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Preface

This is a very important day in your life. Things for you will never be the same. As you are about to change your life. You are about to come into unique Divine Providence. You are about to set off on a journey that will take you to a new awareness, a new consciousness. You are about to “KNOW” GOD.

In the book you are about to read most of the material has never before been seen in the English language. It is translated here for the very first time. By learning in this book a person who is beginning their quest into spirituality will find worlds, before unknown will open to them. Even the most learned scholar will discover wonders. As this book comes from the deepest wellspring of Divine wisdom, drawing from classic texts and obscure manuscripts. The traditions contained here in are those of the ancient Biblical prophets and that which was revealed by the Holy Spirit to the greatest sages of the generations. Much of it revealed to them by Elijah the prophet. This is not a book to just read once and put down when one has "finnished" it, but this book should be reviewed many times. One will find understanding, wisdom and inspiration will burst forth from its pages.

But let it be know that the book you have before you is like they mystical texts of much earlier generations. It is literally packed with wisdom, containing quotes from thousands of places. Most modern texts explain only a few concepts, using many pages to do so. This book for the most part is just the opposite. This is the true "secret wisdom", it is not found in a book. The reader must investigate, contemplate and meditate on the teachings set forth here and "with the help of God", their soul will reveal to them the depth of the matter.

I myself the Author gathered this material not inorder to write a book, but to put the "pieces of the puzzle" together so to understand the mystery of God. My freinds and I have reviewed these words many times and it seems as if I have only "scraped the surface" of meaning in some places, as it reaches to the depth of the sea.

It needs to be advised that since this book contains such a depth of wisdom one should not expect to understand all that they will find contained there in, this is becouse some of its subjects are meant to be learned by you at another time. Rejoice in the portion that you do find.

Get ready for the ride, the journey of your life. The book you are holding has come to answer some very important questions upon which all things rest:

Why are we here?
What really is a human body and soul?
What will happen and where will we go after this life and this world?
How does Light and evil work?
How many worlds are there?
What is the "Light" of Holiness?
How does one come to "know" God, to Experience the the "Supernatural" nature of the Divine?
In the Bible God has "Divine Names". What is this all about? How do they work?

Many books have come claiming to answer these questions. Yet as you peruse a few of the pages in this book it will become clear to you that this text is quite different. What you have here is not a collection of lite flowery words, thought poetic beauty abounds in its pages. What we have here if described in contemporary words is described as the real "meat and potatoes". You are about to sit down to one of the formost meals of you life this is the "Owner's Manual to the Soul"

The Kaballah
To help aid the novice, the beginner in reading this book I have included here a introduction to some of the terms and concepts found in these teachings. The terms revolve around 5 concepts. The Names of God. The levels of the soul. The order and way of unfolding of the Divine Light. This is what is called knowledge of the “parzufim” (Divine faces). One could call this spiritual anatomy. The Worlds. Knowledge of the 10 Sefirot, these are the emanations of Divine energies which are the building blocks of all that was, is and will be.

Upon each of these subjects I have written a book. Yet the real understanding of the levels of the Soul, spiritual anatomy, the sefirot, worlds and the Divine Names is dependant on their context in the big picture. By this all is put into perspective. For this purpose I have written :

“The Owner's Manual to the Soul”
The Kabbalah.
Which is as “unified field theory” of Spirituality. As it is important for one to see the “forest” before investigating the individual “trees”.

Levels of the Soul- In the Bible in its original language “Hebrew” the Soul is called by 5 names.

The Nefesh (animal soul), is the lowest level of them all. It is common in all living things.
The Ruach  is the Emotional soul- called “spirit”
The Neshamah ( Divine intellectual Soul) it is the LIGHT OF DIVINE UNDERSTANDING. The Chayah is the soul of creativity
The Yachidah is the highest level, at this level all souls are unified. It shall be this level the Messiah shall attain.

Ein Sof -  which means “the infinite.” It is the highest level the The limitless Light of God.

The Sefirot-Powers of Divine emanation

Keter -  The first and highest of the ten sefirot. Keter means “crown” and is the link between the finite world we inhabit and the infinite world of Ein Sof. In the stages of creation, Keter is the stage in which material reality begins to come into existence. Keter is associated with God’s head and appears at the top of the Tree of Life.

Chochmah -  The second of the ten sefirot. Chochmah means “wisdom.” In the stages of creation, Chochmah represents the beginning of thought. It involves creative inspiration. Chuchmah is transcendent of nature.

Binah -  Binah means “understanding” it is powers of reasoning, with in the powers of one’s own intellect.

Dat- Dat means knowledge, it is a power that binds intellect with emotions

Chesed -  Chesed, the fourth sefirah, represents love, giving, or mercy. In the stages of creation, Chesed heralds the beginning of emotional energy. Chesed is also identified with the Biblical character Abraham, the patriarch.
Gevurah - Gevurah is sometimes also called “Din”, and means “judgment.” It is the power of discipline and restriction. It is often associated with Isaac, Abraham’s son.

Tiferet - The sixth sefirah, Tiferet represents beauty and balance. It is the mediator of Gevurah and Chesed, Tiferet balances mercy and judgment. Tiferet is often linked to the biblical character Jacob, who fathered the twelve tribes of Israel.

Netzach - The seventh sefirah, Netzach stands for limitless energy, great quantity, endurance, and victory. Netzach is often associated with the biblical character Moses.

Hod - The eighth sefirah, Hod represents contained energy that which is clearly defined. It is very specific flow. It is the quality of the Divine abundance while Netzach as said before is quantity of flow. Hod is often associated with Aaron, the first high priest in the Bible.

Yesod - The ninth sefirah, and serves as the mediator of Netzach and Hod. The biblical character associated with Yesod is Joseph, Jacob’s son. The influence of astrology happens at this level.

Malchut - means “kingdom” and is the tenth and final sefirah. It is also called the Shekhinah which is associated with God’s presence as it is revealed. The "Shekhinah" is the Divine presence.

We find commonly used the abbreviations:
Chaba”d for Chuchmah, Bina and Dat
Chaga”t for Chesed Givurah and Teferet
Nh”y for Netzach Hod and Yesod

Each of the major Parzufim contains all 10 Sefirot, specific Sefirot are identified with particular Parzufim. From each of these parzufim is emanated the different levels of the soul.

Adam Kadmon - The first world, contains all overall Providence.

Attika Kaddisha and Arich Anpin (The Holy Ancient One and the Long Face) are identified with the Sefirah Keter. From here is emanated the level of soul called “Yachidah”.

Abba (the Supernal Father) corresponding to Chochmah. From here is emanated the level of soul called “Chayah”.

Imma (the Supernal Mother) corresponding to Binah, From here is emanated the level of soul called “Nashama”.

Ze’ir Anpin (The Short-faced One) abbreviated in the text as Z’a corresponds to the Sefirot from Chesed to Yesod From here is emanated the level of soul called “Ruach”

Nukvah (the Female) (corresponding to Malchut).From here is emanated the level of soul called “Nefesh”.

There are also six secondary Parzufim:

Jacob and Israel, which are aspects of Ze’ir Anpin
Rachel and Leah, which are aspects of Nukvah,

Israel Sava and Tevunah, are parzufim made from the lower sefirot of Abba and Imma.

The Worlds
Ein Sof - which means “the infinite.” It is the highest level the The limitless Light of God.

Atzilut Atzilut is the "World of Emanation" or Nearness to God. Atzilut is the world of Godly awareness. It is the realm of people who have so refined themselves to a very high level. The Level of soul called “Chyah” resides here.

Beriah Beriah is the world of creation. It is the world of the level of soul called “Nashamah”

Yetzira, or formation. Yetzira is the world of spiritual entities, angels. Here resides the level of soul called “Ruach”

Asiyah is the physical world. This is the world "where the action is" – where perfection and rectification takes place. The creatures of the world of Asiyah are divided into the mineral, vegetable, animal and human categories. The is the world of the animal soul called Nefesh.

There infinite names here are a few of the main ones :

Ahyh - Sefirah Keter divine will
אלףהייה is called קסא
אלףהייהה is called קנא
אלףהייהה is called קמג
יה - Sefirah Chuchmah wisdom creativity
יהוה - Sefirah Binah and Teferet Divine Understanding and balance
יהוה is also spelled out as
יהוה is called י"ע"ב it has a numerical value of 72
יהוה is called י"ס"ג it has a numerical value of 63
יהוה is called י"ם"א it has a numerical value of 45
יהוה is called י"נ"ז it has a numerical value of 52

Al -Sefirah Chesed Kindness

Alhym - Sefirah Givurah severity restriction

Sdy - Sefirah Yesod Gateway of all the energy

Adny Sefirah Malchut, This name manifests the Divine presence
Chapter 1
Attaining the Holy Spirit

From the book Marachot Eloheme we learn that the main intent in God's desire to create the world was so that man should become complete and thus merit to have Ruach ha Kodesh dress upon him. By this he would reach levels of prophesy, and fill the world with peace and life. This would leave the force of
evil no place to rest on, so it would die. When the yetzer hora (evil inclination) dominates then the light that God hid for the sadeekem (righteous) is hidden. It cannot be comprehended, but becomes hidden because of the serpent. This light is the yesod (foundation-gateway) of ד"מ (true life). A man can come to comprehend but a little bit only after great toil. In his body there must illuminate fear before he will be given any comprehension in these matters. This is a ruling of the יר"ש (tree of life), also according to this sadeekem are given comprehension in Gan Aden (Garden of Eden). God is exacting in the judgements of this matter to the finesse of "a single hair". The Chesed LAvraham teaches that according to the power of Kidusha taken by a man by his works accordingly the chitzon (evil powers) can take from a man according to his transgressions. This is whats called the 2 sided sword, it is before Gan Aden. God placed this sword in Gan Aden to guard the way to the Atz Chym (tree of knowledge) after Adam sinned and was no longer fit to eat from it. Know that in the Torah rests the comprehension of the fruit of the Atz Chym. Rav Avraham Azulai teaches that in the time Adam was in Gan Aden before the sin Chuchmah (Divine creative wisdom) shinned in the light of Bina (Divine understanding). Adam's thought overpowered his physicality so he cleaved in Gan Aden in the secret of Atz Chyim (Tree of Life). He was connected with the supernal angels until God's throne of Glory. The Emek HaMelech explains that the Atz Chyim is Bina (Divine understanding) in unification with “Aba” (face of Divine creative wisdom). Therefore the reward of the Righteous in Gan Aden is from Bina. Thus Sadeekem (by Bina, while still in this world) are able to perceive the food of “Olam Haba” (the world to come). It is taught that every moment sadeekem may have a body like that of this world, but their Nefesh Ruach and Nashama dresses in Gan Aden with the rest of the Sadeekem as Matto"t. They are above and below. Its written “A flaming sword stands to the east of the garden to guard the way to the Tree of Life” (Bereishis 3:22-24). The way is derech eretz. Rabbi Yuhuda Patia teaches in Minchat Yuhuda Before God, He placed 2 things the "caruvim" and the 2 sided sword. the sword is a demon that sparks of fire. Demons have lighening as a sword flashes. While the caruvim are a type of angel, they look like נער (youths). The Caruvim are closer to the Garden of Eden. One may enter Gan Aden as long as they are not lacking Mitzvot, which are needed to open it for them. Otherwise they cannot enter. The Garments of Gan Aden are returned by Teshuva (repentance) and walking in the way of God.

The level of Torah call “Torat Atzilut,” or “Torat Moshiach,” is level of Torah that will return to us at the time of the Moshiach. It is the Torah that is called Aitz HaChaim (the Tree of Life). It can only be an elixir for life. It is the ultimate level of Torah, that of the First Tablets. It is a “elixir for life” and it will automatically promote Derech eretz (ethics). This level of Torah called Aitz HaChaim is Chesed-based. It automatically fixes the character of the person who learns it, and those whom he affects. The second set of tablets Moshe descended with eighty days later are on the level of the Aitz HaDa’at Tov v’Rah (tree of good and evil). It is either an “elixir for life”, or “an elixir for death”. The Second Tablets is the Torah of the world of Beriyah. The Gevurot (severities) in them are the prohibitions of the Torah. They are for the sake of protecting and distancing from impurity and filth, which is death. This is the Torah we all have now. The level of revealed Torah that the Jewish people departed Mt. Sinai with was not that of the Aitz HaChaim, but that of the Aitz HaDa’at Tov v’Rah, with which Gevurot are associated. With this level of Torah there is no guarantee that one will automatically be elevated. Derech eretz (ethics) must precede one’s approach to this Torah. If one is to be able to receive the “light” and use it to make “tikunim” (fixing) and gain divine awareness.” In Beor Esser

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1 Marachot eloheme,Chesed LAvraham
2 Chesed laAvraham
3 Emek HaMelech
4 Tanna d’Bei Eliyahu
5 Minchat Yuhudah
6 Giloy Razia
7 Sha’arei Leshem, p. 454
Sefirot it is taught that he who walks in simplicity without צורה (form) or דמויות (likeness) and is far from physicality and recognises their creator Who created them. He does not go after his eyes. There is open to him the gate of righteousnes in his heart. Then he can call to The God. They call and see the Glory of God (the name of God) and they understand the סוד (secret), because there is nothing but God. They give over yichud (unification of the Name of God) twice daily. This is the gate of heaven. To them is תוו (signs). Their eyes see. God does miracles and wonders. The fool does not understand this.\(^8\) It’s taught in Pre Atz Chayim that the voice and breath make a “makava” (divine chariot) to join with the souls of the “sadeekem Reshonim”. Breath is the aspect of הנ ”יהוה (the Name of God), while voice is from thought is from the I. Rabbi Moshe Chyiim Lazatto teaches that the souls of sadeekem become ”ibor” (impregnate- joined) with the Nefesh Ruach and Nashama of men. Its even possible to reach to the soul of Moses.\(^9\) The Benay Yisachar teaches that God has a tiva (burning) desire for the tefila of sadeekem.\(^10\) Rabbi Eleazer ben Azaria in Svaot God teaches that Shabot and Yomtov were only given for learning Torah. There is “ibor” renewed in every moment according to actions of man. The “ibor” can be of those who already passed from the world as Nadav and Avihu entering pinchas, at times the “ibor” Nashama is more significant than the soul that it comes down to join.\(^11\) One who speaks Torah in the name of a sadeek his Nashama is with him, and he works with him. He also receives the light of the sadeek’s Torah. It goes over strengthening his Nashama. If one does not give over the Torah in the name of him who spoke it first its supernal light is withheld.\(^12\) The Ar’i Hakodesh also taught that he merited Torah by working hard to understand the zohar. Three times each day Eliyahu Ha Novi would come to teach Rebbi Shimon and Rebbi Eliazer, how can one not read it ?. Rabbi Argosi teaches that from learning Zohar one merits levels very high in Olam Haba which are otherwise inaccessible. This is becouse with the Zohar’s understandings concerning the mitzvot (commandments). The mitzvot have more value. There is no end for a man to apply understanding to the mitzvot. The Ramban said “ The foundation of all “Chachmot” (wisdoms) stands on who is God.\(^13\) In Shar Mimori Rasb’y the Ar’i teaches that nashamot of “Imma” are drawn from “imma Illah” by way of truth and faith. Torah is called truth, and faith is the foundation and source of divine service. Rabbi Yaakov Abuchizera teaches that a man needs “Emuna” (faith) engraved upon his heart so that his “dat” (knowledge) is in אמתה שלמה (perfect faith) in things of the Kaballah. In this they will see “mammash”.\(^14\) In Adir biMaron the Ramchal teaches The soul goes out building from the heart, by way of the eyes.\(^15\) The Gaon of Vilna said that the book called "Kuzari" was Holy and pure. That the principles of "emunah" faith are formulated plainly and precisely in it. Concerning this Rav Kook said there is no other way to learn "emunah." Emunah is accepting the Yolk of God's Kingship. This comes before the commandments.\(^16\) Rabbi Nachman of Breslov teaches that through faith one achieves intellect.\(^17\) Rabbi Moshe Cordevero teaches in his commentary to the Zohar called Aor Yakar that there is united Chuchmah and Bina in Keter by Dat. Receive Bina from Chuchmah through Dat. Dat is the Yesod of Rachamim. It is the source and Nashama of Teferet. Unification of Chuchmah and Bina illuminates dat in Bina. The flow of chuchmah is arroused throught Dat that is in Bina. Ultimately arousal (arousal) is Divine will, it is Ketter. This is קיומי ציitre (life of the worlds) which is the Yesod below illuminating upon the earth which is Malchut. Chuchmah is called arousal from above, as it is

8 Beor Esser Sefirot
9 Share Ramchal p.253,Lecutey Maharan p.76
10 Benay Yisachar
11 Svaot God
12 Tikunim Chadashim-Ramcha’l p.171
13 Shomer Emunim p.23
14 Machashif halavon yaakov abuchizera p.228
15 Adir BiMarom p.281
16 Torah Aretz Yisrael
17 Safer Middot
above Bina. There is the מאורות, and fineness. Keter is an aspect of flow in Bina that is not through Chuchmah. Keter can flow by way of the central pillar in Teferet, not through Bina or Chuchmah reaching chesed. Keter makes a path (of Bina) for itself. It is the dwelling place of the Shechinah. 18 Z”a is the source and essence of Dat found in the 6 corners. Teferet rises up by Dat. Intend to raise up to Keter and Yesod raise it up to ketter.19 It is according to one’s Dat, which is “penimi” in the sefirot that there is a “segulah” (miraculous power) to unite with ريال (Divine will).20 There is in Dat (knowledge) a segulah to flow Chassadim (Forces of God’s giving). It has a segulah to over power the enemies of Yisrael with givurot (forces of severity) and dinim (judgments), in merit of the Kidusha of Dat. Shabot flows Chassidim on Yisrael.21 The main intent in every revelation of God and in every creation is only for the Torah and Yisrael. Every man and the whole world was only created for this. The purpose is to nullify the klippot after this there will be refined our bodies and chitzon and they will be united with the Nashama and together they will rise to Malchut of Atzilut. As this is the essence of the most perfect union. From there it can rise up with no limit. Till Malchut of the Ayn Sof. This is the first source. This whole tikun is only made through the Torah and Yisrael. The source of Torah is the first revelation of light from Ayn Sof, this is the source of everything and to where it returns. The source of Yisrael is malchut of Atzilut. From there is created all of Bria Yetzera and Asiyyah. Bria Yetzera and Asiyyah are chitzon (external) and the Nashamot of Yisrael are penimi (internal), they are upper Dat. The middle pillar which is the secret of the Torah has light of the Ayn Soff. From the Dat in Malchut are the souls of Yisrael. Revelation of penimi of Dat is from the central pillar by עין. From it goes out Nashamot with the light of the Torah. The actions of man does not rise above Z”a, but through Z”a is revealed lights of Arich and above by the acts of Sadeekem.22

The main thing of the Shechina in spreading below is to connect Atzilut to Bria and Bria to Yetzera and Yetzera to Asiyyah. In Asiyyah is the life force of Gilgullim. This is the life force of man in the Yesodot, which is the body.23 Gilgullim are aspects of the Yesod of Asiyyah above them is דמות. Till Arvot. All this is in Asiyyah. The rekia (firmament) is sefirot iggulim of Asiyyah.24 In a brief overview this is how the light flows through the worlds. This world by its specific name is called Ofanim. It includes all iggulimthey are the 4 supernal Yesodot. They are וה人造 (form) and Nefesh of the worlds.

