes from א"ל, אהלים is the right side of Z’a, the left side takes א"ל of the right side to make אהלים. Bina (אהלים yesoi”t) has only 6 corners of lights being of the Nefesh and Ruach, Keter and Chuchmah of vessels. It lacks Bina, Teferet and Malchut (of vessels). אהלים also lacks Chaba’d of lights. Shuruk in time of gadlut raises מ"י that fell to Zu'n returning it

120Sulam Zohar Barashit p.20
121Aor Yakar Vol 2 p.9
122Aor Yakar Vol 2 p.14,9
123Shar Mimori Rashbi 210
124Aor Yakar Vol 2 p.4
125Sulam Zohar Barashit p.67
rising up to Binna (part of it fell). This completes the name with its 5 vessels and 5 lights. The 3 vowel points Cholum, Shuruk and Chereek rise malchut to Chuchmah of Bina never fell from Bina it is the right side, is the left side. Rachamim, is din. is 10 seferot of Bina (called vessels), has 10 sefirot of Chuchmah are called lights. revealed in the mouth. The mouth is the form of . (Malchut) Malchut is (the source) to aor Chozir (returning light) from . It is from the west and faces the east. The upper water is in Binna. is right in Chesed it is (Malchut) is covered and concealed because of the klipot it is . When leaves there is only left (as , and when leaves there is only left This is the Shechinah "closed" katnut) . Yisrael makes Draw this is the main tikun of the Shechinah by David. When leaves there is only left is Shechinah of Galut. Shechinah Power of is in of

126 Sulam Zohar Trumah p.152
127 Aor Eniyim p.20
128 Sulam Zohar Barashit p.65
129 Kol BRamah R.Semach p.45
130 Aor Yakar Vol 2 p.6
131 Pre Atz Chyim p.130
132 Petachy Chotam p.12
133 Tefilot Ramchal
134 Tefilot Ramchal
of rules in Galut. Fill your days with rachamim in secret of אֶלְהַיָּם, it is Bria. 137 You need to put the א close to אֶלְהַיָּם, this is אֶלְלָי. 138 Land tohu and vohu, this is malchut in galut. It is אֶלְהַיָּם.

- Keter in Bina (is vessel for the lights of the), Nefesh, lights (of Malchut), Skull of man
- Chuchmah (is vessel for the lights of the), Ruach, Chabad (lights of Teferet)
- Bina (is vessel for the lights of the), Nashama, 6 corners-chesed to hod
- Teferet (is vessel for the lights of the), Chayah, this is the Yesod of the Sadeek of Z’a. 140 Yesod
- Malchut, Yachida, lights of keter

אֶלְהַיָּם is arousal of sadeek, this is yesod Z’a and the letters ofملת, à is the male aspect it is Z’a. 141

There goes out from the iggulim of Abba and Imma going from igul to igul illuminating in the general and the specific. Imma and Abba ruling

135 Adir Bimarom p.350
136 Tefilot Ramcha"l
137 Machashif ha Lavan p.292
138 Safer Paliyah
139 Adir Biromom
140 Aor Eniyim p.98
141 Zohar Shir haShirim p.81
many lights during ibor and birth. אלהים divides so that to the right nipple is ב and to the left nipple is מ and ח is in the middle filled with milk. The milk of Z’a is white, it is from Abba. The head of the left is the achrayim of אלהים of Binna. To the right is אלהים miloy י which equals 300 (ש) of chuchmah. In the middle is meloy אלהים in ל, it is Dat. The meloy of the זה of אלהים makes completeness in Chaba”ד. From side of Abba is אלהים pashut. Its (form) is ר and its form is זה . From Imma it אלהים is meloy ח she has only a little Dat it is not filled because of its givurot. With chassadim are 2 pashut, their ח is made of 3 ו. Meloy ו are chassadim. Its ו is form ד and its form is י.142