The 4 Yesodot of earth fire air and water are of the physical Yesodot. They are the גופ (body) of the world. Both these kinds of Yesodot (spiritual and Physical) are “iggulim”. In them is made and completed all works in the silent, plant, animal and speaking kingdoms of Asiyyah. The world of Yetzera is called world of the Chayot HaKodesh (angels called Holy beasts). There are upper and lower Chyot. The upper Chyot are Gilgulim and the supernal Yesodot. The lower Chyot of Yetzera are the lower Yesodot of Yetzera. In Yetzera are powers of מלאכים (forming) all the is in the next lower, the physical world called Asiyyah. Above the world of Yetera is the world of Bria its hidden lights form the specific detail of the forms in Yetzera called מלאכים (Angels). With work of the 10 seferot of Bria are ruled all powers and works of Asiyyah. From the Kesay (Throne) of Bria is light of mulchut of the upper world of Atzilut. 4 legs and 6 steps are the supernal and lower yesodot. The world of the Kesay (Throne) is the 7 "Hachalot" (palaces) of Bria. From here goes out from עין (nothingness) to חי (Physical exisstance). (The angels of Bria) over specific things are called Sarafim (fiery angels) as its written “ His ministers are flaming fire”. Draw down this flow for works. They receive all work done below and raise it up. They are involved in Yoshir and Iggulim. Iggulim is the aspect of body. While Yoshir is the

18 Aor Yakar Vol 2 Noach p.90,168,30,37,54, Safer Leshem
19 Safer Leshem
20 Shomer Emunim p.69
21 Benay Yisachar p.98:2
22 Safer Leshem
23 Chesed L.Avraham
24 Mevua Sharim
main form within that brings out all powers. The light of Yoshir in the Chayot is the Yoshir in the Gilgullim, from where there goes out the lower yesod.\textsuperscript{25} The Emek HaMelech teaches The "Hachalot" (palaces) make all you desire.\textsuperscript{26} Concerning the segulah (miraculous power) of each word of the Torah and praise make a tracing, so to one of evil. The breath of a man rises to the world of angels, the Palace in heaven called "Lavanot HaSaphir" (Saphire Stone) and there rises the Nefesh, Ruach, Nashama and Chayah rises from palace to palace till the one called "Holy of Holies". Then the soul level called Chayah rises up to the throne of Atzilut, it is the Nashama of the letters in "yichud elyon" (a supernal unification). This is the idea that the angel אֲכַטִּיא tying crowns on the letters.\textsuperscript{27}

In Yetzera its possible to make zivug thats not entirely good, in Asiyah even more so. As there Klippa is more dominant. The Names and letters we need rise to Atzilut. In the name is the secret of unique Dat above in Aba in the time of "Zivug".\textsuperscript{28}

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\textsuperscript{25} Safer Leshem  
\textsuperscript{26} Emek HaMelech  
\textsuperscript{27} Chesed LaAvraham  
\textsuperscript{28} Emek HaMelech
In "Emik HaMelech it is taught the Land of Israel is "Shechinah" (The Divine Presence). In Mishnat Chassidim we learn the Malchut (Power of Divine Rulership) of Aretz Yisrael (the land of Isreal) is Malchut of Binna. Aretz Yisrael is the internal limbs of the supernal earth which is called נבר (there are 7 names, levels of earth). This includes the first 3 sefirot of Malchut (Divine Rulership). It is from here that there nourishes “Yisrael” in Aretz Yisrael and Yerushalym (Jerusalem). She is the center of the משב (civilized world). She nourishes from the Yesod of Z’a in the middle of the Belly till the end of Z’a. This is what is called the “civilized world”. The Benay Yishachar teaches Yerushalym is the dwelling place of the Shechina (Divine Presence). So ירא (fear) there sweetens the givurot (forces of limitation and judgment).

It’s taught in Shoshon Sodot that Aretz Yisrael is not under the supernal princes (angels) above but העניז. It is nourished from Keter elyon (source of Divine will and delight) by the middle pillar. Aretz Yisrael receives flow of ברכה (blessing) from ארץעליונה (the supernal land).

The Aor Yakar teaches that Aretz Yisrael is הקדשאפר (Holy earth). Those dwelling there are Holy. Their Nashamot are Holy. Their Trumah (offerings) are Holy. The Torah is Kidusha (Holiness) having yichus (relationship) to Aretz Yisrael and are united together.

The Torah and Yisrael are one and their source is in the ancient head in 620 pillars of light that are there. The אדני 7 times (including collel of 1 for the name itself) equals קוטל "Kotel" (western wall). The main place of the Shechinah in this world is the Kotel (Western wall). From there it never leaves. The eyes and heart of God are there everyday. The light of His will, His ultimate intent is always here, from Keter and all aor penimi from Chuchmah which below arouses. The main Keter is Makiff Yoshir, that stands in the iggulim.

From the Zohar we learn קוטלערבי (western wall) is "Malchut". His dwelling place is theהל (mount) that all turn to. The י of אדני is this הל (mount) all turn to. It is Malchut.

The "mesach" (screen) separating Yetzirah and Asiyah acts as a veil. This veil is the malchut of Yetzirah called י, the י of אדני. Malchut of Yetzirah is called the "Door". אָלָה מְשַּׁקְּלָה יֵדּוֹת אֶחָד יֵדּוֹת אֶשְׁיָה the קוטל is = "יהוה" אָלָה מְשַּׁקְּלָה יֵדּוֹת אֶשְׁיָה. The “kotel” is close to the “even Stiyah” (foundation stone). There goes out the flow of light which is proper from the “kav” (beam). From this fine “kav” of אור (light) is a partnership of Bina (Divine understanding) and Rachamim (mercy) that is drawn to enliven the world. In the place of the “even Stiyah” there the “kav” decends till reaching the center. From there it stands and then spreads out to the sides. From there and there the light spreads out, Spreading out in all levels in secret of East to west, and north to south. This is the place of the עגול (circle-sefirot iggulim) where the world is eminated and the “kav” is drawn to. The Aor Yashar (supernatural spiritual light of the “kav”) surrounds the head of the “iggulim” (sefirot of nature), but does not enter them (the body of the Iggulim-6 lower sefirot). This place is between above and below. From here goes out the cleaving of the Ayn-Sof (infiniteness of God). The “kav” descends to illuminate

29 Mishnat chassidim
30 Benay Yishachar Page 20:2
31 Shoshon Sodot
32 Aor Yakar Vol 2 p.152
33 Safer Leshem
34 Safer Leshem
35 Sulam on Zohar Mispotim p.115a
36 Ar’i Safer Lekutim
37 Emek Hamelech
38 Emek HaMelech
in the (empty space) which is the first (empty space) and also in the 2nd that was eminated in it. The worlds exist in (a) (empty space) with their (empty space) in the (empty space) of the (empty space). Tefillot (prayers) and Nashamot (souls) need to roll by way of the (empty space) of the world till the place of the Temple, the gate of Heaven. This fixes the (empty space) chitzon (External elements of the air-atmosphere). It is written that the first revelation of the (empty space) of the Ayn Sof (Infiniteness of God) that fills all worlds equally is forbidden to discuss of think about. It is the Supernal will and the source of all existence, in the Ayn Soff. Upon this all depends. It is the hidden unity. The secret of Emuna (faith) is found in the central point of Aretz Yisrael (the land of Isreal). Which is the “kadosh Kadoshim”. Even if the Temple does not exist today, still in its merit the world is fed. Sustenance is emited from there to every place. The “kadosh Kadoshim”, the place where God chose to place the ארון (ark), in its midst is the middle pillar. The temple is the secret of Malchut called ה"ד"ר . Between the temple below and that above is only 18 mil. Sapphire stone corresponds to the "even Stiyah". The "even Stiyah" is the stone with 7 eyes described by Zachariah (3:9). It reveals Chaga”t and Nh”y of Chuchmah. The world is established by ה"י of Binna from it is Chuchmah revealed in Malchut according to the secret of 3x4=12 being 12 stones, tribes and hours of the day and night. Concerning the "even Stiyah" we learn in the Zohar that stones called Malchut rule in the left without the right. They rest on the ה"י = מ = 10 (depths). תחות מוע ב is Teferet of Arich, which is the source of upper conduits. (even Stiyah) שרת הוא א"ו (foundation) of ה"י. The "even Stiyah" is (Wisdom) חכמהɡולם (energy before assigned form-unused potential). According to judgements of the left they are concealed. From them goes out water which is Chassadim (force of God’s giving). Concerning this water King Salomon writes “many waters will not satisfy love (song of songs 8:7). One can never give enough for this love. Rabbi Yuhuda Petia in his commentary on the Idra writes that the spreading out of "dinim" planted in the world. This is from the left, itself which is the right. As the thought that "back is my right". The main "nanhaga" (divine providence) of the world is in the left hand, and she is thought of as the right. The Magid of Koznitz in Avodat Yisrael teaches that water alludes to Ayn-Sof as it has no גבול (limit). This water goes out through holes in the "mesach" (screen-filter) of "tzizum" (contraction) to sustain the world. It states "Ruach Elokim moves on the face of the waters" (the sages say this “ruach” is Machiach). " Ruach Elokim moves on the face of the waters" The magid of Koznitz says the waters referred to here are ‘Torah. This is refering to "ruach Elokim" going out of tzimzum ב which is called "thum" and reaching until near the "mesach" of "tzimzum א" called ב ה ב "bohu". Then tzimzum ב includes tzimzum א within itself. This Ruach revealed through tzizum ב is called קול (voice).The pillar of ruling of the "mesach" of "tzimzum א" is called Malchut and ר די א (dust ). The Emek HaMelech teaches that י פ (voice) includes fire, water and air that go out of the throat. (Thus we see make the "yichud" (unification) of the "Yesodot" (elements-foundations) of fire, water and air of tzimzum ב,
though יד ו (voice), enter and unite with the "Yesod" (element-foundation) of רד כ (dust)" of "tzimzum א". Thus as we said by this tzimzum א includes tzimzum א within itself. By this God is established King in the world. There is no King without a people, so Tzimzum א is Malchut. This "tzizum" is the source of din. Tzimzum א is called Keter, tzimzum ב is called Chuchmah. "Tohu" is Imma the "green kav" surrounding the world. The חותם (seal) of God is made in green. The green kav is king of the world. Thus as we said by this tzimzum ב includes tzimzum א within itself. By this God is established King in the world.

52 Emek HaMelech
53 Benay Yisachar p. 70:2
54 Safer Leshem
55 Safer HaKanah
56 Aor Yakar Barashit Vol 2 p.148
57 Aor Enyim p.103:2, Safer Paliyah, Sulam on Zohar Chadashe Tikunim p.6,Avodat Yisrael p.44, Aor Yakar Vol 2 p.145
58 Zohar Chadashe Tikunim
59 Aor Enyim p.77:2
60 Safer Leshem
draw water. The water is in Chuchmah and the אור is in keter. The nikudot (vowels) of the Torah spark Chuchmah. The אוֹר rises up in the 5 stones. The braking forth of water are waters of chesed. The letters are concealed in the depth of the thum, which is Bina. The nukvim (holes-in masach) are conduits of flow. In each stone (letter) there are 5 (nukvim). These are 6 corners as body and brit are counted as one. The (letters) float up and down rising within south and north. They are chesed and givurah. There shines the nikud from Chuchmah in light of the Keter, seen in the 4 sides of the thum. These are the 4 midot of Chesed Givurah Teferet and Malchut. The illumination joins with the saruf of the nikud in each and every letter. Like chesed entering all 7 sefirot and givurah joining all 7. All 7 lights illuminating in all 7 sefirot. These being the 7 letters of ה האואוהא (engraving) waters are the secret of the rekia in the waters. Separating waters from waters. There are 7 lights in 7 thum of Bina. The חשך (darkness) of these thum is of the side of din, givurah of Bina they are classes of givurah. They are mixed in Bohu. Every aspect of joining and גלפין is to 75. There are 2 aspects to the sefirot, which are 7 or 5 being 70 or 75 sefirot. Bohu is water of conduits of waters of Chesed from the Chuchmah. In safer Shoshon Sodot its written that the upper world brings forth the lower world included in덫ון (life comes in kindness), this sweetens din (judgments) and will resurrect to dead. Flow is only in Chesed. As flow dresses in Chesed of Chuchmah and spreads out in Binna. From Chesed of Binna the flow descends to Z’a. Tohu has no color or form, everything has a garment but this. Bohu has shape and form being stones immersed in Tohu. When these stones rise out of the “thum” by their garments they give sustenance to the world. Darkness contains all colors of fire. Black fire is the strongest of all fires. This is only when it (darkness) is joined to Tohu, otherwise darkness is not Black fire, only when it grasps tohu. Ruach is the voice resting on bohu. It grasps and guides it as is needed. This is “The voice of הוהי is on the waters” (Psalm 24:3). “Ruach ס’appל is on the face of the waters”. “Face of the waters” is these stones sunk in the “thum”. It is called this as waters go out of these stones. Tohu is under ר”ד, Bohu and is called רע”ש, darkness ס’appל, Ruach is להו יי נא, The garment to ruach is Tohu. Bohu is a garment to רע”ש which is power of kidusha, the כוחות (powers of angels). forever לה יי your word stands in the Heaven” Every moment God judges in every thing its life force. What power that it needs, what barrier it cannot transcend. This is under the regulation of ר”ד, changes are from לה יי. The arrangement of Chuchmah is from the power of teferet according to the source of Chesed. The first shine is from Netzach comming from "Ketter Elyon". Chuchmah is arranged in "Ketter Elyon". It is forbidden to search concerning this level. This is referring to the arrangement of Chuchmah within the "green kav". This spreading of Chuchmah is from לה יי. It is what is called לה יי (foundation of his hiddeness in darkness) It is לה ג (clean) and לה ד (pure). As it says in Barashit "Darkness was on the face of the depth". The Supernal feet are Netzach and Hod. All the time they are not relating to the earth which is Malchut. They are not said to be out of the "thum", even though they walk many "parsa" above from the "tahum" high into the Rem (air) like on "Yom Tov". The hight of Malchut is 10. Therefore the "thum" is not higher than 10. The Shechinah

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61 Oar Yakar Barashit p.102,Safer Leshem
62 Shoshan Sodot
63 Shomer Emunim p.113
64 Zohar Barashit p.16a
65 Emek HaMelech
66 Aor Yakar Vol 2 p.146
67 Avodat Yisrael p.21
68 Safer Paliyah
69 Lecutey Torah p.203
does not descend lower than 10 ספחים. The Rekia was above Mount Sinia by 10 ספחים.70 Another mystery concerning this is a great fish called the Leviyaton. He goes out from the "Thum" (depths).71 Its written “to couple the tent together so that it might be one” (smot 36:18). This refers to angels in the upper world, the Leviyton in sea (in the middle) and man in lower world.72 The Leviyton is the yesod of malchut. The potential of each persons revelation (this is what they revealed according to Teferet of Arich). In Aretz Yisrael light is revealed more because the garments vessels for light are more refined in Asiyah as their bodies are more sanctified in mitzvot than if dwelling outside the land. As Aretz Yisrael itself is as a mikvah completely surrounding you. Aretz (land) is related to ratzon (will), receiving the yolk of heaven is the spiritual aspect of Aretz Yisrael.73 The main thing of Malchut is receiving the yolk of heaven upon oneself, and doing his will as in the time their was a Bait ha Mkdash. The main thing of avoda (Divine service) is to raise malchut to God.74 All is different in “Aretz Yisrael”. As the klippot that surround the earth is broken there. It does not dominate it, but opens more and more till an opening is formed.75 The Yetzer Hora influences Aretz Yisrael by entering from the North from 4 chyot of the klipot. These seize from outside like the "shell of a nut". This opening on the north side is "Nakovah of Thum Raba". From this גבעל (small whole) is the only way klipot come to rule in Aretz Yisrael. Outside of the land the klippot (evil forces) have many ways to come and rule.76 The "Thum" (depths) has 70 "sarim" (supernal princes) that are "chitzon" (external) that surround Aretz Yisrael.77 God created 70 memunim over the 70 nations called מדרושים (Dragons).78 The 70 nations receive their flow from מתי בא שלל א of “din” according to their actions, while Israel draws from the 13 “dikna”. Israel draws power from the 13 “dikna” sweetening the dinim of מתי בא שלל א.79 All “dinim” are sweetened in their source which is rachamim, by this is made a גבעל (limit).80 Power of Rachamim changes din to its opposite of Rachamim.81 מתי בא שלל א is Bina which is Rachamim. “Din” illuminates from it. It is called “olam Haba” where reward will be given for the mitzvot according to one’s merit. As one gives out “sadakeh” (charity), so God likewise does with him.82 The “dikna” are called מתי בא שלל א which is called “the well”. The main thing involving the “dikna” is raising of the “mym Nukvin”. By this is drawn light of the “dikna”. According to Aretz Yisrael all the world receives flow.83 It is in the center of the valve nourishing the world. Aretz Yisrael is the heart of the world. The Sadeekem (Righteous men) of Aretz Yisrael draw flow for the whole world by their preparations, work and Torah. This flow is the opposite of nature רוח ניאור (spiritual light).84 Rav Nachunyah ben Hakanah teaches that all that descends from above and all that is elevated from below does so through the land of Yisrael. Artz Yisrael is not guided by a “rekia” (firmament) above. Above Artz Yisrael in the rekia is an opening called יבשות שבת. Under this opening are 70 others, 70 “memunim” guard them from 2000 “amot” away, in the secret of “tachum Shabat” (Shabat limit). This opening goes up and up till reaching the אוד which is Malchut. Its authority spreads from the opening over “Aretz Yisrael” until the

70 Minchat Yuhudah  
71 sulam on zohar Nasa p.128  
72 Zohar Smot p.20a  
73 R. Shalom dov Bear  
74 Avodat Yisrael p.48,59  
75 Sulam on Zohar Trumah p.140b  
76 Chesed LAvraham  
77 Safer HaKanah  
78 aa#857  
79 Tefilot Ramcha’l #303  
80 Remzy Yisrael p.207  
81 Aor Yakar Vol 2 p.165  
82 Remzy Yisrael p.209  
83 Artz Chyiym-Ar’I  
84 Chesed LAvraham
opening called מגדון, where the “rekia” over “Aretz Yisrael” ends.⁸⁵ There is one חיה (angel) in the rekia called Yisrael. Yisrael are born from the "house of God". Here they cleave in " the portion of יהוה is His people". So they may inherit what is fit for them of Torah and mitzvot from treasury of God this is their crown. This treasury is from the 32 paths chuchmah.⁸⁶ Rabbi Moshe Cordevero teaches that “rekia” is Chuchmah. He also says it is Tereret it is Dat.⁸⁷ The safer Marachot Elokim states that the Talit of God is Chuchmah.⁸⁸ The Ramcha”l Teaches that the eyes of God illuminate on Aretz Yisrael. The Kamarna Rebbi in Aor Enyim teaches The “Rekia” is in the middle pillar which is יהוה is His people.⁸⁹ "Aretz Yisrael " is the level כבודהשם (glory of the name), which is chuchmah. This is מברךכבודהממקו⁹⁰ We learn in the Holy Zohar that "Aretz Yisrael ", The Holy land is the “bundle of life” (place where level of soul called “Nashama” come from and return to). It is from here that the “Nashama” is given to man. It is this earth that gives Nashama to the people upon it.⁹¹ Rabbi Avraham Abulafia teaches that Avraham avinu had navua outside of Aretz Yisrael but this is not so simple. It involves choices of freewill. Avraham was willing to leave the land of his birth and go to Aretz Yisrael. With the years things change, man changes. But Aretz Yisrael is penimi (internal) the Shechinah (Divine presence) always rests upon it. "The eyes of God are continually searching upon it.” (Deuteronomy 11:12). The Shechinah only dwells outside the land after dwelling in Aretz Yisrael. A individuals relationship to the Shechinah is only according to one's desire to live in Aretz Yisrael.⁹² R. Azulai writes Sadeekem who descend into exile and cleave in the Shechina (Divine Presence) rule upon the chitzonim (external powers of judgement) and subdue them. As Yosef and other sadeekem in his generation. They cleaved in Atzilut (even while in Egypt). The Shechinah is drawn to the pure אויר (air) of the land of Israel, as its אויר stands at the entrance of Hachel Lavanot HaSaphir. This אויר descends (at times) and makes a man wise. In the secret of the Shechinah being called chuchmah. Avraham in Casdim could only understand astrology. He had to come to the land of Israel to have Navua (prophesy) of the land of Israel. When Yisrael are among the Klipa, by the breath of their prayer they are connected to the Torah. When God want to send a prophet among them in exile he opens up the firmament and their goes out sparks of the Shechina (Divine Presence). The main place of the Shechinah is Aretz Yisrael. It spreads to the limit of Aretz Yisrael which is 400 parsa. Then it dresses in the chitzonim. (external forces of conceilement, before going further) These are the Storm wind, Great cloud and consuming fire. In Noga is the border of Chashmal. Out side of Aretz Yisrael these klipot surround the Chasmal, and must be transcended for revelation. In Aretz Yisrael we do not need to transcend these klipot as the Noga is surrounding those who live there, with in it is Chasmal.⁹³ But, there is no place like the land of Israel. The air of Aretz Yisrael is the air the angels breath.⁹⁴ The_PLAY (cloud) in the desert was ישן (holy Atmosphere) of Aretz Yisrael.⁹⁵ Lights of Chuchmah are called Kodesh. All light needs a vessel that can contain the light. The אויר (air) of the land of Israel is prepared and is made as a vessel to receive the Chuchmah, which is not the case outside the land. There, there is not vessel.⁹⁶ In the commentary on the Zohar By the Sulam we learn that all angels receive power from the flow of sefirot Netzauch, Hod and Yesod.(revelation of the quality, quantity and