The letters י of אלהים are the life force of אלהים, (giving birth to מ = י אלהים, which gives birth to מ hacker (staff) of Hashem. 143

The 120 sarufim of אלהים begin below, because all 10 sefirot of Zu'n each and every sefirot has the aspects of ibor yonika (names of אלהים) and mochin (יו"ו). The brain of gadlut of the first 3 sefirot is drawn in the secret of צל"ם of Yesoi’t called אלהים, which is secret of Chaba”ד, 144

142Mishnot Chassidim
143Shar Ruach HaKodesh, Aor enyim p.21
144Zohar Tikunim Chadashim p.106
ם is chuchmah and Aba, ל is Bina (ima) and צ is Zu'n. 120 (those permutations starting with מ) are those (of the 120 sarufim of) אלוהים is back of achryim, of Yesoi't. The 120 (pashut) sarufim are in the 4 lower sefirot of Bina. This is from the chest and below drawing into Tevunah. The 120 are not revealed above the chest. These 120 start becoming revealed at Givurah, but Chesed is in it. The 120 go through Givurah till Yesod. This includes 24 in each part (from givurah to Yesod-Divide to 5 groups, sefirot. The first group is א which is Givurah and the last group is מ which is Yesod.). 24 Sarufim אלוהים begin in א. Bina is the mother bird hovering over her young. The young are Tevunah. The chitzon are prevented from nourishing by Binna who is upon her young. Including the first letter, there are 25. These are 25 levels. (24 permutations beginning with each letter of אלוהים and the letter itself. It’s these that make up the 365) From בוכו spread out the 5 (letters of sarufim of) אלוהים in Bina. Tevunah is the Malchut of Bina. The achryim of Binna. All Achryim are called אלוהים. All judgment goes out of the back of Bina which is Tevunah. All places of אלוהים in Bina, this is Tevunah. The name is the source of the sarufim. Yisrael Saba is from the left eye

145Safer Lecuim p.310
146Mavua Sharim p.193
147Safer Leshem
of A’k. It is from the tip of the back of the first מ”ב of יהו”ה, and the back of ס”ג, which is in front.

Behind Yisrael Saba are 120 permutations of אלהים. Chitzon of Tevunah are 12 permutations of אלהים. The 20 permutations of אלהים are divided into 4 parts, corresponding to the 4 lower sefirot of Imma. 30 permutations are to each sefirah.  

The 120 permutations of אלהים are until the end of Asiyah. The 120 sarufim of אלהים are the 120 years of a man’s life. These 120 are Holy. After are elo hem achayrem. The purification of the grave which removes the filth sweetens the 120 sarufim of אלהים. To each of the 120 sarufim of אלהים is a Achryim. These are all included together up to ima. There are 120 sarufim of אלהים and its Achryim are achrym. 60 of the 120 permutations of אלהים are the 60 giborim of Slomo. The 120 sarufim of אלהים spread out from the head of Z’a (of atzilut) till olam Bria.

In a time of katnut their are 3 names אלהים (miloy), each contains 120

148Mishnat Chassadim
149Pre Atz Chyim p.559
150Atz Chyim p.342
151Lekuty Torah p.115
152Shar pasukim p.110
153Shar mimorim p.60
154Petachy Chotam p.285
155Ner Yisrael p.194
sarufim. 3 x 120 = 360. These correspond to 365 days of the sun. (360 days are 360 sarufim, and א is Pesach ל ש Shavuot ר Rosh Hashanah י Yom Kipur ד Succot) They descend to the throat of Z'a cleansing in rachamim from the Gadlut that's above (הוית of gadlut of Tevunah, Ima or Abba). (during gadlut) In the throat then is only one (set) of the 3 sarufim of אלוהים, only 120 sarufim (of the 360). (in the head are all 360 sarufim, only 120 descend to the throat, some of these descend to the body). They, 120 descend to Yesod (of Z’a of Atzilut) and are purified further, till there is left only 60. These are the 60 giborim around the bed of Slomo. Then they descend to the head of nakawah being there only 30. After they descend to the yesod of Nakavah being 15 there. From there they descend to the head of Bria. There being only the 5 letters of אלוהים which is equal to the כסא (thrown) which is Bria. Happy is he who can descend these name further. Every day there is sweetening through tefila of the 3 names אלוהים, each containing 120 sarufim. (are they 3 tfilot). The 120 sarufim of אלוהים are in the back of Bina. They are doubled as they are also 120 in Malchut. The 120 in Binna correspond to the 120 years of the life of Moshe. Machut is called ואת. In it are the 120 permutations of אלוהים. Hashem killing the 7 nations of Cannon sweetened these 120 permutations of אלוהים. The 120 permutations of