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⁸⁵ Sulam on Zohar Vayachal p.209b  
⁸⁶ Marachot Elokim  
⁸⁷ Pardes p.73,Oar Yakir Barashit p.44  
⁸⁸ Marachot Elokim  
⁸⁹ Aor Enyim p.151:2  
⁹⁰ safer ha paliyah  
⁹¹ Zohar Barashit p.205b  
⁹² Safer HaChesek  
⁹³ Chesed LiAvraham  
⁹⁴ sni luchot ha brit trumah  
⁹⁵ Chesed LAvraham  
⁹⁶ Benay Yishachar p. 42
The air of the land of Yisrael is Shechinah, it is Chuchmah to teach Dat to the people. Aretz Yisrael is below Yetzera, other lands are below Asiyah. Torah, Kidusha (Holiness) and Aretz Yisrael are all united together. The Shechina (Divine Presence) is not in completeness (here below) now as Aretz Yisrael is not in completeness to its full borders. God gave 10 lands to Avraham and his seed. Corresponding to possessions of Malchut of Asiyah. Which includes 10. During the time of Moshe they were entrusted with only 7. The 3 other קניקניזיקדמוני ינניינל ינני are the other 3 sefirot. Their powers will only be working after the final redemption. The land of Sichon and Og have part of the 3rd. These are the possessions of Gad. It is possible in these parts Moshe was buried. He is Dat.
Chapter 3

Creative Power is in the Air

In Safer Paliyah Rabbi Nachunyah ben Hakanah says that The Designer above is Binna, By pronunciation which is revelation of the aspect of Chuchmah God Creates the world. In Binna there is prepared and given form to all that exists in יהוה which is Binna. Binna eminates the last “ה” which is “canneset Yisrael”, and eminates the “י” which is “masach” (screen-filter) of Teferet and Yesod. As the “kav” is the “יהוה” 101 י is your artist Who is working every day. 102 The Emek HaMelech teaches that that אוניה will be your garment. So chase after it. So the vessel of Malchut does not shatter. As it Tohu is alive. (Tohu wants to shatter the Malchut always) Always chasing after the Malchut. The Malchut Bait David. Happy is the man who has the heart to to comprehend and understand the secret of the generations. How flow of Tohu has chased the Malchut Bait David seeking to shatter it. 103 The Ramchal in his Tefilot teaches. Yisrael is established in the י of יהוה. The “penimi” of the Chuchmah of Z’a is Called “nishmata”. This is Chuchmah of Dat. This is the “rekia” between Arich and Z’a. In this “rekia” are set the planets, which are “Nashamot” (souls). 104 יוהי is higher than שופר (both are names for man in the Torah). Dat is lower than Bina, but Dat is to שופר and a שופר has Binna. There are levels of Binna and levels of Dat. 105 If there is no Bina there is no Dat, If there is no Dat there is no Binna. 106 By Dat, God Forbid, being seized by the “sitra achra, all one’s midot can be made tami (impure). Likewise all one’s midot can be sanctified in Kidusha, by filling one’s Dat on every side. This is accomplished by illuminating contemplation of all you occupy in by your Nashama. Let Dat fulfill your intellect and midot and separating from tuma of Dat on every side. 107 Dat is from the side of Keter gives revelation to Teferet in its place. 108 From Dat and above is covered, Klippot cannot seize. 109 There is united Chuchmah and Bina in Keter by Dat. There is not to Chuchmah a connection to Keter, but Keter is a aspect of flow in Bina (as midot of Rachamim are of Keter in Bina). This is not through Chuchmah, But Keter flows by way of the central pillar in Teferet and not through Bina. Or Keter can flow in Chesed and not through Bina in the Right pillar. 110 All makiffim are drawn from Binna as the Ketter itself is Hidden. It is only revealed through Bina. So Binna is also called in this name יהוה which is the name of Keter. Bina is called Atik. It is the 7th hachel of the 7 hachel of Bina of Bria. Of the 7 rekia Arovot is Bina. The first of all makiff of the kav is Bina of Malchut of A”k. Atik is between Ayn Sof and eminations. Bina is between the first 3 sefirot and the 7 lower. יהוה connects Ayn Sof to יהוה and the first 3 sefirot and the 7 lower sefirot. יוהי connects יהוה to Bria Yetzera and Asiyah filling and guiding them. 111 Chuchmah is drawn throught dat to Malchut. 112 The Yesod to form is in the Yesod (rekia) called Chuchmah. Its by this that we give praise to Binna. Binna flows in the sefirot called יוהי which is Netzauch and Hod. Binna works in Chuchmah. 113 Its written "forever יהוה your word stands in Heaven”. Every monent God judges in everything its life force. What power it needs always. What barrier will not be transcended is

101 Safer ha paliyah
102 Midrash on Zohar Mischle p.56b
103 Emek HaMelech
104 Tefilot Ramchal
105 Avodat Yisrael-Lacutim p.2
106 Shar Mimori Rashb’y p.80
107 Beney Yisachar p.106:2
108 Oar Yakar Barashit p.128,175
109 Emek HaMelech
110 Oar Yakar Vol 2 p.90
111 Safer Leshem
112 Zohar ShirHaShirim p.36
113 Safer Paliyah
determined by אָלָם, changes are by אָלָם. On the face of the “rekia” (firmament) of Heaven is שדי, changes are by יהוה. Flow from Arich Anpin descends to the world as a “golam” in אָלָם, and the 4 Yeşodot. 7 “rekia” are 7 אָלָם, 4 אָלָם are 4 letters of אָלָם. אָלָם is always in Nakavah. As the body of Nakavah stands in N’h of the Chullal of Z’a. There are 13 divisions in the אָלָם. In it are 3 אָלָם. One including them all. From these 13 divisions “Chuchmah Stima” goes out to the אָלָם. In the middle goes out the אָלָם joining Chuchmah and Binna. The אָלָם takes from “Chuchmah Stima” and “Chuchmah stima” takes from the אָלָם. From the hair goes out Chuchmah that is divided in the power of the אָלָם. Dividing it to 13 aspects which is אָלָם. “Chuchmah Stima” goes out of אָלָם and enters the אָלָם.

The magid of Koznitz teaches in Ner Yisrael that the Depth of “Dat Elyon” is the אָלָם that spreads out from the mouth of the King. From it goes out מאָרָיחָכָה (creative utterances of Chuchmah) revealed from the hiddeness. In his commentary on the Zohar, Aor Yakir, Rabbi Moshe Cordevero teaches that there are 3 גדרים (border limits) to Atzilut. In the first Which is Keter there there goes out and enters stomom (closed lights) from the head of the Ayn-Sof, the 2nd is Chuchmah it is tied into the skull where there is flashing. The 3rd border is Bina it is not called “white”. The arrangement of Bina has within it colors. These are 3 hidden midot this one within that. Atzilut is in the Chuchmah, and the 6 corners are in the אצם (essence) of Bina. Bina of Atzilut is called אָלָם. From Bina of Atzilut there are drawn lights to all levels of Atzilut, Bria, Yetzera and Asiyah. From the decent of their Malchut of Bina in all these levels. Because of this אָלָם rules in the אָלָם. This name goes over the גבול (boundary) of the אָלָם (of the present level of creation) from Malchut decending from Bina to its place. It raises Chuchmah and Bina, or Chesed, Givurah, Teferet and Malchut in all aspects of the 10 sefirot, by raising Malchut to Bina in every aspect. There are 4 אָלָם in each world, in them are 3 names אָלָם. The אָלָם of Chesed, Givurah, Teferet and Malchut receives these names. There rules all 3 אָלָם in “yichud” with the אָלָם. These 12 letters are the 12 letter name ruling the אָלָם. They cause decending Malchut of Bina to return fallen Chesed Givurah Teferet and Malchut to their place. Malchut of Bina makes a oppening so that they may rise up to their rightful place. Every level is doubled being the level itself and the upper Bina Teferet and Malchut that fell and dresses itself in Bria Yetzera and Asiyah. There are “memunim” (angelic supervisors) in all the אָלָם of the 4 “ruchot” of the world. It is their hands to open openings by the arrouses the name of 12 letters to work. So as to decad Malchut of Bina to its place. If the אָלָם is not in its proper place (behavior not a vessel for blessing), then blessings only spill over. As a cup sideways cannot hold water. The order of the 4 אָלָם from below to above is West-Malchut, East-Teferet, North-Givurah and then south-Chesed. The “memunim” open אָלָם to אָלָם after “rekia” to “rekia”. By this אָלָם rises up “Tifilot” (prayers). He arrouses the name of 12 letters so as to decad Malchut of Bina to take the “Tefila” above. The makiff light of the parzufim grows and ascends level by level by Tefila. The penimi is always received through the makiff. In the אָלָם of the East rules אָלָם this is the side of Teferet. There it meets with the אָלָם of the north which is Bina where there is Bina, Teferet and Malchut of Givurah of Asiyah that fell there. In the north is the Mumunah הפתחי. He arrouses the name of 12 letters so there descends Malchut of Bina to its place, and the אָלָם rises returning to the “rekia” of Givurah, taking with it the “tefila” to there. The “rekia”
of Givurah meets with the א"ז of the south. This is the Rekia” of Bina, Teferet and Malchut of Chesed of Asiyah that has fallen there. He arrouses the name of 12 letters so as to decend Malchut of Bina of Chesed of Asiyah to its place, and it returns and rises to the 6th “rekia” being Chesed of Asiyah. There it meets the 7th rekia of Asiyah (There is a rekia for each sefera in each world) that of Bina where there are the first 3 sefirot. They Take all that has fallen that has returned. Here it meets with the “rekia” of Malchut of Yetzera. Then the “memunah” Sande”l, Who is over all Asiyah arrouses the name of 12 letters so as to decend Malchut of Malchut of Yetzera and it takes the Tefila up. It is like this in all 7 “Hachelot” (palaces) of Yetzera, Bria, and Atzilut. Sande”l is the Memunah on Birds. When angels say God is King God was King and God will be King the last to answer is Sande”l. He puts crowns on Tefila. In the future he will ressurect the dead by 3 י"הו. There are angels one asks to receive tefila. To raise them up to above. When there spreads out the ש"ע ר א ל ש by way of the ש"ע ר א ל ש (gate) then there will be the aspect of נרמצוה (mitzvah lamp). In safer Shoshan Sodot we learn in tefila one must enter by the measure of 2 openings that are crowns of love and awe of God. Then one intends their heart to the depth of contemplation level by level of the unfolding of the Divine light in the way of Teferet until the Ayn-Sof. Tefila must be from contemplation of the depth of one’s heart having 2 faces. One face is in silence and is hidden, this includes working in the name in the upper world. The other face of tefila is with the voice that is revealed. סד is the main power of hearing of the ears, of inner hearing. This is the voice that is not heard. It is the upper voice. It is only heard when the ear is closed.. Then the voice is without interuption, in the penimi of the whole body. Each Mitzvah is one limb of עד מהו צ"ר (supernal structure). By completion of the Whole Torah ע"план ב"שmuş (supernal man) is then complete. Rabbi Menachem Azaria of Morocco. teaches that Voice is גנוז (hidden) in a מחיצה (barrier) that is invited to it. Portions are gathered according to the time. Also to hear the “small still voice”. In our lowliness here on earth. One may hear beyond the “pargod” (curtain) in a time that there is enlivened the form that enlivens. In the future it will be aroused on the “Great day of Judgment”. Learn within your מחיצה (barrier), all truth is there. They can merit to go from one dwelling place to the next. According to returning one merits to become refined. So he can enter the “courtyard” and from there by being exacting can enter the “penimmi” (inner chamber). He has no rest is always being invited to rise higher in “kidusha” (Holiness). Fear God, widen your heart and rise in the merit of Moshe. You will reach the glory of the “pillar of cloud”. This has not been revealed to all the nations. This is the “Glory of Moshe”. You will reach the “pillar of cloud”, which is not revealed to all the nation, but only to the “Glory of Moshe”. In the letters of the “melloy” ofעמודהענן is מטט, sar ha Panim” (Prince of the Face). World of the Shechina guards this thing. You will be invited so that there falls upon you “Ruach ha Kodesh” (the Spirit of Holiness). This is the Law to His people. In each mitzvah is yichud (unification) of God. Keter itself is “makiff” the אומן. Man is the secret of Teferet, a bait canesset is Malchut. Together they are yichud ייחוד. Malchut is a garment to Teferet, as אדני is a garment of יוהי. Every time you intend יוהי in prayer intend אדני as this is connecting Malchut and Z”a. Intend קול (speech) in אדני and קו"ל (inner voice) in יוהי י المح לה כ"ת ה קול בה כ"ת אדני יא. Every time you intend יוהי in prayer intend אדני as this is connecting Malchut and Z”a. Intend קול (speech) in אדני and קו"ל (inner voice) in יוהי י المح לה כ"ת ה קול בה כ"ת אדני יא. Every time you intend יוהי in prayer intend אדני as this is connecting Malchut and Z”a.

120 Sulam on Zohar Vayachal p.201b, Sni Luchot HaBrit
121 Emek HaMelech
122 Benay Yisachar p.18
123 Adir Biromam p.43, Safer Leshem
124 Shoshon Sodot, Safer Leshem
125 Svaot God
126 Alp Bet Book p.187
127 Aor Yakar Barashit p.92
128 Aor Yakar Noach p.13
129 Dat vTevunot-Ben Eish Chy
The Emek HaMelech teaches that "יהוה" is Z”a in every place. There needs to be the 4 letters of "יהוה" in Teferet and the 4 letters of "אדני" is in Malchut so to make tikun in proper order. יוה is only revealed by אדני. There are 2 tikunim one of lights. By this is the spreading out of essence (of light) from the source above. The tikun of vessels is from the spreading out of the light. The yesod of vessels is the existence of all worlds. By the Yesod of vessels is benefit from the ziv of the God. The light and vessel reveal existence from the time of the 6 days of creation until the end of time. They dress the kavana (intention) and will of God, illuminating them with the light of the face of God. Changing them all to become light of the face itself. But now the darkness covers the earth by much filth. The aor penimi (internal light) is נעלם (hidden) in them always, always giving nanahagah (Divine guidance) to the end desire of revealing all the "ז"ו" (ray) and Zohar (shine), that is the good hidden. Zohar only begins with light of tzimzum of light of Kav. Ayn Sof is hidden. The Kav is light and vessels. Vessels are from going up of the light, this light is changed to aor makiff (surrounding light). The Kav of light of Ayn Soff includes in it the source of all worlds and all Divine guidance until the end of Tikun (all is corrected). It binds and unites all, in secret of the hidden achdut (unity) of the future. The tikunim are continual rising Z”a into Arich, and Nakavah into Abba. There is no time tikunim are not being made by Atzilut in Bria, Yetzera and Asiyah. The Kav of light of Ayn Soff is in complete fineness. So each recipient is eminated exactly what is appropriate for them. From the vessel of the Kav is made all tzimzum that defines all limits and measurement to light so that there may be a world. The tikun of vessels is from spreading out of the lights through Tzizum. By this is made Nakavah. These tikunim are made in all worlds. The main existence of all creation is made through מ”ה. By the אדני is nullified and removed the filth. Then they rise to their source in Holiness making איש רשבית, flames of יוה"א. This is the pleasantness of pleasantness and עגון of all עגון. Their refining and raising up is only through flow from above, called mochin of עלים (this is of the Nashama of the world of Bria) and below till רם רם (height of depth) by way of Yetzera, face to face with Bria. And face to face with Yetzera with Asiyah. By this is given flow from above, power enough to raise them up.
Chapter 4
What the Bible Really is

In Tikunim it is taught that one who desecrates a “mitzvah” called “oat “(sign) such as shabot yomtov tefillin or meilah causes the serpent to dwell with the shechinah and nourish heaven forbid. Its further written that those who lack signs of purity having neither the head or arm Tefillen, torah, precepts, Shabot or Sitzet are Horrible for you. In this there is something disgusting. 134 One who desecrates Shabot blemishes in the "יוד of יוה" which is Chuchmah and Kodesh. The main thing of Chuchmah is מזונות (food) of Teferet called Shabot. 135 A sadeek will not rest on the staff of the wicked, as a sadeek rules in his "Ruach" conquering his "yetzer hora" turning his thoughts to good. 136 In the Zohar we are instructed to not look at the face of a wicked man because of the evil dwelling there. But when you look at words of Torah the ink in Hebrew "דיו" is the letters that spell out ד"ה (Yud) of the divine name ד"ה. ד"ה is the intellect of the Torah. while the two “ה” are the two tablets of stone, while the pen is the “י” together they are יד"התו. A “bait Canesset” is under constraint of time and space. This is not so of the supernal ark and the Torah. They operate in a timeless realm above physical laws. This is so as ink in Hebrew "דיו" is the letters that spell out ד"ה (Yud) of the divine name Yhvh. As said ד"ה is the intellect of the Torah. ד"ה being Chuchmah is above space and time. 137 Torah is from intellect of תורה תורה (Torah of kindness). And the תורה (kindness) is above intellect.. This is so that kindness shall over power judgment. 138 The "Safer Torah" is Z’a called the written Torah. It has in it only the "tagin" (crowns of letters) and letters. The letters are the 288 sparks of the vessels that shattered. In creating the world God joined letters and sparks together. By the shattering of the vessels sparks fell below. By holy speech one makes permutations of these letters and sparks, thereby making peace between them and raising up the “mym nukvin”. Lights that could not settle in their vessels rested upon them. The "Tagin" (crowns) on top of the letters are lights that could not enter in their vessels but are above them. 139 3 "mochin" (brains) are sweetened by 3 "zivugim" (unifications). The "dinim" (judgments) of Ima are sweetened by "zivug" of the Letter. "Dimim" (judgments) of Aba are sweetened by "zivug" of the "nikudot" (vowels). "Dimim" (judgments) of Arich are sweetened by "zivug" of the "Tamim" (vowels). By these "zivugim" each day sparks are refined in the "klipot". 140 Yaakov Yitzchak said at times a man is answered not by his "tefilla", but according to his everyday speech. When he says “This should be”.. If this is during רצון עת his words are fulfilled. 141 Rabbi Avraham Abulafia teaches that one should never speak a empty word. By being hurried one will accomplish nothing. Everything is according to the preperations done for what the man must do and his needs. One should know the cavana (intent) of each letter. The letters are physicality of all that is between us and the flow of Divine energy. The letters are vessels. Its formation is in your hands. And know the cavana in all of every word. There are many levels requiring preperation. The nature and completeness is in regularity of working cavanot (meditation on intentions involving the Divine). This makes great closeness. To receive navua (prophesy). And Search out every letter and its source. Go in to work the sources. Till that he completes his goal. Know, there are 3 that raise up speech: the heart,
the mouth and the book. These involve 3 things the written letters the spoken letters and the letters of thought. דבר (speech) comes from the נפש (animal soul) of the physical heart. From the cavana (intention) of comprehension of knowledge of the name. The source of all sources is the names. All is one the unique name. Which is the name of life. All these are Divine ideas in truth. 142 Through the reading of the Torah with the "tamim" (notes) and "nikudot" (vowels) which are drawn from ה"נ into the vessels. This purifies the vessels and the sparks. By this fixing there is drawn lights from the ear of A'k to the letters of the Torah. By this they are fixed, from their shattered state. ו"ד are the letters. 143 Raise the letters that are fallen by the “tamim” (notes), “nikudot” (vowels), “tagin” (crowns) All letters have their source in the letter א, which is called sweetened. The Torah begins in ב as the letter ב is Atzilut. Which is above, which we have no permission to discuss. It is above the creation. 144 Chosen letters of sefirot of Bina with them she is in hight of Nakavah. From them go out letters of Dat, divided ot all the Supernal Hosts. Above there is only letters. No other things, only letters of light. 145 Letters are offspring of Chuchmah in Bina. The tamim are flow from Keter. They are a branch of Keter. Nikudot are branches of Chuchmah, the letters branches of Bina. The letters do the work. The tamim surround on Nikudot, all the more so the letters. They cause them (letters, Nikudot) to rise up when the tamim rise up. This is becouse Chuchmah and Bina is enjoined in Keter, and Keter is upon surrounding all of them. All their works are according tho the flow of Keter, which is upon them. Whether for bad or good. Even Chuchmah works only according to Keter. It is possible that after there is flow from Keter to Chuchmah Bina will not need additional flow of Keter, but all nanhaga (Divine guidance) will be through Chuchmah which flows to Bina. There are 2 aspects of flow by Keter one is continual this is flow of nature. The 2nd flow increases and increased changes. These correspond to 2 aspects of the penimi תעם of nign (notes-tamim) of nigun or שלמה of passuk (the verse). The תעם of nign increase flow. So changes are through the movement of the letters and minhag. The תעם of passuk are continual, to it are no changes. Also its letters do not Change at all. As this only sustains existence. Its letters do not Change at all. 146 The letters are vessels, 10 מאמורות (illuminaries-sefirot) of Chuchmah becouse אמש are the first 3 sefirot, 7 doubles (letters with 2 sounds) are sefirot of din and rachamim, and the 12 diagonals (the other letters). 147 The nature of the letters of the Torah is revealed by the fact that when the letters flew off the “luchot” (tablets) Moshe was no longer able to hold them any longer as they were so heavy, so he had to let them drop and shatter. This was becouse after the letters had departed from the “luchot” they were with out “ruach” so grew heavy and fell. 148 In the “Safer Torah” itself there are no vowels allowing the Torah to have many meanings, as each generation has a unique “tikun”(fixing) of its own by exchanging the letters. 149 Every כ in the Torah is unique (different vowels), being 4 lights. 150 The letters are vessels, מazı is
"mym nukvin". The vessel is greater than the "mym nukvin" 151 All ruling of àìäé”í is hiddeness of Rulership of יהוה. 152 The main thing of the aspect of vessels are not revealed except in Atzulut, (not above). The vessels of A”k are עץ מין A”k called in the name יהוה. It is name of the Ayn Sof by dressing (Ayn Sof) in Atzilut. After this through the Chitzon of Atzilut. Thus there goes out revelation of the name יהוה, and it works in גבולות (limits) and גבולות תכלית (finality). It brings out all the worlds of ב”ו. By it is revealed יהוה ויהו 153 The Torah has ע”ג "parsha" 154 . Letters nourish from the words and the worlds from their verse. And the verse from its parsha. 155 By learning Torah it is as if man labors in the palace of the King, as Malchut is the Torah. The higher book is the written Torah. It is supernal Chuchmah revealed in the place of Yesoi’t, where chuchmah is revealed below in Malchut. The lower book is the Oral Torah. It is the lower Markava being the 7 chambers of Bria upon which Malchut stands. These 7 chambers are its mouth. 156 If one occupies in Learning Torah for Heaven in fear and trust in God a curse will be changed to a blessing and he will be strengthened in his body. He will have wealth. Cleave by your צצלם (image) with this is שכל פועל (actualized intellect). It will look over them in will to give them life force in end of levels above your level of Chuchmah. 157 Atera is the Oral Torah. The written Torah is Teferet. There is no comprehension of Teferet without Atera. So there is no comprehension of the written Torah with out the Oral Torah. It says in Devarim “Moshe explained this Torah”. The book of Devarim is as a messenger of Moshe to explain every parsha. As the written and the Oral Torah are bound together as one. 158 Moshe is aspect of יהוה. The Targum Yonaton (translation-commentary) to the Tanach its explanation of the Prophets is from the traditions he received from the prophets Chagi Malachi and Zacharia, but the commentary on the Chumash is from Kodesh Elyon (Supernal Holiness) and not from Yochanan ben uzziel at all. 159 By occupying in Torah one is occupied in the Shechinia. In The Torah are 70 explanations in "loshon Hakodesh", which is Yesod, which contains 70 sefirot of Z’a. Each of its 7 sefirot containing 10. 160 There are 7 midot (7 lower sefirot) each includes 10. They nourish from Dat which is Teferet. The ruach of the heart is Bina. 161 Every thing is included in 70 tikunim. (fixings) 162 There are 2 aspects to tikunim those that are revealed and those in the aspect of דיוקנין (likeness) that are concealed. One is in Atzilut and one in Bria. 163 The only likeness we desire is the Nashama of Atzilut, it includes 5 parzufim. This Nashama is close in essence. In it begins the 6 supernal sefirot. It is united to them in 6 names carved אהיהיהיהיהיהיהיה (nikud Elokim) - אלהים - יהוה - יהוה - יהוה - יהוה. 164 Rabbi Avraham Abulafia teaches that there does not arise Chuchmah except by putting together spiritual ideas as a body. All who are wise draw from Dat (knowledge), and are drawn after Dat so to be able to join things together as much as they are able to get instruction (from Dat). As the words they draw together are יהוה אמת אמת אמת אמת אמת (revelation of aspect of God truth of truth). All the words have an equal cavana (intent). Their purpose is unique in its intent, but the knowledge of all the words does come to be all included together. So that you will
find merit in all the words. As they are all metaphors for bringing the truth to light so to give power to Dat. It doesn’t become nullified before it is completed and revealed. 166 There is to man Chuchmah to receive much Torah. But one cannot hear or understand unless they can understand one thing within another by Chuchmah. New ideas are called Dat, born in Chuchmah and Bina. There goes out from their "Zivug" (unification) what was hidden on high, swallowed by the "chitzon" (external powers). Recieve Chuchmah from Atzilut. Say great names and recieve Chuchmah and "mispotim" (judgments) from all sides of the Markava. "Mishpotim" from "Ziv Shechina".167 When it says this refers to Bina. 168 "Zivug chitzon" is never interrupted, it provides life force to the world. It does not require "Mym Nukvin" being raised by Zu"n. 169 There is only revelation of light below through Zivug of Zu”n. 170

Chapter 5
Maintaining Divine energy flow and working Divine Names

The great tikun of man is humility. It sweetens all the midot of man. Without humility there is no relationship with “tikun”. One who is humble is a “Markava” to the Shechina. Then one is able to fulfill all Torah and mitzvot as is proper. Illuminating as is proper. This is alluded to in “all days your garments shall be white, and oil on your head will not lack”.171 The Shechinah is called “Master of Chuchmah” By occupying in Torah there is æąåø ÷ãéùúä , as the source of the Torah is “nishmat pemimi” of all of Bria. In this is created all. As in it is emanated and permeated the letters of creation of the heaven and the earth, and all that will be. By this “Torah” word all is continually brought into existence. This is what we are refering to when we say God is occupying in Torah every day. All of the Torah is the Yesod (foundation-gateway) of the 22 letters.

All revelation of light of Torah and Mitzvot is in Z”a with Arich illuminating in it. As in Z”a is is Ziv (ray of) light of Zohar ìészì (pleasantness). By this light of Arich we “Give strength to אдонי” (Psalm 68:35). A second tikun is made by "misim tovim" (good deeds) of Sadeekem (Righteous people). This reveals light from above. This is because all the rest of the Torah and mitzvot are the source of the Nashama (soul) above, spreading out Holiness. All "misim tovim" rise above and illuminate the light of their reward.172 In the time of “tikun” of “misa barashit” Hashem joined together in “yichud” the 3 upper heads. After Adam was created tikun would be make by his “misim tovim”.173 If there is not "misim tovim" below, the sparks of Mym Nukvin will not rise up, nor will there be upper zivug and there will be no good. Zivug of Aba and ima requires Mym Nukvin. By good deeds there spreads out Arich in Z”a through the esseence of Abba and Ima. By their lower parts (called) Yesoi”t, if there is no good deeds there folds up the legs of Arich, making 3 on 3. Then Aba and Ima can only reach the chest of Arich.174 The raising up of the “mym nukvin” is by Bina through Zu”n of “oar yoshar”.175 Man can merit from "misim tovim" to rise up to Arich of Atzilut. The Nashama and the Torah are united. They are emanated from the same place and have the same source, but upon emination they go to 2 different sides. As the Nashama is from the essence of Binna. Torah is what flows from Binna below in Teferet. The Nashama is the main thing and Torah is a offspring and a branch of it. Therefore the Nashama dresses to it and rides upon the Torah. The Nashama shall return to its source.

166 Safer HaCheshek-Abulafia
167 Emek HaMelech
168 Emek HaMelech
169 Emek HaMelech
170 Ramcha”l ?
171 Machashif halavon yaakov abuchizera p.19
172 Safer Leshem, Benay Yishachar p.26:2
173 Ramchal ?
174 Emek HaMelech
175 Rabbi Ashlag
and it is from there that it has a conduit to receive secrets of the Torah. As the Nashama has a connection to the Torah at its source. The Torah enables a man to complete himself and return his Nefesh (to draw flow) from the place it was הבחוצ (carved). Nothing nullifies the נפנפ more than Humility. The “Sar” (angel) over the people of Asev is the ד"ש he is the “Yetzer Hora” and מעש. He was created to incite one to evil and to turn away one’s Dat from good, for this he was created. But in truth he does not desire the man to listen to his voice to do evil. As the angel is only obligated to do this work. If a man strengthens himself by fighting against his Yetzer Hora and conquers it, thereby is fulfilled the purpose of his creation. This gives delight to this angel. If God forbid, by one's sins their Nefesh is cut off, and even more their yetzer hora (evil inclination) causes one's Nefesh to become a demon. The wicked are "mazikin" (demonic damagers), as we see by their actions so often. This is because their yetzer hora flows klipa (evil powers). Even for men as these it is possible for them to purify their yetzer hora and bring it closer to and have it enter the "kodesh" (holy) and include it with their yetzer tov (Good inclination). This gives delight to this angel. If God forbid, by one's sins their Nefesh is cut off, and even more their yetzer hora (evil inclination) causes one's Nefesh to become a demon. The wicked are "mazikin" (demonic damagers), as we see by their actions so often. This is because their yetzer hora flows klipa (evil powers). Even for men as these it is possible for them to purify their yetzer hora and bring it closer to and have it enter the "kodesh" (holy) and include it with their yetzer tov (Good inclination). Some are prepared to receive Chuchmah (Divine creative wisdom) and גשה (desire). There yetzer hora of talmud chuchmim that occupied in Torah of God. Its opposite is a yetzer hora from the snake, it is below Matto"t. Others are demons themselves. They are like animals and want to damage. The Yetzer Hora is created to serve the Nashama. As the serpent was as a shell protecting the fruit. The Nefesh, Ruach and Nashama dress in the Yetzer Hora which dresses in the body. There is no doubt that the Nashama is the master. Its job is to overpower the Yetzer Hora and bringing it into the service of God, making it into a angel. The Yetzer hora’s root is in Divine justice In the time of creation when its written ה"ו This is the light of the Angels. The form of the angels preceded all creation. created angels called אלהים . They are the Yesod of all creations. In this Yesod was created שמ outage (heaven). The purpose of creating man with a body in this world is to fix all the world. So their descended the Torah and the shechina to this world which is the most chitzon so to fix all the chitzon. For this is needed high avoda. All the Torah and mitzvot which a man does raise upon him a malyush in this world. By this he fixes in Atzilut also. As only from this world can the whole tikun of Atzilut be made. The intention of all Tefilla and other mitzvot is to tikun the Malchut till it is complete and has drawn to it "mochin" from Z”a. This is the Yichud of Z”a and the Shechinah. The mishcon (tabernacle) of the Shechina is enjoined in the good avoda of a man in this world. All avoda a man does regularly in his Nashama. The Shaechinah is thus set regularly in his Nashama. The Shechina does not ride on the Body but the Nashama (soul). It rests on body only when doing avoda. The Supernals light spreads out in this world by yichud of body and Nefesh. All "Tikunim" is to stop "yonika" nourishment to the other side, and complaints against yisreal and the individual above that would inhibit "tikun". The Shechinah is called Chuchmah יבעל that the klippot can not nourish from. All complaints are by power of ד"ש in Atbash is נ (life). The “sitra achra” tries to

176 Chesed L.Avarham
177 Alp Bet Book p.154
178 Avodat Yisrael p.10
179 Chesed L.Avraham
180 Safer Lehem
181 Safer Lehem
182 Dat Vtevunot Ben Eish Chy
183 Chesed L.Avraham
184 Chesed L.Avraham
185 R.Semach on Idra
186 Emek HaMelech
187 Benay Yishachar p.23:2
overpower a man all day. If he does not merit to life. But God flows to him power of the 6 corners which is the secret of א -لح א, because ל -לה א is the secret of the 6 corners. All day a man needs to make Tikun in the name ד -לה א. An important aspect of This is By the 100 blessings we make each day. These Blessing are the secret of the body (which is in the aspect ד -לה א ). They draw from above the “rekia” (firmament) the first light called | ו ש י ר א . It is a spiritual thing that is separating the Nashama from the body and allowing the body to receive flow from the Nashama illuminating its body.188

Man is ה -מ his height is100, being the 100 blessings he makes.189 Serve from the love of God in your Teffila with all your heart and all your soul. Spill out your soul in teffila and cleave to him. This is all to your good love the “midah” called מ -נ. In it are hidden the 100 blessings. Walk in all yours way so to invite to receive flow of the way. These are then supernal days.190 The 100 blessings The 100 blessings don’t open up Torah but gather more to it. They arouse those asleep. By blessings Nashamot are returned.191 By the 100 blessings we make each day we are saved from the 98 curses (in parsh Ci Tavo), every illness and wound.192 The 100 blessings are Light floating on ב -שר (flesh) with 2 צ -י (Vowel of Binna). From this the Yesod of Imma descends to Zu”n. Then He is called ו -ה א by.193 Those who walk in the ways of “avoda zara” (strange worship) the way of God being strange to them. Then the way of God will not rest in their hearts.194 Near the middle of the Torah is a verse with two of the letter “Nun” and both of them are inverted, each of these “nun” is considered a book of the Torah making seven books. So the torah is called “Zion”. Out of “zion” will shine light of perfect beauty. It will shine in all worlds. With this light the whole world will join together in love and peace. Help in the future will be sent from Zion in the future to Yisrael. From Zion shall come salvation and blessing. Blessing of torah from Zion. The Zohar teaches that the torah has seventy faces, from the seven lower sefirot of ten aspects each.195 Zion is the foundation of the world.196 Its tought in the Zohar “The wise shall 봉 Zukunft (shine) as 60 ס -myriad “, ס is the Zohar in the likeness of the central pillar. Which is ל -זר עם . Zohar from Imma illuminates in the heart of מ -ה ב ל -ים of creation. The central pillar has 4,3 ,7 to all 6. ק -זוהי."197

One needs to nourish from the ziv (ray) of the Shechinah from light of the face of the sadeek, it is Teferet that purifies, and receives purity of the Kadosh Kadoshim. Supernal Holiness is the secret of nourishing from פ -ך א -ון (light of face of God ), as this is bound as a flame in the coal of the Blessed Ayn-Sof.198 The shechina cleaves in the body of the king, it is Teferet. It is there that there is joining in union.199 Sadeekem illuminate in the light of the Shechinah. In the light of Teferet. They are included in Malchut. They cause Teferet to illuminate shinning its light in Malchut. Becouse they dress in the Shechinah the light of Teferet, the light of Teferet of the Shechinah also dresses in them.200 In Beor Esser Sefirot its revealed that great is the power of Sadeekem they turn din to Rachamim. The wicked do the opposite.201 ר -וֹס (will) is drawn and cleaves with the sadeek. A ח -ו (cord) of chesed is drawn on