156Aor eniyim p.21,Mishnat Chassadim
157Macshif HaLavon p.12
158Petachy Chotem#192
אלהים rest in the head and the body sweetening there. These push away the sitra achra from the body. 60 of these sarufim are in the throat and sweeten there. 60 are in the body pushing off sitra achra. Each of the 3 miloyim has 120 saruf. They push unto the גרון גErrorException hardships. סדרה אמצעות of sitra achra. Sadeekem who guard their brit make judgment in their enemies in all the sarufim of אלהים and their meloyim.

Malchut of Atzilut is אלהים it is the dat of Aden, which is the lower Gan Aden of the earth. There is none who knows without malchut, Chuchmah of Atzilut is Aden Elyon, Which is revealed in Bina of Atzilut, this is the secret of Olam Haba. The Malchut is called אלהים That descends in 13 letters of miloy. The Shechinah above and is hidden when the wicked abound. The אלהים אלהי controls the yichud. It completes yichud. You need to separate from the chitzonim so will not seize in your yichudim. This is by yichud of אלהים אלהי. The 3 meloy of אלהים sweeten each day in Z’a.

3 meloy of אלהים have 13 letters each, making (39 + 8 letters = 894) letters.
These 3 meloy sweeten judgments to mercy. Till all returns to יהוה. As
(15 x 400) + 225 + (13 x 100) + 169 = 894 (plus 5 different
meloy and collel). Meloy plus the name together have 18 letters. 3 miloy אֶלְוֹהִים are 3
mochin Nakavah. The “meloy” of אֶלְוֹהִים are 3 miloy אֶלְוֹהִים. The “meloy” of אֶלְוֹהִים is in Leah,
in Yakov, and is in Rachel. “Rachamim” is אֵלֶיֶּהוּ מָיִר is Din.

All Achryim are dinim. This is face to face of week. This is Rachel alone. From Chest of Z’a and below.
This is in Hod Ima. It is aspect of Back of אֶלְוֹהִים. Here no chassadim flow from flow of Binna. This is as Achryim אֶלְוֹהִים = ר + ה אֶלְוֹהִים (5 letter אֶלְוֹהִים)
the end of Achryim אֶלְוֹהִים is Leah. The Achryim of אֶלְוֹהִים binds water and makes a rekia on the nefesh.

167Michashef Halavon, Petachy Chotem p.129
168Pre Atz Chyim p.136
169Aor Eniyim p.49
170Safer Bahir
171Aor eniym-kamarna rebbe p.20
172Safer lekutim p.464
173Olah tamid p.106, Machashif HaLavon p.215
174Pre Atz Chyim p.145
175Bait Shar Kavanot
176Shar pasukim p.180
177Shar Ruach HaKodesh p.119
(rekia on the nefesh is the waters of the ruach)\textsuperscript{178} The Achryim of אלהים go out of the back of Z’a, who is called מ”ה. (make shiluv מ”ה and revua אלהים)\textsuperscript{179} It is Nakavah.\textsuperscript{180} Achryim = ר + ח + 13 letters of miloy = ריח 181