188 Adir Biromam p.172,Alp Bet p.60
189 Tefilot Ramchal #490
190 Safer HaKanah
191 Svaot God
192 Mishnat Chassadim
193 Mishnat Chassedim
194 Shoshon Sodot
195 sulam on zoharTikunim p.180, Zohar Bamidbar p.118a,Avodat Yisrael p.36
196 Sni luchot ha brit Trumah
197 Zohar Chadash Tikunim p.207
198 Shoshan Sodot
199 Tikunim Chadashim-Ramcha’l p.459
200 Aor Yakar Barashit p.199
201 Beor Esser Sefirot
their face. They rise up to heaven by glowing greater, as sadeekem are a marcava (chariot) of the shechinia. Because of this there is a Sadeek above who is a marcava to the shechinah. It is He who is call sadeek yesod olam (righteous one foundation of the world). There are 2 types of Sadeekem. A complete sadeek is one who has been tested and guarded the הַבָּרִי (covenant). This is as Yoseph. One who has not been tested is not called a complete sadeek. He is a צֶדֶק lacking a י instead of צֵדָק. All Sadeekem are included in the name Yaakov, but there are different kinds of Sadeekem. Rachamim is Teferet and Yaakov. Yaakov himself is the אֲשֶׁר תִּרְדֹּד (thrown of glory) which is called שָׁמִיָּהוּ is the שָׁמִיָּהוּ. Rabbi Nachman teaches that there is a Lower sadeek in the aspect of Benyamin. He studies new insights in the Torah. And there is a upper Sadeek in the aspect of Yosef. He originates new Torah ideas. Real Sadeekem join lower in upper Chuchmah. This is the 2 י of יָהָדֹנְא.204 Chidushim (new ideas) of Torah are of 2 aspects one explains a verse this is in Malchut. As the written Torah is Teferet and its explanation is Malchut. Chidushim not from the simple meanings of the Text of the Torah are from Chuchmah. We find both these aspects in the Zohar. Much of the Tikuney Zohar is of Chuchmah.205 Each Nashama reveals torah according to the source of its soul. The seventy faces of the Torah parallel the seventy children of Yaakov who entered Egypt. These souls express themselves as sixty myriad. Moshe included all these source souls so he knew all 600,000 explanations to the Torah. One cannot reveal except what's in the power of the sparks of their Nashama.207 The light of Abba was revealed by Moshe to Yisrael.208 Moshe is the secret of Dat.209 Moshe is אֱלֹהִים (likeness) of Zi'a.210 By sadeekem saying chidushim of Torah (new ideas) they draw from the source of their soul above. Rabbi Shimon's source is in Dat of Zi'a. Eliyahu is from Malchut.211 There are 600,000 Nashamot from the 6 corners of Teferet from Bina and Chuchmah. Man can chidush (reach wisdom) of Torah that is hidden above in the source of his Nashama. Man can chidush Torah that was not given permission to Moshe to reveal.212 To a man occupied in Torah there descends to his soul chidushim of Torah which he dresses in below. To him there are voices and breath that go out from works of the Marcava (Chariot) of Nashamot (souls) of the sadeekem reshonim. They descend below to teach Torah to the man who rises above chidushim of Torah before God.213 Like Rabbi Shimon Bar Yochi did with Barashit (The first word of the Bible). What new ideas a man find in the Torah these are not from himself. As none has the right to change the Torah. Who can change the seal of the King. But the Torah is revealed from Dat, from Keter, Chuchmah and Bina. It is from עליוןמח (the Supernal brain). The power going out of Eden to water the Garden. This light is drawn from Hachol Ratzon from Razia"l, who opens the gate of secrets below.214 In Galut (exile of) Edom the Shechina descended its nanhaga into hachel Noga, Atzem Shamayim and Lavanot HaSafir in the secret of ה˔ (~ the wheel). Until the lowest level. A Sadeek has power to contribute to nanhaga (there). When there are 3 sadeekem they can make a great difference. Their nanhaga is according to the source of their lights, of their secrets. As Yosef opened up the light of Yesod. Moshe was a marcava to Dat Elyon.215 Moshe was a channel of light of upper

202 Marachot Elokim
203 Chessed LiAvraham
204 Machashif halavon yaakov abuchizera p.64, Lekutey Moran,Zohar Lechlecha37a
205 Aor Yakar Barashit p.43
206 shar mimori chazal-ar'i p.85
207 Emek haMelech
208 Emek HaMelech
209 Benay Yisachar
210
211 Zohar ShirShirim P.144 Rozenberg
212 Aor Yakar Barashit p.10,43
213 Safer Leshem
214 Chessed LiAvraham
215 Chessed LiAvraham
Dat. Which is the Atz Chym, Teferet of Atzilut which is Dat. The Torah Moshe was given in "pardes" He taught to all Yisrael. All "chidushim" (new ideas) in the Torah are through the Nashama of Moshe that illuminates in each and every sadeek by Moshe's קרויהוד (horns of light) in each and every generation. Contemplation or "Pardes" refers to Aby"a. The goanim teach that these horns of Hod are called the source of Chuchmah. All make these pillars of light. Dat (knowledge) is where Moshe spreads out to the 600,000 root souls of Yisrael. One sees the Shechinia according to their dat. The humility of Moshe attained all levels of dat, by attaining all levels of humility. By recognizing he was only flesh and unable to do "avodat God" (service of God) he came to be dependent on the "chayot" (angels of the ruach). This is how the merit of moshe is earned. Dat was only given to Moshe. He is the markava to the central point in Yesod. This is the point where Dat is drawn. Dat is the central point to Teferet. The central point to Yesod. The Nashama of Moshe is a markava of Teferet to all the sefirot, as Teferet is the central point. It illuminates all 6 sefirot in the secret of Dat. In the generation of Moshe Yisrael received light from him, not the midst of Teferet to Malchut. Moshe’s Hashgacha (providence) was that he knew and was continually occupied with the names of all the angels. Moshe was joined with mida (attribute) called צור which is Malchut. Kain killed Abel with many blows as he did not know where would be the place that would kill him. Because of the amount of pain that Able suffered every vistage of evil was removed from him. So he could "gilgul" (reincarnate) as Moshe who was totally good. Moshe was born complete having at birth all 4 names אלהים of "ibor", so Moshe is 4 x אלהים. Gadlut (great consciousness) is called Moshe. The Yesod of Aba and Ima of "Gadlut" is קפדו. Then by good actions one can merit mochin "yonika", these are complete names of אלהים. Gadlut (great consciousness) goes out by the letters אלהים of אב and אמה of מזלות. Then by good actions one can merit mochin "yonika", these are complete names of אלהים. The נ of Moshe is Malchut of Malchut. It is not Written in the Torah what happened to Moses between the time when he fled Pharaoh, when he was 18 until he became Jethro’s shepherd and son-in-law, at about the age of 77. When God said "Let us make man" (Genesis 1:26) this was referring to the angels. As in his making he included them in Himself. So they are partners with Him. Enjoined with in him ה ר ב"ז (this in that). All tikunim (corrections-fixings) are made like this. As it says in midrash "A angel over a certain plant strikes its "mazel" to make it grow. There is a "mazel" to make or rise all things. The "mazel" referred to here are those "mazolot" (constellations) in the 2nd firmiment. Concerning man's fortune being ruled and engraved by "mazolot" in the firmiment of heaven. We also say "there is no mazel to Yisrael". We mean that there is no mazel that can rule him as he is constantly under the Divine providence of God. He can always change his mazel for the good. Dikna are called mazel as they are מזלות drops of flow below like טל (Supernal dew) by hairs. The 8th and 13th tikunim are called mazel. The 8th and 13th tikunim are called mazolot. Angels share in the merit of Torah and Mitzvot of sadeekem in this world who are with him at their level. But The Nashama of the Sadeek is Panimi while that of the angel is chitzon. The source of the Nashama of man is higher than angels. So by sadeekem angels draw light and flow from his blessings. As long as a sadeek guards guards his Nashama of Atzilut or Bria he is not
under the ruling of angels. But not if he goes away from the ways of the Torah. Explaining how Chanuch and Eliyahu became angels, if the Nashama of man is higher than Yetzera, the place of angels. It is written “Chanoch walked with God and was not.” He became nullified to Divine will by the good he did, but his body was evil so it changed to flames of fire. Chanoch rose up to the Rekia in the secret of the Galut of Z”a. The Nashama of Chanoch (the angel Matto”t) rose up to the upper Gan Aden, his Ruach stands in Yetzera in the lower Gan Aden. It is their that he merited for his Ruach to rise to become הפניםשר (angel of face). He receives flow from the כסא (throne) for all the angels and all worlds below. His body turned to one of fire, as it is a vessel for one’s Ruach. In it (this garment) one works in the lower Gan Aden. But Eliyahu did not leave in a body of fire, but another kind. He rose above his physical body, and it was hidden in the storm wind. So he could return to it and have the appearance of man in this world at times of his work. Chanoch entered this physical world and with his Nefesh entered Gan Aden ate from the Atz Chyim (Tree of Life). And he took from there Safer Razia”l and he made a book called Safer Chanoch When it says "Chanoch walk with God” he entered Gan Aden and returned to this world. All this was by power that was given to him 365ilmingtons were revealed by Chanoch as he was returned to his source and made into Matto”t. Who includes all angels. In this world he was a sawdeek and specifically recieved sparks from the body of of Matto”t, but his Nefesh, Ruach and Nashama sat in Bria with the Sadeekem in Gan Aden. Later Chanoch incarnated as Yaakov. Chanoch had Nashama of Adam from the uper טהרו, but this part went away from Adam after the sin. So Chanuch only reviewed from Adam the lower טהרו, which is Z”a (of Nashama), Teferet. Matto”t is called face of the King and has 70 aspects in the likeness of Z”a. Eliyahu and Chanuch reached levels higher than other Sadeekem. When a sadeek is a markava to the Shechina and the Shechina goes out from him. He can be a greater Markava than Matto”t. With big avoda is more angels in each world as they have big war with the sitra achra and all its forces. They always want to destroy the world and do evil and destruction to Yisrael. So against these stands the Sarafim and many Holy angels to push away and nullify these evil ones. Its always a big war. They strenthen and surround the good acts of Yisrael, and they arouse above light of God. They draw אורזוהר and with it burn all tuma and evil. By tikunim (fixings) of learning Torah and doing Mitzvot there is always spreading out of the light from above to below. This light drawn down is according to the need for light and Mochin (concessness-brain) below. By this is raised all parzufim and all tikunim. Tikunim are only made by light drawn from above. Tikunimim are completing chitzon worlds. In the future tikunim will be drawn. Tikunim are drawn (worked) from penimi to chitzon. The main thing of all tikunim is of the Nefesh, Ruach Nashama, their parzufim are the penimi of the worlds. The Body and the vessels dont have aliya now at all. In the future all tikunim will be made in them. Now the chitzon (most physical changes) is made first. Later the Penimi will be made first (spiritual powers). This is the peel before the fruit. By this (order of) tikun there can be sweetened the givurot. The peel guards the fruit. All refinements till mashiach rising up and tikunim rising Atzilut to Yetzera to Bria to Atzilut are renewed in tainted with translated. Light of tikun descends to renew zivug of mochin penimi.228 Sadeekem aregilgul from the upper world so to do service as a messenger of God like angels. All Sadeekem have double Nashamot, they have forces to deliver them. Because of what is below, they have for them above. This is as there is a Avraham below and a Avraham above. Sadeek is secret of small ו created from Aba and Ima. This is ו in Eden, ruling of Matto”t.229 All vessels and lights have a aspect that is refined daily till this is completed, then will come Mashiach.230 Chitzon of every parzuf is larger than the penimmi. So in the future the chitzon will enter on penimi vessels with their lights. It is a great secret that the vessels are greater than the lights. Thus there is power of each

228 Safer Leshem, Chessed IAvraham, Svaot God, Emek haMelech
229 Giloy Razia p.33
230 Dat vTevunoth P117
body to tzimzum its Nashama, but then it can only perform its works in limited measure. Vessels rise up to the lights and make tikunim throught them. But their tikun is made only little by little. As their essence is so much greater. They can only unfold into the lights little by little.

In the time Yisrael does the will of God there is added to them כח of Givurah from above this is “give power to אלהים”, as then is seen the will of God for the Yesod of tikun of the Malchut. And the light spreads below (to the fixed vessels of the malchut). For this man was created. By his doing acts of kindness and uniting with all delight and pleasantness, the ziv and Zohar of God becomes revealed to him. In the future man by these will be made אחד (one-complete). This is a very deep, secret. It is God’s intent in every aspect of all that exists. After this all the wicked people will be consumed as in a furnace and all the filth of evil destroyed. The foundation of all creation is that man is a partner with God in all orders of nanhaga (Divine guidance-providence) until its final aspect. He makes tzimzum of the Shechinah, Malchut of God causing it to spread out and dwell in all existence in the aspect of Nashama to Nashama (Chayah). Thus making all things that are were and will be. The Nashama is within the Barrier of the Chayah and theYichid with that which they love.

Tzizum is of descending and distancing from it place. By tzimzum (contraction) of the light of nanhaga is all praise upon man being enjoined to נורא (awsomeness). And by the tests of Olam Tohu he handles that go out grasping dinim from the Malchut of בן are all future tikunim. It goes out from a very high level and surrounds all. The tzimzum of Malchut יולדה takes place in the parsa of the Ayn Sof, so to reveal thickness and dinim of vessels. By handling these dinim is all nanhaga and tikunim of this world. Midah Givurah is called Tzimzum andขอบות (limit). Chesed is spreading out without_limit. The chitzon and tzimzum are aspects of din and givurah. In the time of tikun of בן all vessels rise up above in the secret of Ibor (prenancy). New אור is from (olam) nikudot. They are lights of Ibor (prenancy). By lights of Yoshir this new light is drawn. It goes out of zivug בן of Moch Stima (A"k). This is union of Avir and Botzina. This is the beginning of Olam Tikun. By this vessels become united with the lights. Because of this the vessels would always rise on the lights and be sweetened by them. In time of Tikun Mym nukvin rises up to its source and root, raising up the lights (that fell) of (olam) Nikudot. Then all is renewed completely. By unification of בן and the first 9 sefirot בן making revelation of the ויה Ngân hidden light. The chitzon of בן of A"k is its מלכיות that go out from olam Nikudot. These מלכיות of Nikudot are of 2 aspects Yoshar from Abba of A"k and Iggulim from Imma of A"k. The main thing of (Olam) Nikudot is the Iggulim, they are 6 kings. The main thing of the shattering is of these kings of Nakavah. As they had the most dinim so required the greatest tikun. These are the main aspect refined in time of tikun (the most physical behaviors). The chitzon of בן of A"k is the source of dinim. It is the source of all filth and evil. It is the elevation of elevation, all evil is to be rectified by him, by it (בן). By this is free choice to choose Torah and Mitzvot, so he can sweeten the dinim (judgments) in their source. This is done by flame of fire of יה that burns the chitzonim and all the filth completely cleansing it to flaming mercy. By this is all Ziv (shinning), Zohar all good and eternal pleasantness. By this are 2 tikunim from sweetening the "dinim”. First there is nullified evil, 2nd reward and delight and pleasantness that is eternal. It is the source of all dinimis from the Malchut. It is the secret of Tzimzum. From here is drawn all thickness. This is the idea of body and giving birth of vessels and mesach. Tzimzum is the aspect of Givurot. By Histashalut (unfolding) the malchut of all parzufim level by level, world by world there is shaped the dinim. Thus there goes out vessels (for light), Torah and mitzvot. A third factor involves nullifying and refining the thickness of the vessels. Raising all to level of Nashama. By this is renewed all worlds and will be renewed in the future all nanhaga (Divine guidance) of this world, as it has its source in the

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“dinim” of the Malchut. The intent of all creatures is to fix these “dinim”. The malchut (at creation) went out first, as by the dinim the world is guided. All reward and punishment and all damages. So it is for us to tikun the Malchut itself by the first 3 tikunim, the 4th tikun includes all, and completed them in flames of יה. Light of tikun is hidden and is only from the אורגנוז. It shines in Nakavah sustance and mercy. It is attached to its source which is הר of tikun spreading out from world to world. Abba spreads out in מ, so there can go out ב which is חדשאור that brakes forth from beyond the parsa of A”. All纣 is from Zivug (unification). This is only drawn from “Malchut Elyon”, its last aspect. All zivug in truth is through extra light and mochin drawn from above till the Ayn Sof.232

Everything is caused by the Malchut. Understand this it is one of the deepest ideas, that there is ruled on the malchut tzizum and diminishment. And it is also the beginning of existence high above. From where there is revealed and goes out of Zohar the light of Malchut of the Ayn Soff. This is above anything, surrounding and including them all. Ruling on them tzizum and diminishment from the Malchut above to the keter below it is histashalut (the unfolding of the worlds). Malchut of Atzilut is the beginning of creations. Tzimzum is according to the needs of Nanha. Givurah of Givurah from the first 3 sefirot flows to dress in Teferet. Givurah of Givurah is the source of abundance. Upper Malchut is Givurah of Givurah. Dat is penimi of the 6 corners, their main part is Teferet. Dat is forever concealed, it is not counted among the sefirot. It is the will of God to reveal his Malchut upon all His many creations so to purify and whiten and make shine till that all creations are Holy to God. They all return to their spiritual source to delight in the pleasantness of the ray of the light of Kidusha.

Everyting is fixed this by that, as all is connected to another. By the going out of מ this tikun is made by Torah and mitzvot and in a much hidden way. Only a little fixing is made now. The great and main correction shall be made in the future. 233

Rabbi Yisrael Rozin teaches that one who serves God and learns Torah by their own power will not have the help of God. In truth these things are ruled by the power of "Kidusha" and when accomplished properly they are not doing the work at all, but God does.234 The works done by men alone, when these are finished (eventually) become nullified. While the works done with God, have no end. Thought they change their form. Becouse of evil works of men of filth their works are nullified as in a ש (Olam/Shana/Nefesh-furnace). The works made with God are always building (growing) accomplishing in this world according to the actions of man. Till in the end will be God’s desired ultimate result. All works of God, these vessels, they will merit to be turned to lights.235 All Torah without toil in the end will be nullified, as God has created the world to ל⺐ (do). So many men must be occupied in the work and by this God will provide for your needs. But on Shabot work is forbidden. It is as God provides for us without our work. This is sustenance ⃣ (from nothing).236 God walks before him giving him Dat and intellectual powers, He walks before him. God sanctifies him at all times more and more by him subduing himself and his humility. In truth he is nullified to God, he becoming ⃣ (himself being secondary).237 Moshe did not tremble when he heard the sound of an angel or the Supernal King.238 Moshe went up to the “reki" and learned Torah from the angel Matto”t every day near sunset for 40 days. During that time Moshe spent 1000 years learning the secret ot Matto”t. Matto”t showed him things of the depth ד which he could not understand, such as

232 Safer Leshem, Beney Yisachar p.75,Svaot God
233 Safer Leshem
234 Safer Leshem
235 Safer Leshem
236 Beney Yishachar p.4
237 Avodat Yisrael p.11
238 Sulam on Zohar Hazinu p.286b
how many letters are between א and מ? 239 David said “My heart is empty in my midst”. This is so to receive Matto"t. The (49) מ"א gates of purity. 240 Sadakah enables Matto"t. 241 The 49 gates of Binna are 49 faces of purity from Matto"t it is the vowel "cholem". Moshe is Teferet as it says "a crown of Teferet on his head". All light of Torah is revealed from Binna dressing in Teferet. This is the secret of ה"י and Moshe. The 50 gates illude to the 2 "Yichudim" of the "sma". At the 50th gate vessels turn to light, because of a lack of malchut of malchut of vessels and a lack of Ketter of ketter of lights. The 50th gate reveals complete tikun. The first ה of ה"י has 50 gates Bina. The 50th gate of Bina was not given to Moshe. It decides between all of them. The Gates of Bina which Moshe merited to were only of the Bina of Malchut. Not Bina of the Upper ה. Zohar only begins with light of tzimzum of light of Kav. Ayn Sof is hidden. The Kav is light and vessels. Vessels are from going up of the light, this light is changed to aor makiff (surrounding light). Matto"t in "Malachim" is the aspect of Moshe among "Nashamot". 242 Moshe included all of ה"י from Ima. 243 Binna is the source of the Givurot of Malchut of Nakavah. 244 Adam Kadmon, Atzilut Bria Yetzera and Asiyah each have 10 levels (sefirot). These 50 levels are from the Highest sefirot at the upper end of the world to the bottom of the “Chullal”. The Light cannot descend to the bottom of the challal leaving no place for evil, but the light is stopped 14 levels (sefirot) from the bottom. ה"י Moshe is rosh hateva (abbreviation) matto"t (he is an angel) sar(angelic superviser) hapanim (of the face). 245 Before there was created the world all the “רוחות”of Sadeekem were hidden in the "Nashamot" of sadeekem. 246 In the beginning before creation the Nashamot of the Sadeekem took part in the creation, but their work was not ה"י (actualized), but only preperation so as to be able to receive the light. Like on the Shabot we do not do work. 247 All leaders of every generation were present before God in their forms before He created the world. All Nashamot were before God in heaven with the same form they would have in this world. All the Torah that these souls learn in this world they already knew before entering it. This is all true concerning the righteous. All who are not so, those who distance themselves from God. Before they decend to this world they descend into the "תומ רבא" (the great abyss). They are stiff necked before entering this world. They throw away ה"י Moshe (Holy garment of the upper world) God gave them, and wander in Nakavah of Thum Raba. Then they descend to this world. By Teshuva (repentance-retuning to God) they may take their Holy garment back. 248 125,000 levels of Nashamot of Sadeekem God had chosen before creation. They are sent into this world in every generation, and are bound to the “bundle of life” (source of Nashamot). 249 From 50,000 rows of sadeekem stood before God, these are the 18,000 in Sanhedrin, among the sadeekem are whoever entered this world. 250 7 things were created before the creation of the world. They are the Torah, Teshuva (repentance), Gan Aden (the Garden of Eden), Gehenom (hell), The Throne of Glory, the name of the Messiah and the Holy Temple. 251 There was a earlier Torah existing 2000 years before creation this was hidden with the original light of the first day. This is the Torah of "Y'H", but our Torah is only the Torah of “V'H”. From Chuchmah is Torah the preceded the creation of the world. The Torah starts from chesed as from here the world was created. Originally the world

239 safer ha paliyah
240 Zohar Tikunim Chadashim p.106
241 Benay Yisachar p.94
242 Sulam on Tikunim p.96,machashif halavon yaakov abuchizera p.250,safer leshem
243 Emek HaMelech
244 Emek HaMelech
245 Shoshon Sodot, Shari Leshem
246 Sulam on Zohar Chadash Achri mot p.26
247 Benney Yisachar p.8
248 Sulam on Zohar Achray Mot p.61b
249 Zohar Achray Mot p.66b
250 R. Petia on Idra p.90
251 Emek haMelech
was created in judgment, these were the worlds that were created and destroyed. Yet this strict guiding power still interacts in this world with sadeekem. With those who possess the soul level of “Chayah and yachidah”. These are people who have access to the ancient Torah, which is superior to the Torah that has been revealed. These people God had in mind before he created the World. Arich is called Yachida as there is to it no Nakavah (feminine aspect ), and it is all Rachamim. Before the sin of Adam Asiyyah received from Malchut of Atzilut. In Gan Aden the Torah given Adam was without a garment. Only after he sinned was the Torah dressed in a garments of creation. These are garments of Matto’t. These are forbidden and permitted, pure and tami, good and evil, secular and Kodesh. But Torah of Atzilut is all Kodesh. God occupies in it, all of it reveals light of Ayn sof. The avoda of angels is in aor chitzon of Malchut. This is the "first Torah", without a garment as they existed before the sin. This is revelation of Aor Ayn Sof. By occupying in Torah is all nanhaga in the world. It is forever from the Torah of God. This is the Torah God gave to Adam. Adam was in the level of the aspect of the soul called "Chayah" so he could receive the light of God itself. After the sin Adam could not directly receive the light of Malchut except through a garment of "Messachim". Man’s Nefesh can receive Chayah and yachidah but only through garments of Nashama and Ruach. So to the Nanhaga of Asiyyah could not receive the light of God for all its actions and works, except by dressing in the angels and Ofanim and by this was made flow of Nashama in a body. flow can only come by dressing through the מראות עבטי of the world of Bria. There are generally 4 worlds. The world of Asiyyah is in the aspect of מגר (limit). The word of Bria is different it has aspects of מגר (limit) and without מגר (limit) in its “Yesod” Foundational source) as its existence is without מגר (limit), being from the Keter of Bria, which is Malchut of Atzilut. This is the man who sits on the כסא as spoken of in Ezekial and Daniel. Concerning this Isiah said “I saw אדבי sitting on the כסא . The Yesod of Bria from Malchut of Atzilut is אורות גמור (completely Holy). Every world is not the same, each has its own particular qualities. Every world is Yesod to that which is below it. The world of Yetzera is the world of the תיכון (bar). תיכונית is the middle pillar. It goes from end to end making all tikunim. From there is drawn everything into this world. From it is drawn the Gadlut of everything. The world of Bria is the Yesod of above. From here is all drawn below. All Nashamot that enter Gan Aden dress in the אדני Gan Aden. Their garment will be similar to the garment of their soul in this world. Thus is one's perception in Gan Aden. The Nashama (in its original state before the sin) needed no garment in Gan Aden. It was in its own place. The Nashama’s source from where she is carved out is very high. So in Gan Aden she needs no garment and is not embarrassed. But when one rises up to spiritual levels where they are a "outsider" they are called "naked" and need a garment. Only when outside of its place does the Nashama need a garment. This is the secret of "Adam knew he was naked". Before (the sin in Gan Aden) they were from the essence of the אויר (atmosphere) of Gan Adan and needed no garment. But now there is to the Nashama of man thickness and physicality which is found outside of its source and place. Becouse of this nakedness Moshe had to enter the cloud (as a garment to comune with God). Where ever one is a outsider they need garments to exist in that place. If something spiritual descends to this world it needs a bit of physicality. Likewise when one enters a spiritual place they must cover themselves with a garment of the אויר of that place. The אויר of Gan Aden that dresses Nashamot is fine light of Malchut. This was the garment of Ester mammash. It was by this way angels descending to this world dress in the Malchut so to not be naked. The serpent in Gan Aden was naked, as is written "Now the serpent was more subtle" (ערום -subtle, also means naked) So the serpent was jealous of Adams garment of light, as he was surrounded by a great "aor makiff", of which the serpent had no

252 sni luchot ha brit,Beor Esser Sefirot  
253 Emek Melech  
254 Safer Leshem  
255 Chesed LaAvraham
portion. This is why the serpent conspired against him. All the worlds that were before Adam was created are greater than the world we now live in. As then Zu”n was in Atzilut in the place of Abba and Imma. Bria was in the place of Z”a (of Atzilut). Todays Yetzera was in Nakavah (Atzilut). The 6 upper sefirot of what was then Bria was then as Asiyah is today. Below these were 14 sefirot being the 4 lower sefirot of what was then Bria and 10 sefirot of what was then Yetzera. The 4 lower sefirot of Yetzera with the 10 sefirot of Asiyah together are ד”ע of Asiyah. They are the פנויחל to klippot. As ד”ע said to the world ד”ע. On the 5th hour of erev shabot the worlds rose up more bringing Z’a to the place of Arich (of Atzilut), and Nakavah to the place of Abba. The world of Bria rose into Imma of Atzilut. Yetzera rose up to the place of Z”a (of Atzilut) and Asiyah rose to Nakavah (of Atzilut) and 6 upper sefirot of Bria. In the beginning after the moon complained there went away the light of the upper 9 sefirot of Rachel (of Atzilut). These returned into Z’a. To Rachel then was left only 1 point including 10. From this point was made Atik of Bria. Atzmo (essence) and vessels of parzufim of Atzilut bounce off the mesach and by this is revealed the head of Arich of Bria. By this striking of the mesach is the existence of every Nefesh of Bria. Sparks from the chitzon of the 10 sefirot of Imma of Atzilut is the Ruach and Nefesh of Bria. The Nashama is from 10 sefirot Penimi of Imma of Atzilut. Below the Mesach (Atzilut) the first 3 sefirot are not revealed. So Arich, Abba, Imma and Tevuna are not complete Parzufim.256 Atzilut receive light of the Ayn Sof without a Mesach of garment at all. Yezer the world of angels receives Ayn Sof light only after it passes through (tzimzum) of 2 mesach, one in Atzilut and another in Bria. By the time this light gets to Asiyah it has passed through 3 mesach.258 In the beginning the world was created in the אורגנוז, then it was hidden. But it will return again and this time it will be stronger than before. The diminishing of the moon was on the 4th day of creation. This was diminishing of the Malchut. By Diminishing of the moon there was drawn from its light and descended its sefirot of Malchut of all 3 penimi vessels, so to prepare the chitzon of all parzufim of Atzilut Bria Yetzira and Asiyah. With sefirot of Malchut descends the chitzon of the penimi of Zu”n and all the light of sparks that go out sealed in them from zivug Abba and Imma. Sparks of zivug descend from the chitzon there is sealed the sefirot of Bria from Atzilut. These are the penimi lights of vessels and chitzon lights of vessels. This is the sealing of the seal. After that they are sealed in the sefirot of Yetzera from the chitzon light of the vessels and sefirot of Asiyah. This diminishing of the moon made the “light hidden” אורגנוז. Till then shined the אורגנוז. In truth there was some diminishing to the light of the אורגנוז by the havdala of the first day (made by the rekia of the 2nd day). From then on only by ה”מ can this light be accessed. ה”מ is its offspring. This is the secret of the diminishing of the moon. This is the Yesod of all nanhaga of this world. Its diminishment resulted in God ruling that it descend into the 9 lower sefirot of this world. He is the Yesod of God. The main thing in the seder of Nakavah forever in Atzilut. This is light of essence which continually descends its light of Zohar of Malchut of the Ayn Sof. It is above all and surounds all. Every creation is a revelation of it. And throught them it is revealed. It is the existence of the worlds. The כבוד of his kingship ruling in Bria Yetzera and Asiyah. Till that there will be complete revelation of the Shechinah. This is the greatest delight and pleasure. There is none better. This is the ziv of Malchut, it only spreads out by the actions of men.259 On the 4th day the moon was made smaller. From that time Shabot has been lacking. The last time that one can make Havdala is at the end of the 3rd day of the week. Then concludes that Shabot that has passed. Havdala takes some of that light. In the future the moon shall be restored to its full size and the world will be all Shabot.260 Before the moon was diminished Yetzera and Asiyah were one world. The Nefesh and the Ruach were one candle for rising up the Nashama of man. There is no

256 Mishnat Chassidim
257 Mishnat Chassidim
258 Chesed L.Avraham
259 Safer Leshem
260 Chesed L.Avraham
nikud to the last ה, it follows the nikud of the ו. 261 A man who does not occupy himself with Shabot shall have no merit to the light of Atzilut. 262 The ziv of the shechina is called בורא. 263 The world is created by din (judgment-contraction) and is sustained in Chesed. 264 There is no ראשית (beginning) except Torah. ראשית is the Nashama. God watched the world for 2000 years then destroyed it. The first 1000 was Chesed. A time of Chassidim. Then 1000 years of Givurah. This was a generation of giborim (strong men). The 3000th year began a time of men of truth. The 4000th year a time of Netzauch, The 5000th Hod. The 6000th year begins the time of the Sadeek Yesod Olam, if not but a time of wickedness the world will return to tohu (chaos). It will be all good, all bad. If one merits to the good their will be nourished their good inclination by chesed, givurah, truth, prophets and from the Sadeek Yesod Olam (sadeek who is the foundation of the world). But if one at this time is found to be evil they will have the opposite recieving from the evil side. God shall judge in their evil midot (traits). God shall rule over the dwelling of the wicked and the righteous. 265 Atic is the guiding power after the year 6000. In it is no din only chesed. It is guiding power of unity. 266 All things happening in Olam Tohu were all hidden in His will being His rulings and was said on all givurot and din till the end they come to reveal צדיק טוב (the hidden good). From the kings dying and shattering, the lights left below and surrounded with dinim. Tohu is the source of evil and the shattered sparks of the vessels that become clippa “Noga”✨. When raising mym nukvin light rise to their source revealing ג”ש of A”k, Imma of A”k. Yoshir rises up to Abba of A”k. This is after the separation of dinim’s refinement. As while the dinim are there, there is no yichud of Abba and imma. The tikun from Atzilut for Tohu is from ארון בובא and that shines through the מצתח making refinement. It is makiff from מ”ג. There is no vessel for this oar makiff from the מצותח. This great light uproots and nullifies all klipot and chitzonim that come out of Tohu with great stature. The light of מ”ג of the מצותח comes from the Karum (filament) of air (in the skull of A”k), which was made the first day of creation. Chesed in the mouth of Imma is a offspring of the Yesod of A”k. It goes out in a penimi way, which is מ”ג. By rising mym nukvin, sparks of מ”ג of the מצותח of moch stima there is the main source of all existence in the secret of “you made them all in wisdom.” There the sparks rise and we get extra light, blessings continually and fix “misa Barashit” nullifying the klipot. By this is made all the tikunim (corrections). Mym Nukvin of Imma of A”k rise above to receive more light and mochin (brain-conciousness). This great light is revealed below because of merit and Divine will. It shines as light and Nashama completely outside of the body. This makiff (surrounding light) raises the body. The light of מ”ג is grasped by מ”ג, together they build and make Atzilut. This is the hidden guarded point that is the secret of Chuchmah in the Nashama of every Sadeek in the world. From Abba is the source of Ruach אלהיםחיים in your midst is Ruach HaKodesh which is רוח קדוש. This is the Chesed that guidance all generations, revealed from the mouth of Imma on the first day. It is the illumination of Avraham. 267 Actually there a 3 Torah each lasting 2000 years. There is Torah הקדשה (The ancient Torah), the written Torah and the Oral Torah. Torah is written with black fire on white fire. Black and red fire are the oral Torah, they are in the attribute of din (judgment). White fire is the written Torah. Which is Teferet. Both are called fire. Light of the written Torah is viewed through the oral Torah, and they are in complete unity. The ancient Torah of black fire on white fire has traced in it 32 paths of chuchmah. 268

261 Svaot God
262 Svaot God
263 Benay Yisachar p.17
264 Aor Yakar Vol 2 p.165
265 Zohar Chadash Tikunim p.240
266 Yadid Nefesh ?
267 Safer Leshem
268 MARACHOT ELOKIM
The Dikna (conduits) of Arich are white fire. The Dikna of Z”a are black fire which is “pashat” (simple meaning of the Torah). This is the secret of black fire on white fire.\(^{269}\) The Dikna of Arich are white the Dikna of Z’a are black. It is "pashat", the simple meaning of the Torah. This is the secret of black fire on white fire.\(^{270}\)

In Beor Esser sefirot its written that at Sinai before the sin of the golden calf Yisrael saw 7 \(\text{מחיצות} (\text{divisions})\) of fire, but not after arousing God’s anger. God emanates fire. To God is Green fire, black fire, white fire and red fire.\(^{271}\) In Zohar on the song of songs we learn that all was built in 32 alp batot (alphabets), until Yisrael stood at Sinai. Then there were gathered the letters into 32 paths of Chuchmah of the left. All traced in 12 borders and 12 tribes. Except 2 letters rose up and went away.\(^{272}\) Israel were 120 days at Sinai.\(^{273}\) The Shoshan Sodot tells us happy is the portion of those who merit to perfect Torah, and to the \(\text{כבוד} (\text{glory})\) of hidden Chuchmah penimi. It is the way of the ancients which is \(\text{לפניו} (\text{Before God})\). Blessed is he who merits to see the beauty of the light of the face of God in the time of old Age.\(^{274}\) \(\text{כבוד}\) is from the side of Chuchmah.\(^{275}\)

Now Torah is from Z’a, but with complete self sacrifice one can taste the Torah of the future. This is the Torah of “atik” or “aor ganuz” (hidden light). This is aquired by one who never prays for his personal benefit, it is as if he is not part of this world.\(^{276}\) So don’t do the Mitzvot for your own personal benefit.\(^{277}\) Every sadeek needs to pray for healing of sick people, barren women and every man's individual lack. At times because of the individuals sins the sadeek's prayer can be God forbid be prevented from helping the person. Then he needs to pray with all his thought for only the Glory of God, raising and exulting God’s glory. Then the complaining mouth will be closed. Then there will be to you \(\text{תענוג} (\text{delight})\) and flow, as the cow wants to give more then the calf wants to suck.\(^{278}\)

The Ner Yisrael tells us the Torah contains 22,000 letters, if we spell out each letter we get 600,000 letters. These correspond to the 600,000 souls that received the Torah at Sinai, each letter raises the yolk of heaven. At the beginning of the Tikuney Zohar we learn that the notes of the song of the Torah are “Nashamot”, they are the lights of the intellectual soul. Song itself can kill the wicked, as did the Song of Devorah in the book of Judges. Concerning the secret of this song we learn that the oral Torah inherits the written Torah becoming its Yesod called \(\text{רשׁה} (\text{song})\) is oral Torah, it is \(\text{זאת} (\text{Shechinah})\). The song of Moshe was feminine \(\text{שירה}\), as a female gives birth. He wanted to raise below to above, to cleave in the king. All other Naviam sang \(\text{שיר} (\text{masculine song})\), they cleave in Nakavah. David sang \(\text{שירה}\) towards the end of his days. After he had rose level by level in Teferet. Rising from below to above.

Angels descend from one level to another till being established in a final existance in the world. This is a lasting existance, unlike the angels who are created every morning.\(^{280}\) Every day angels are created from the nahar dinar they say \(\text{שירה}\) and then cease to exist. They have their power renewed every day.

\(^{269}\) R. Petia on Idra p.45
\(^{270}\) R. Patia on Idra p.45
\(^{271}\) Beor Esser Sefirot
\(^{272}\) Zohar Shir HaShirim p.49
\(^{273}\) Giloy Razia
\(^{274}\) Shoshan Sodot
\(^{275}\) Aor Yakar Barashit p. 77
\(^{276}\) Lecuty Maharon #15
\(^{277}\) Shoshon Sodot
\(^{278}\) Avodat Yisrael p.15
\(^{279}\) zohar tikunim-perush metak mdavash p.251,Sulam on Zohar Mishpotim p.110b
\(^{280}\) Chesed LAvraham
only so that they can sing. Vowels are “Ruchot” lights of the emotional soul. Rabbi Nachman of Bresslov teaches that the vowels are Yearnings. They are drawn to the letters by desire. All forces within us that seem to be try to prevent us from spiritual accomplishments are actually potential forces to be expressed in the vowel points. There are 9 vowel points corresponding to 9 "rekia". These also correspond to the problems that hinder us. While the letters themselves are “nefashot” lights of the animal soul. From the desire of the ruach, its yearning to be associated with lights that are above the Chyot ha Kodesh. It can rise up in song by legs as those of deer. Legs are Netzach and Hod (quality and quantity of song from above). All שיר (song) is שדיות, the Song of Songs is "Holy of Holies". The main “tikun” (fixing) of Atzilut is through the notes-nikudim-crowns-letters. These correspond to the names בן מה סַעב. The note Zirka kills "klipot" (forces of evil), it lengthens the pronunciation of a word. It rises Malchut to Bina making Keter to Z’a. The body of Bina is Bina itself, NH’Y of bina is the flow of bina, Tiferet is the essence of the supernal light is to rise up to its source. When there is completed the image of man, there is completed the upper Markava of Bina. By Tiferet one merits to look at the upper Shechinah which is Bina. This is the aspect called “Pelah” (wonder). All aspects of Z’a, which brings forth the emotional soul are united from tiferet of Bina. As the unification that is drawing the aspect of keter is through Tiferet specifically. Caneset Yisrael (community of Yisrael) is called Tiferet that is כבוד (glory), this כבוד is from Bina. "Zivug Penimi" which draws down "new nashamot" is the קושר (connection-binding) of all worlds, drawing new lights to Aba and Ima and then to Zu”n. All worlds above and below are are enjoined in tikun of Zu”n of Atzilut and this is enjoined to Yisrael. By Torah and Mitzvot is made tikun of Zu”n raising them up into Aba and Ima. For this reason "tefila" is called "Amida". Concerning the Tiferet of invocation of Divine names the Ramcha’l teaches that in order to work a name a man must remember the name of the illuminary to arouse its light, and its angel from it who goes over to do its work. The work is the ruling of God and the name causes its arrousel. The light of all your learning shines in your “tikunim” filling all the Divine names. Names are garments of ויבור (trancendence).