Revelation of the Malchut for the needs of creation is the secret of the 22 letters of the Torah. These are the 3 mothers, 7 double and 12 simple letters. From these was created all. A 2nd aspect of the 22 letters is the Nefesh in them from the side of Imma. These are 22 names of אלהים not including not including the 10 מאמרות of אלהים of creation. They are from the ruach כללי of Imma. But the 22 are only from the Nefesh כללי of Imma. The 22 letters are aspect (a) body to the 22 names of אלהים. 182 אלהים is tzimzum (contraction) by way of one's hairs. By way of contractions is revealed the building and spreading out of Chuchmah revealed and middot of Z"a which are the way. Like a man who walks from his house to the way. Thus is revealed in aspect of levels. All of them in chuchmah is building from everything of intellect is drawn from the source of Chuchmah. This is the aspect of revelation

\textsuperscript{178}Shar Ruach HaKodesh p.133
\textsuperscript{179}Safer lecutim p.414
\textsuperscript{180}Shar Mimori Chazal p.32
\textsuperscript{181}Kol BiRama p.86
\textsuperscript{182}Safer Leshem
27

אלהים יב.

ב is Dat

This is Chuchmah

is Achryim, this is Binna

is called אלהים, this is mochin of Yonika which is only 6 corners of 6 corners (of Bina). Which is the first 3 sefirot of ruach. 184

 אלהים meloy and meloy of meloy. Of all 3 meloyim each have 52 letters. They are called beney Elokim. 185

Meloy א - 295 + meloy of meloy 1505 + 1886 = NATIONAL

Meloy א - 291 + meloy of meloy 1602 + 1979 = NATIONAL

Meloy א - 295 + meloy of meloy 1520 + 1906 = NATIONAL

5771

These are called the "Benay Elohim" - the hour is late.

"Beny Elokim" are created from revua of אלהים Meloy "ה". They are in Hachel Zachut of Bria. 186

The 360 permutations of אלהים 3 times = 1080. Each hour is divided

183 p.32 (Shar haYichud)
184Bait Shar Kavanot #42
185Shar Pesukim p.216
186R. Petia on Idra Zutta p.48
into 1080 parts. This is 18 parts per minute. These correspond to the 1080 breaths that one breathes in an hour.

Revua of miloy אֶלְוֶי of miloy 1000 = ḫ 187 This is the 1000 of Slomo. It is 2 shoulders (ima) given to Z’a. Slomo is Z’a. He takes these 2 crowns. The 2 shoulders equal 1000. They draw down from ima into dat of Z’a. This is dat in girurah of Atik that dresses in moch stima arich which includes 1000 worlds. This is the brain of 500 chassadim and 500 givurot which are 1000 worlds. This power is dat. 188 This is the name David used to concur his enemies the klipot. The source of this name is the ravua of אלהים. 189 Revua of miloy אלהים of ה is in olam bria, more active in yetzera and asiyah. It includes 3 א”ל of 3 worlds. 190 “Slomo to you the 1000, to the gardeners 200” , 1000 is revua of miloy אלהים of ה, the 200 refers to achryim = ר. 191
There is 41 letters= אלי in the achryim of the meloy of אלהים. 192 אלהים of יהוּה sweetens מ”ב of אלהים (do shiluv), The achryim of the meloy of אלהים has 42 letters. 193

187Safer lekutim p.136
188Mavua Sharim p.159
189Shar Pasukim p.220
190Kol BiRama p.5
191Nahar Shalom p.215
192Machashif Halavan p.218
193Shar Kavanot p.103
126=revua 120 אדני= sarufim + 5 givurot + collel

Intend to all "yichudim (with nikud) אדני = mechub miloy אדני is mashgiach

There are 12,000 sarufim and miloyim of אלהים.

ר"אלהים is in Imma. She dresses to Z'a. כל of אלהים is from which is יי"א. ר"אלהים is mashgiach over specific Divine providence to us.