All of the names and all of their works are (sucessful) only according to one’s level. The Zivug of Z’a with Nakavah, is as the Zivug of the Holy names. There is not united together each name but all the names are united together. So that no name by itself can be recognized (there is a basic required order of name and places in histashalut). As Arich puts out his hand and takes Z’a and Nakavah. There is one name in Chesed of Arich and 49 lights mixes and builds them. Do not attach physicality to these things or you will be punished. There are only names and letters of light enlivening all worlds. There are many worlds. 6 worlds are to the east, west, north and south. They are as likeness of "gilgulim".From

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281 Lekutey Maharon #31,p.63
282 sulam on tikun zohar hakdamah p.100
283 Tikunim Chadashim-Ramchal p.101
284 Emek HaMelech
285 Machashif halavon yaakov abuchizera p.2
286 Nahar Shalom p.110
287 aor enym-kamarna Rebbe p.60,Sulam on Zohar Balak
288 sulam on zohar Tikunim p.114
289 Aor Yakar Vol 2 p.30
290 Safer Paliyah
291 aor enym-kamarna Rebbe p.61
292 Shoshon Sodot
293 R. Petia on Idra p.135
294 Emek haMelech
295 Share Ramchal p.255y,Tefilot Ramchal #121
296 Emek HaMelech
297 Emek HaMelech
these are other worlds great and small. The are divided into 49 Shabot which are gates (coming) from the 50th gate. There are many world above that are as souls to bodies. Souls go from "gilgul" height and depth. Souls being forced (even) to "gilgul" in "Bahamot" and "Chyot" into birds and from birds to שרצים and from שרצים to dogs. Goats are givurah, sheep chesed and oxen are Teferet. These souls are brought to the alter of Hashem. Sheep alludes to Yisrael Saba. The place of the Ox alludes to the קרוב which changes "din" to "rachamin". 

298 Safer Temunah  
299 Safer Leshem  
300 Shoshon Sodot  
301 Benay Yisachar p.66:2  
302 Marachot Elokim  
303 Avodat Yisrael p.1  
304 Benay Yisachar p. 59:2  
305 Safer Leshem  
306 Safer Leshem  
307 Zohar Chadash Tikunim p.215,201  
308 Chesed LAvraham  
309 Shoshon Sodot  
310 Maracot Elokim  
311 Avodat Yisrael p.7
By cleaving with strong desire you will inherit 2 worlds and find wonders. By tiva (burning desire) and “Simcha” (joy) of Sadeekem, they merit Olam Haba (the World to Come). "Mashiach" is same letters as "Yismach" (will rejoice) as at that time will be complete "simcha". Secrets of Aparsimon, which has secrets of Supernal Wisdom. Are enjoined in 12 permutations of ס"כ"ה. These are 12 gates of Jerusalem above, and 12 gates of Gan Aden. The 12 rivers of Aparsimon are the end to which a man can understand. "With all heart and soul and all your might" is the midot of angels in "hachel Ahavah". This "hachel" (spiritual palace) does not open to the wicked, even in a time of רון favor (favorable will) until the time of Mashiach. The angel אורפניאל is in "hachel Ahavah". of Bria and Atzilut. יודא הוא (joy of life) is life from chuchmah and יודא (Joy) from Keter through Olam Haba called Bina that flows to Yesod. יודא is supernal טל (dew) it is Aparsimon in the secret of Bina in the secret of Keter. טל descends from Teferet to Malchut. י ט is י"ת מ"ד. יודא is joy of life in the Challal (space) of Chuchmah (Divine wisdom) are 32 paths. They are 32 א"ה of "Misa Barashit" (the work of creation). Rabbi Avraham Abulafia in Aor haSachel teaches that the חשק (desire) that is given in the heart of desire is a witness to the the love of הוא . If from between 2 loves she (the soul) has within one being the intellect from partnership with god, and the intellect of man. They are one as the Name is one. Becouse of the חבור (union) in the existence of the nature of man with the existence of א"ה (his God) in time he has comprehension in intellect. In this power man is able to connect below and cleave in the עליון (supernal) and bring it down. The thing he raises up calling out receives a kiss. As the groom kisses the bride in much great desire. And He is delighted both by the desire and the power of the name. All Holiness of "Kadosh Kadoshim" is from מזל. Everything derives from Mazel. The letters ה"ו come out of Atik from the beard and connect to this Mazel. It supports other letters in Z’a. In Yesod sometimes ח is exchanged with ה and called “mazel”. There God flows all kinds of good and “chasadim”. All levels of “mochin” (brain-consciousness) depend on the flow of “mazel” which is called “kadosh Kadoshim”. Chuchmah is concealed from the eyes of all living. But through "Mazel" with Bina. Chuchmah flows in Bina. You need to arouse the world of thought that is זכרון מוח (brain of memory). Rabbi Avraham Abulafia in Safer cheshek teaches that there is no doubt that when one returns to intellect and cleaves in life force according to the force of olam haba, which will be according to his comprehension. By this God shall arouse you upon the form of זכרון מוח (memory) and on Chuchmah.

312 Safer Cheshek-Abulafia
313 R. Petia on Idra Zuta P.34
314 Ner Yisrael p.202
315 Emek HaMelech
316 Aor Yakar p.69
317 Aor Yakar barashit Vol 2 p.31
318 Emek HaMelech
319 Emek HaMelech
320 Aor HaSachel
321 Sulam on Idra Zuta p.289a
322 Avodat Yisrael p.40
323 Sulam on Idra Zuta
324 Emek HaMelech
325 Avodat Yisrael. p.44
326 Emek HaMelech
till that you lack no power, G-d willing. Every time you want to remember \( \text{יהוה} \) with all its vowels or Holy Names, the 12 letter name from 3 names of 4 letters or 3 \( \text{יהוה} \) or its 12 permutations.\(^{327}\) You must know the secret of creation from the side of the name \( \text{יהוה} \), name of 22 letters and 10 nikudot.\(^{328}\) By \( \text{יהוה} \) \( \text{רה} \) (evoking memory of Divine names) within \( \text{Z’a} \) is “mazel”. There goes out flow from Eden to water the garden. This brings redemption to Nakavah. \( \text{יהוה} \) includes all it is the Bait din between \( \text{Z’a} \) and Nakavah.\(^{329}\)

The Ramak teaches That Atzilut is unity. There is no separation there, because it is very fine. Until the end of atzilut God is in essential yichud very much. They are completely Divinity every parzuf is in yichud of light and vessel. The first 3 sefirot of Atzilut did not shatter. Atzilut is called face. The Supernal sources there are called \( \text{יהוה} \) \( \text{רב\( \overline{\text{ב}} \)} \) (memory) which is masculine, and \( \text{יהוה} \) \( \text{ chai} \) \( \text{הא} \) \( \text{ז”ף} \) \( \text{ Redemption} \) (redemption) which is Feminine. Flow of these is by “yichud” in them. Blemish interferes with the flow. Bria Yetzera and Asiyah are completely different from Atzilut. As all in these worlds is not \( \text{יהוה} \) \( \text{ chai} \), only flow of the light of God. All the time of this world, By”a are separated and removed from \( \text{יהוה} \). There is not any aspect of \( \text{יהוה} \) at all as God dwells upon these worlds in the aspect of Nashama to Nashama (makiff). Surrounding them always. This is the Yesod of \( \text{ז”ף} \) \( \text{ chai} \) \( \text{ ע”ל} \). All flow is only from zivug elyon. Flow is from Nh”y A”k and Atzilut. So Bria Yetzera and Asiyah are makiff Nh”y A”k.\(^{330}\) Light is drawn below according to the needs from the Ayn Sof, but through a parsa from afar. From above till Atzilut light spreads out world to world till Atzilut without separation. Separation and distance between worlds begins when the light descends from Atzilut to Bria. All hvyh are levels of a ladder evoking the angel of Yetzerah. The “ofan” of Asiyah and the “Sarif” of bria. Rabbi Argosi teaches that we are the people of God, and He has given us the ability to rise from intellect cleaving in the fineness of the angel of Yetzera. The divinity of the Torah must be diminished so as to dress in this world and only through garments. The angel of Yetzera to dress in Asiyah must use physical garments. There descends the Angel of Yetzera to this world. There is a small moment of sight as with the angels of Avraham, Hagar, Bilam, Minoach, Gidoen, Alisha. The Nashama descends from Bria to this world to its body according to its existence at the time according to the day and the moment, and accordingly they are redeemed. Also the "golam" (shapeless body) of the Angel dresses to a body according to the fullness of the time. If there is not "tuma" of the Yetzer Hora they are seen from this height, this place all night. All supernal visions and revelations are included only in light of the internal aspect of the eyes. This is vision that is “closed” of the eye. It is only revealed according to one’s level. All the visions of the prophets is in this light. It is from within the eyes. Thus was the visions of Danial. Spiritual Vision does not originate from within the brain. The brain is only a stop along the way for a light that starts out on a much higher spiritual, the level of “Moach Stima”, the “Closed Brain”, so-called because its light is hidden, is the level of the Binah of Arich Anpin. However, the root of the seeing is in the Moach Stima from the level of the name \( \text{עב} \) itself. Which is from even higher up in the Kruma d’Avira of Arich. Which is the Oar HaGanuz, from which one can see from one end of the world until the other end of the world. By \( \text{עב} \) light of the Ayn Sof spreads out into all that is eminated. It guides all. This is (light of) Nashama to Nashama. It is the internal source of all created. From Yetzera, the world of angels. It all spreads out in the light of \( \text{עב} \) of the eyes (in the skull of A’k). \( \text{עב} \) goes out of the eyes. The eyes bring out \( \text{עב} \) of Moch stima. The eyes coorespond to moch Dat, but sight is Chuchmah. All the vision of the Prophets dressed in power of the Nefesh, in the power of their imagination, except Moses. (From the power of imagination then) the vision is formed in their eyes. So the vision is from within the eye. In the design of the Nefesh. The vision of Danial was lower than that of other prophets. His vision was drawn to his

327 Safer HaCheshek-Abulafia
328 Aor Yakar Barashit p.71
329 “ “ “ p.110,Sulam on Zohar Toldot p.110
330 Safer Leshem
physical head which was in Asiyah, dressing vision from Yetzera. This was not Navua (prophesy)
Mammash, but between Navua and Ruach Ha Kodesh (the Holy Spirit). By this power is seen visions
of the future and angels. But the vision of Moses was from the “illuminating lens”, this was without
any garments. Not according to Middot (personality traits, development). Ruach Ha Kodesh is
Malchut.331 ד"נ ל"א אליך, is same letters as ה"י disobedience to God. 332 The Ruach (Emotional soul) of man possesses
comprehension in the אויר of “Gan Aden haAretz” (Yetzera). This is as Avrahamsaw the 3 ‘men’ in the
plain of Mamre. They were form Olam Yetzera. They are of guidance of Mattot, who is Chanuch, the
man who turned to flames of fire. As it is written “His ministers are flaming fire”, this is the Glorious
garment of קדושת אורות. This went away from Adam when he sinned. It is the
secret of his Nashama that was left in Bria.333
The end of Malchut of Atzilut is the head of Bria. This is the secret of the man sitting on the כסא
(thrown). This is as Isaiah saw ישו sitting on כסאaram. He saw the end of Malchut itself. This
is Atik of Bria. Danial said concerning this “I saw Atik sitting”, but he only saw the world of Asiyah.
Isiah saw Atik in Bria. מ"ד is Malchut of Atzilut. We can rise to the כסא (thrown), which is the
world of Bria. The כסא (thrown) of Bria is made of Teferet, Nezach, Hod and Yesod of malchut of
Atzilut, it is the source of Bria. Which descends to Kodesh Kadoshim of Bria. The man on the כסא is
above the source of Bria and Atzilut. Atik brings Ayn Sof to Atzilut cooresponding to this is Kodesh
Kadoshim of Bria. By this light of the Shechinah dwells below and fills all the world with his glory. We
rise up the Angel of Yetzera to the the man on the כסא. We rise then from the כסא to the world of
the sefirot, which is Atzilut. Then he is upon the כסא, as the כסא is upon the angel. The sefirot are
10 levels this one above that. All of them dress upon Adam Kadmon. Keter of א"ק (Adam Kadmon) is
כסא To the Ayn-Soff. The כסא of Malchut is כסא to Teferet. The כסא of Rachamim is Teferet
upon it is the כסא to the 32 פליאים (paths) of Chuchmah. We can rise to All
sight is according to the ר"פ (connection) to his body. As thus is the arousal. Which changes
according to the Nashama upon its body, and bond with it. After the holy names one can be permitted
to, from his body, to all, and all is according to the ר"פ .334 The Soshon Sodot says that becouse you
are pure in your body there does not rule the yetzer hora in you. If you are a master of your Nefesh you
will be able to unfold (light) from above to below. There will decend and arise the supernal angels, and
God will show you wonders from his Torah.335 Rabbi Manachem Azaria of Morraco teaches that at first
man did not have Torah directly revealed to him except through as angel. Adam learned from ר"זיאל, Shem
יופיאל, Avraham צ"יאל, Yitzchak ר"יאל, Yaakov from פִּלָּיאו ד"פ, Joseph from מ"פיא, Moshe before his vision at the bush learned from Mettatro"n and Eliyahu from מ"ליאו ל"ז.336
Sparks of Avraham are from Michia"I, Some of Yitzchik's sparks are from Gavrea"I and Yakov from
Aorie"I.337 Moshe learned secrets like rising from above from פִּלָּיאו ד"פ and ר"זיאו and פִּלָּיאו ל"ז.338 Names of men show
concerning there eternal qualities. It also shows concerning one’s magidim (angelic teachers). From
names it possible to determine the number of ones gilgulim. By arousal there is raised mym nukvin
and there descends mym duchrin and accordingly is their magid. This is according to their markava to
Yesod which is ביצת ברית (sign of the Covenant), which is the work of the hand’s of God. It was like

331 Benay Yisachar
332 Emek HaMelech
333 Svaot God
334 Shoshon Sodot
335 Shomer Emunim p.33, Midrash of Zohar on Kohalet p.160,Safer Leshem
336 Shur Kuma p.102,109,Shomer Emunim p.33, Midrash of Zohar on Kohalet p.160,Safer Leshem
337 Emek HaMelech
338 Giloy Razia p.27
this Rebbe Shimon saw Rav Hamnuna. It is proper for one to sanctify their body, all their limbs. All thoughts, words all they do. One must have zeal to achieve holiness which will bring prophesy and this brings Eliyahu. Eliyahu in the time of Milah completes the Markava with the 3 men of אולימ ותורה. Eliyah is angel of the covenant. Eliyahu is Pinchas as both were jealous for God. There is a טהרה (image) of Nashama and a קדושה (image) of the Body. Man is created in "אלים אולימ" as "Ruach elokim" is in him. So all Yisrael are called בני אלוהים ויתיב. "אלים" is "internal body", made from Nh’y of Ima in the Yesod of Nakavah of Z”a. This is called "chotom" (seal) of Malchut. There is also a seal in the Yesod. These seals make 2 דיברין (likenesses). From the seal of Yesod is the masculine Image, it is secret. There is a Image of the Nefesh, Ruach, Nashama, Chayah and Yachida (levels of the soul). א cooresponds to the Ruach called Dat as Nefesh is called Image (likeness). ב is Binna of Z”a, the Nashama of Z”a. ג is Chuchmah of Z”a, Chayah._dat is Image of א Image is א Image is א Image is א Image is א Image is Image is Image is Image is Image is Image. From the 3 mochin of א Image are made 32 paths Chuchmah and 50 gates Bina. א Image spreads out till all the body of Z”a all 9 sefirot, including 10. א Image is 3 mochin. To the body of man is a another power is called the power of his bones and a 3rd power is called ברמות הרכזים (breath left in bones till resurrection) Upon these are 2 Image. One is the Image itself and the other is a Image of 6 parts. All of them dress to a man in the time he is formed. From them is made fine radiating garments of the Image of man. When Moshe taught on mount he was taught to illuminate speech from the essence of the day. This is the secret of the Image, by this he could see the land. Don’t show more כבוד to your body then you show to the mitzvot. For this reason a man must work hard to correct his body, so that his vessel will be pure and proper to receive his Nefesh Ruach and Nashama. The main part of the Nefesh, Ruach and Nashama is enjoined in tikun of of the גוף (body). Tikun of man is from his heart. It is the source of all his limbs and they are dependent upon it. As all actions begin as thoughts of the heart. All the other limbs fallow after the heart. According to this there is drawn upon his whole body light of the Shechinah. The Nefesh sustains the body. Mitzvot arouse the Ruach. This is arousal in Torah itself. This is to guide the world. If the Nefesh merits to Mitzvot and the Ruach to Torah then great gadlut descends from above. Bina goes out to light from the intent that is formed in the heart, its supernal thought. Just like the tongue brings to light what has been formed in the heart of the thoughts of the Nashama. So Bina brings out Supernal thoughts that are formed in one’s heart. Olam Atzilut is called emuna (faith) as there is revelation of ה"וָּי", and also in all the Holy names. Revelation of ה"וָּי" of their existence and guiding all powers in detail and in general aspects. As it is written “According to my works I am called”. All Atzilut is revelation of His names. This is enjoined in the emuna of Yisrael. According to their emuna God guides and oversees everything. They (the names) stand up the

339 Aor Yakar Barashit p.78
340 Marachot Elokim
341 Svaot God
342 Zohar ShirHaShirim Rosenberg p.100
343 Petachy Chotem p.231
344 Giloy Razia
345 Dat vTevunat p. 117
346 Adir Bimarom p.273
347 R. Petia on Idra p.90
348 Svaot God
349 Shoson Sodot
350 Machashif halavon yaakov abuchizera p.18,Zohar Smot 198b
351 Zohar ShirHaShirim Rosenberg p.78
352 Shoshan Sodot
revelation that is in Atzilut, in them is established and sustained Nanhaga including the existence of Bria, Yetzera and Asiyah. If there is not emuna the revelation of light returns to the Ayn Sof. All illumination is the idea of Supernal thought whose root is in the Ayn Sof. All Akudim goes out of Moch Stima A”k. It is all great lights, Awsome without number that illuminate and Zohar in Zohar נפלא (miraculous power). They are in A”k in the aspect of 13 tikuney dikna. All Nanhaga is concealed from perception that is from here. The main part of Atzilut is from Abba and Imma of A”k through Akudim. Akudim is Hidden. Tzimzum is the source of all darkness and thickness. In Akudim is made a vessel joining aor makiff in pinimi. A vessel is made by striking of aor chozir in light of the reshimu, according to the thickness (in the nature of) the vessel. From Z”a to Nakavah is “aor yoshir”. From Malchut to Teferet is “aor chozir”. Thickness in Nh”y is the vessel, the Yesod of נלוי קולו of Nikudot and Atzilut. After is made vessel for the first 3 sefirot of Nikudot. The Torah begins in ב it is Nakavah. As light is hidden in darkness which rules. So it says ”The earth was unformed and Void and darkness was on the face of the depth”. So spirits of light are hidden in those of darkness. All Holiness and purity go out (of the darkness), according to God Who is the true judge who gives each creature its reward. He has created "memunim" (Spiritual supervisors) and ruler to rule over darkness to give chuchmah Chitzon to those of that side. If they were to occupy in Torah, it would be like a ape learning Torah. This is because the Tree of knowledge of good and evil has a side of good and a side of evil. Powers speak in the heart. You can see the power of your heart, becouse the Shechinah dwells in its midst. It’s power is upon it. There is no avoda to God but avoda of the heart. This is Tefila. It rises and unites the Shechinah with its beloved. Turn your ear to the דבר (word) of God, so to arouse his will, which is Malchut. Then one will merit to vision of הנותן (pleasantness) of his Nefesh. In the Tefilot of the Ramcha”l its taught that from all the Divine names is מנוון by 2 “י” that are in the 2 chambers of the heart. “י” enters and opens 2 “ד” , this is דוד (mashiach ben David). By this the gates are opened and all the “tefilot” may enter to be favorably received in Divine will. Bina is 310 worlds divided from the names KM’G -KN’A -KS’A, these 310 worlds are part of the world to come. The Ramcha”l also teaches that no one knows the “seder” of “tikunim” needed to fix all. We don’t have the “dat”,comprehension or purity. Because of this we must rely on the “yichud” of God himself. From “yichud” of God there is complete Revelation. All the worlds are created in levels of holiness for all things to be guided by them. “Tefilla” is complete “tikun” by your “yichud” (unity of God). “yichud” of God rises every thing in יהוה . Even if some names are of the right side others are of the left they all go to one place. יהוה made man “yoshar” with the Shechinah upon his head. This is the crown on the head of the Sadeek. When he is “yoshar” he rises on all levels with the atz chyeem from יהוה . By this is arroused עליוןצלם (supernal image) of יהוה . A sadeek is the place of אחד (oneness). With him is 13 covanants.(all the powers of rachamim (divine mercy) All who guard the "brit" (covenant), which is the 613 commandments merit to enter above into ארץ יחי (land of the living), which is the Shechina. Atz chyeem is as Teferet. Teferet is called atz chyeem. This is because of rachamim (that is included with Teferet), and chyeem (life force) is drawn to it from above. Malchut spreads out from atz chyeem and includes it in itself so is called יחי ארץ (land of the living). So Teferet illuminates the.