Small ג is 50 gates Bina. Yesod receives 50 gates binna from the power of the ג of אלהים. The 50 gates flow below to the ג illudes to the last יהו"ה is the last ג of יהו"ה. ר"אלהים is the last ה of אלהים. Its ל draws rachamim in Binna to Teferet. It draws Chuchmah Illah. From ג is 50 gates Bina.

ס"ג is Abba. ס"ג of ר"אלהים is aor makiff Imma.

אבתינו ואלהי is Abba. ס"ג of אבתינו ואלהי is aor makiff Abba.

כף שין וחת, the beginning and end are כף שין וחת. From אינ there is emanated from the mesach 2, and is_equalsי"ה. ס"ג and are hidden. The remaining letters are שין נחת . If you are Yashar. Returning, resting is Keter, it is face of אלהים. By it is established Chuchmat

194Safer lakutim p.458
195Shar Kavanot p.209
196Patachy Chotem p.313
197Pre Atz Chyim p.22, Michashef haLavon p.230
198Aor Eniyim p.23
199Safer HaKanah
200Shar Cavanot p.215
201Shar Cavanot P.246
Established by Bina that eminates. Take the mesach of the 1 with the  ת and rise up to the Bina.כי"ה = כ"ו ס+כ"ו ס it is Teferet . (This is yichud and revua (לאיזו"ה יוה"ה) This is Binna called אלהי"ם. גברת = כ"ו אהל מ"ל. These are Binna called אלהי"ם. יוה"ה is Bina called אלהי"ם. This is yichud: יוה"ה and revua אהל מ"ל. Judges is in 70 names, all rising in the saruf of מ"ל. The kesay judges on sedek and chuchmah in the 6 letters מ"ל. The sale of Chuchmah is:

<table>
<thead>
<tr>
<th>Name</th>
<th>4 x 17 = 68 dinim</th>
</tr>
</thead>
<tbody>
<tr>
<td>אהר</td>
<td>אהל מ&quot;ל + 2</td>
</tr>
</tbody>
</table>
sacrifice, but bringing close of letters.\textsuperscript{203} \( \text{יהוה} \) is shiduchim and Zivug, \( \text{אלהי} \) is Torah while \( \text{יהוה} \) is Tefilla.\textsuperscript{204} The yichud of \( \text{יהוה} \) and \( \text{אלהי} \) is a very high level as \( \text{יהוה} \) is the whole secret of faith. In this is enjoined the main thing of faith. The main nourishment is from the name \( \text{אלהי} \).\textsuperscript{205}

from these 3 (names) are created healing, nullifies evil council, and good love and no spilled seed. Ask \( \text{אלהים} \) in the summer.\textsuperscript{206} \( \text{אלהים} \) is din its exhange is rachamim.\textsuperscript{207} There are words in the Torah that are written in full and lacking spelling. \( \text{אלהים} \) is always written lacking its \( \text{ו} \) as its full spelling is \( \text{אלוהים} \). Now it is of din. In the verse :

\[ \text{"יה כס"} \] 

The letter \( \text{ס} \) will be added to the \( \text{כסא} \) when the \( \text{כסא} \) is complete. As then \( \text{ו"ה} \) will be added to the \( \text{י"ה} \) in the verse. This will wipe out the memory of Amakak. And

\[ \text{"לאו למשב"} \]

The \( \text{א} \) of \( \text{אָּא} \) will fill the \( \text{כס} \) and the \( \text{ו"ה} \) of \( \text{אָּא} \) will be added to the \( \text{י"ה} \) in the verse  

\[ \text{"וֹּֽיָּֽיָֽי הָֽוֹּֽיָֽי"} \] 

Then the \( \text{כסא} \) will be complete amen.\textsuperscript{208}

\begin{footnotesize}
\begin{enumerate}
\item Tefilot Ramchal
\item Lekutey Maharon p.3 Tannina
\item Safer Leshem
\item Brit Manuchah p.
\item Aor Enyim p.22
\item Sharey Sedek
\end{enumerate}
\end{footnotesize}