353 Safer Leshem  
354 Atz Chyim p261  
355 Safer Leshem  
356 Giloy Razia  
357 Safer haCheshek-Abulafia  
358 Avodat Yisrael p.53,Lecutim p.3  
359 Tefilot Ramchal #513  
360 Tefilot Ramchal vietchanon,#507  
361 Emek HaMelch
The land called זיו ארי (land of the living) is the upper Gan Aden. Aspecloria meira (the illuminating lens) is Netzach, it is זיו צה (brilliant light). The Shechinah is Holy Malchut from the side of Hod called Aspecloria lo meira (the non illuminating lens). These are ruach of male and female aspects. The sun is Aspecloria meira (the illuminating lens). Aspecloria lo meira (the non illuminating lens) is the moon. The sadeek joins the middle pillar and the Shechinah by Torah Navam Cituvim (Torah, writing and prophets). He joins together all heaven earth, all levels right and left. No yichud is close to God as the sadeek. Its like a tree having many branches attached to it, the sadeek is in its roots. He binds all together through his tikunim (fixings). He is the middle pillar that unites Aba and Imma by His sitting and standing prayer. His Amida (standing prayer of 18 blessings) is included with sakef yosod olam (sakef foundation of the world). His Morning prayer is the right pillar, afternoon prayer left pillar, evening prayer is the middle pillar. There is man of Asiayah, man of Yetzera and a man of Bria established by Teferot. שומע is in 2 likeness as ויהי . This is man of the middle pillar. The Shechinah is the upper man Chuchmah. The lower Shechinah is man of the middle pillar. The middle pillar is the image of Keter this is the man of Chuchmah as it says " God gave Chuchmah to Slomo". This is Sadeek Brit Shalom. Earth and Heaven are a partnership of Asiayah and Yetzera. The angel of death cant rule in לוז. This is Sadeek Brit Shalom. Earth and Heaven are a partnership of Asiayah and Yetzera. The angel of death cant rule in לוז. It is there to gather nashamot of sadeekem who are outside the walls of לוז because they don’t know מ"ס completely. Becouse of מ"ס they do not have permission to enter. It is a ruling of אלהית that one needs to establish a heart that is complete. מ"ס rules all azilut. Changes are made by refinement of the Holy sparks for the needs of "misa barashit". They are fixed by מ"ס. As in this is fixed all "Misa Barashit". By the sparks raised up daily is all the new lights and "nanhaga"and by this the creation is sustained. In this is the "Yesod" (foundation) of the eminator, Blessed is His Name. These sparks are those of "Nikudot" that fell during the braking of the vessels to the klippot. If a man gives his heart and dat to the fear of God, behold the letters of מ"ס cleave in his heart. One who merits this has no lack. But if his heart lacks fear of God, the letters of מ"ס are far from him. This is the greatest possible lack. This is what it means "Make Me a migdosh (temple), and I will dwell in them". One sanctifies their heart so as to have dwell in it מ"ס. The light of the Shechinah שוכן is in By"a by Yisrael as it says “dwell in them”. All the power God gives to man by his Dat, his power of speech and intellect, this is God's place in the world. If the ruach doesn’t have the mida of “chasidut”, then there is also lacking to the Nashama. Fear embraces humility and humility embraces...
“chasidut” (piety). So by fear of sin one gets all these qualities.374 If a man does not fear God the Klipa rule over him.375 Fear nourishes from Bina the green kav (pillar) who is מלך העולמים (king of the world).376 By fear one makes a markava to Malchut.377 Now is a time that the lights are “closed”. During “galut” (exile) revelation of the Shechina from “yichud” guards and dresses the Shechina in אש (fire). "God is a consuming fire". One needs words of Torah that are like fire. As words of Torah are as fire that consumes all filth. The “Yetzer Hora” is also fire, but the Torah is the fire that consumes fire.378 The sitra achra can’t stand up to consuming fire, it becomes silenced and nullified to He Who formed them as a spark on the coal.379 ויהי spoke to you face to face out of the midst of fire” which was sent forth by wind and water. The fire, wind and water all came from the shofar. It contained them all.380 Fire is Binna. The Torah is spice against the “Yetzer Hora” (evil inclination). Through being occupied in Torah, which is called Bina. Bina is the source of Givurot. “Dinim” (judgments) are only sweetened in their source being in the Torah. This is by including the left in the right, making טוב (good). This is as Avraham’s sacrifice at “batara”. Which is the future slaughtering of the “Yetzer Hora”. Separating it from us. By cleaving oneself in the light of the Eyn Sof that flows from the letters of the Torah. There goes in judgments to their source. They are corrected in their source in the Torah.381 Malchut of Atzilut is called fire. Fire is Atzilut. But since we are in “galut” this fire does not have to power fo burn up the “sitra achra” (other side). It is only strong enough to guard “kidusha” (holiness). It is in Rachamim that we are able to stand in this fire of Holiness. In the future it will be this fire which will destroy the wicked, and it is this fire that will build the 3rd Temple. This fire is the כבוד of the Shechina, by it we are sustained. It is ויהי makes all אחד. The “ו” in the middle is the hand of God, which is between 2 “יהי”. By “yichud” the Shechina rises to the Ayn Soff and descends to את.382 Towards את one should show themselves as satisfied and Cheeful.383 את is union of the first and last letters the union of all things.384 את means with. The Shechinah is also called ואת and ואת is as the Zohar teaches את punishes you if you defile your soul as your Nashama comes from her, so She is with her for good or evil.385 ואת is the anointing oil of the Shechinah.386 Aharon went into מכבש (the holiness) called ואת.387 Even the lights that were closed illuminate through “yichud” of God. This is our only hope for Redemption. We can arouse this “yichud” by unity of the 10 lights from the 10 fingers of our 2 hands. By this is aroused Divine רצתעת (will). When the Shechinah cleaves in Supernal will, there is then made יוצר עולם (favorable will). This is a time of Chesed and ים א (truth). The kind of ים א that delivers from Amalak.388 Prepare by tefila רצתעת Yisrael rises in thought. Yisrael is ruled by the ancient will of God, in רצתעת. Students of the Bal Shem Tov say that through tefilla cleaves a man in a “new place”, more light than before. If a man has a ruling against him, if the man prays on the name

374 Zohar Nasso 145a
375 Chesed L’Avraham
376 Shoshan Sodot
377 Aor Yakar Barashit p.145
378 Alp Bet p.172
379 Shoshan Sodot
380 Zohar Vayikra p.261a
381 Maor Eniyim
382 Tefilot Ramchal #445,355,Aor eniyim 30:2
383 Zohar Smot 208a
384 Zohar Trumah p.142b
385 Zohar Vayikra p.41a
386 Zohar Vayikra p.34a
387 Benay Yisachar p.23
388 Tefilot Ramchal #271,327,334
יהוה, which is the essence of all (existence). He will cleave in a higher place, the existence of this other היהוה (will), but the existence of היהוה and היהות (like the time) that there never has been before. This is רץ from Barashit. 389 אין לים of רץ is רץ from היהות, the greatest miracle. So it is a time to play for these types of miracles. 390 היהות is because of yichud with Teferet. This is תפלתיי (I am prayer). Becouse Teferet flows from רץ (will) and is united in Malchut. This went in Ahron. This is Teferet united in Malchut. 391 Nakavah is called אדוי. 392 Malchut David is called אדוי. Then each of the supernal lights don’t need to be arroused. This raises all tikunim into seder, ruling on all “tikunim”. By this will be fulfilled all the “tikunim”, and evil will be turned to good. Power of your “yichudim” strengthens the heart of Mashiach. From the side of “yichudim” the house of God will be built. By ייחודים (unifications) is made a heart of flesh, so that man will understand, and the Shechinah will rule over the 70 nations. Then Yisrael will be cleansed from mixing with the erev rav. The Nashamot of Yisrael will be freed from their prison which is the influence of Lill”y. In the end of the exile Yisrael will receive a רוח חדש (new spirit). This is sent so to fix all the world. It is in the secret of union (unification). By this they will be purified from all inequity, and fix all the worlds in אחדות. 394 Man is punished for עון (inequity) only for making tikun. 395 At Sinai God gave to Yisrael weapons to deliver from every evil mishap, and the angel of Death. This weapon is the שם המפורש (explicit name). 396 Ruach goes from the mouth of Atik to the mouth of Z”a to sweeten “דינים”. 397 When God saw the actions of the wicked He made “תיצום” (contraction) of his light. But for the righteous He draws out the light of life in the way called in the Zohar מות אבר מות מות (reaching down and not reaching down). From the mouth of Imma (Bina) goes out an ancient light of yesod abba it is the light hidden for sadeekem, but can be revealed in the six corners of Z’a. 398 A sadeek is the idea of 6 corners in Yesod itself, overpowering with the light of Teferet in them. Then there is included in every one of them (6 corners) 10 (sefirot). Then there are 60. This is what’s meant by “the middle pillar rises 60”. There is a additional 3 teferet can rise until reaching Keter. 399 The strong of Yisrael remember the 60 sarufim before they walk to go to sleep. 400 “Dat” of Z’a which is the “makiff” of the brain of Z’a is called Heaven. 401 So each letter must be explored so that one can come to see the truth which is called Torah. Which as we said before draws out the Nashama, which is the power of understanding. There are 50 gates of understanding, opposite these are 10 sefirot each of Keter Chuchmah Bina Teferet and Malchut of the erev rav. 402 It states in the Zohar that if a Rabbi is like an angel of God let people come and consult him concerning matters of Torah. He must have “tachalet” in his “Sitzet”. 403 Torah is the source and root of the essence of light of the Nefesh, Ruach, Nashama, Chayah and Yachida. It spreads out in every parzuf. It is light of the Ayn Sof. A man occupied in the Torah gives delight to his creator when he does it for its own sake, and guards the commandments. This man when he leaves this world

389 Benay Yisachar p.18,19
390 Benay Yisachar p.20
391 Aor Yakar Barashit Vol 2 p.30
392 Benay Yisachar p.78
393 Emek HaMelech
394 aor enym-kamarna Rebbe p.12,Tefilot Ramchal #193,245,255,345,455,425
395 Aor Yakar Noach Vol. 2 p.38
396 Shoshon Sodot
397 Emek HaMelech
398 aor enym-kamarna Rebbe p.12
399 Aor Yakar vol 2 p.13
400 Emek Hamelch
401 aor enym-kamarna Rebbe
402 Sulam on Zohar Tikunim p.519
403 Sulam on Zohar p.136a
his soul will find rest and not require “gilgul” (reincarnation). If one becomes a chuchum (wise man) he has the thoughts of his wisdom after he dies. This is a spiritual reward of eternal delight. We learn from safer Bahir the souls of the wicked can’t leave from here but must “gilgul”. Rabbi Nuchunyah ben Hakana in safer HaKanah says that as a poor man can always ask for water, you can ask God for קְדֵשׁ מִי ה (leader) is the Ayn-Sof. The beginning of the level of those who ask of God, of his כבוד (glory). They don’t go out of the areas which are permitted to that which is forbidden. As if on breaks forth out of the permitted they will be bitten by a snake. It was by this breaking forth that the Early generations fell from their wise ones. When a man is occupied in Torah for its own sake I speak to you face to face, mouth to mouth. As a man talks to his friend. One should put their hand upon their friends head and bless them. This is like Canesset Yisrael receiving from Teferet in love.

Yaakov Abuchitzera teaches the main thing of “Avoda” is to join Chassadim to givurot to sweeten them. To have the ”Yetzer tov” dominate the ”yetzer Hora”. Know this and take it to your heart. The Shechinah is the source of the 5 givurot which are not sweetened until Z’a illuminates 5 Chassadim. In the “penimmi” of the 3 clippa of the nut is “shed yuhudim”. From them is the “Yetzer tov” of nefesh of converts and idolaters. Their “Yetzer hora” is from “non Jewish demons” of the “chitzonim”. The “Yetzer Tov” of Yisrael is from the “penimi”. “Yetzer Tov” of “sadeek” is from the “penimi of chitzon of Kidusha”. From it’s Chitzon aspect is “Yetzer Tov” of “Am haAretz”. The yetzer hora is a garment of the Nefesh made from the side of the givurot of klippa Noga. It is the “middle” connection to a man’s body to his Nefesh. It rides upon him as the סערה (storm wind) rode upon when he went up to Heaven. (ride yetzer hora to heaven, tame it) There is also the side of the Nefesh בחיים that is pure, it goes in from the חומר (substance) of the Ofanim of Asiyah. By this is done mitzvot in katnut, and the Nefesh ha Sachlit (intellectual Nefesh). Is in it. The Yetzer Tov is a לבוש (garment) of Chassidim of the Klipa Noga. This is “central” Bina (nashama) to his Body. It rides upon him as a poor man on a donkey. This nefesh spreads and is carved out from his Nashama of Asiyah. Only a little bit of this enters the body of man. It is as shade upon his head. Most of it (Nashama Asiyah) cleaves above. The spreading out of the Nashama from where its carved out is Mazel. Mashiac on a donkey subdues the Klipot. The main purpose of creation is so that Yisreal can serve God with their hearts souls and money, and there will be delight. This is done by tikunim (fixings) of learning Torah and doing Mitzvot. By these things there is always spreading out of the light from above to below. Sons of faith who arouse good and dont hold back their money wrongly as they know God will give them more. They set blessings in motion and blessings are set likewise before them. Know blessings those revealed and those concealed are from מוחת (Divine essence). Love of yisrael will arise in thought and by the

404 safer lecutim-ar’i p.427
405 Safer HaCheshek-Abulafia
406 Safer Bahir p.78
407 Safer HaKanah
408 Beor Esser Sefirot
409 Aor Hasachel
410 safer ha paliyah
411 Minchat Yuhudah
412 Shoshan Sodot
413 Alp Bat Book p.64,203
414 Safer Mishnat Chassidim
415 Mishnat Chassidim
416 Emek HaMelech
The contraction of the “tzimzum” of the light of thought a place is made for God to create the world. The first act of creation there is spreading out of the light from above to below and this light is tzimzum and reduces. In the descent of the light spreading out of the tzimzum establishes the idea of thickness of the light. The whole idea of tzimzum and עבית (thickness) involves givurot that are included with the light. The הסתלקות (the rising up of the tzizum) is aspect of raising up the mym nukvin. This causes yichud elyon resulting in spreading out of the light to below and tikun through the kav. This 2nd aspect rising up going away (of light) is the Tzimzum itself. By it is light revealed and drawn below that there will merit rising up in the future. By הסתלקות (the rising up of the tzizum) is revelation of din. It is the source of vessels. God attaches a good thought to action. Everything you thought of for the sake of your master He fulfills through you. You will not go from him forever, but will remain in His image in everything. You will be concealed from men in the time of exile. In the future the world will be fortified by the arousing of delight from the Nashamot of Yisrael. “Tzimzum” is from the central point, which is the source of позвה (will). Causing love in Yisrael. Pushing on the flesh to set limits. The essence of “Tzizum” is first made only in thought. The main thing in the continual creation of the world is the setting of restraints to flow, limits, and the love which motivates the flesh. A supernal love is recognized only from thought, and is called ה ר י ג (speech) in the heart. Reading of Torah and Tefila includes 4 aspects they are a markava to 4 letters קא (speech) in the heart, קא is markava of קריאה (reading), קא is markava to אמרה (saying), קא is markava to קול (voice) and the final קא is a markava to דבורה (speech). Voice corresponds to all the mitzvot one has done. The yichud of mitzvot is the level of Atzilut. This includes קא (thought) concerning the mitzvah. This is the Nashama that rules the limbs, the אسد (thrown) of Bria. קא (speech) involves the mitzvah coresponds to the limbs of the body and the world of Yetzera, world of Malachim. The physical actions in involved in the Mitzvot coresponds to the Nefesh and the Body. The first mitzvah of the 10 commandments “I am God” according to the Rambam is to know that there is the existence of אלהים in the world. This is the idea of making yichud of the sma twice daily. Uniting the 6 corners in the existence of אלהים, even if this idea is opposite that. Sma is a tikun of Teferet with the 6 corners. After the future tikun all will be one through the middle pillar, which is upper Dat. Which is the secret of Ayn Sof, as in ה”יוותי is אלהים and Sma. Intend in Sma zivug of Aba and Ima to bring new mochin to Zu”n. Intend in Sma zivug of Aba and Ima to bring mochin to Zu”n by zivugim till Ayn Sof level by level (including all levels) of all worlds and parzufim.

Chapter 6
The quantity quality and the Places of Energy
Rabbi Moshe Deleone teaches that the main purpose of man in this world is to fix great things above, and to draw upon himself supernal flow. This flow is given to the world according to the sparks raised and the elevation of the worlds such as on Shabot. It should be noted that when we talk of the

417 Ner Yisrael p.59, Safer HaKanah, Sulam on Zohar Trumah p.159a, Zohar Bahar p.110b, Safer leshem
418 Aor Yakar vol. 2 p.239
419 Svaot God
420 Aor Yakar Volume 2 p.228
421 Aor Yakar Barashit p.96
422 Shar Mimori Rashbi
423 Dat Vtevunot P.148
424 Shekal haKodesh
elevation of worlds we are referring only to the vessels not the נשמות (essence of lights) that are called "nashamot".\footnote{Nahar Shalom p.182} The elevation revelation to the soul in rising sparks and the supernal light illuminating each accordingly so allowing one to rise to the supernal palaces above, palace by palace as there descends light by way of the sefirot. Illuminating the palace "lavonot Ha Safir", each person receiving light according to their merit. Which is also according to each person’s “yichus”(relationship). Rabbi Moshe Cordevero in Sher Kuma explains “yichus”as one’s personal relationship to the sefirot. There are two levels of yichus. That which is revealed, this is the advice of the king. The second aspect is his providence. This is revealed to each according to his comprehension. Yichus is closeness to divine attributes as one’s own or distance heaven forbid. The seal of “yichus” is teferet which is balance upon bina divine understanding and chuchma divine creativity inspiration. As the “yichus” to physical desires are replaced with spiritual desires. The “yichus” to physicality disappears from our eyes as “yichus” to spiritual attributes of malchut, ones actions, with chuchmah and bina consume us. The illumination of “yichus” of a sadeek is from above. He rules over the forms that are below his point of “yichus” through the name elokim, “hvyh” rules in elokim changing providence.One who achieves the understanding that God is one, and there is no other. He can force corporeality upon the angels, and send them to do his will. Providence “hagana” is directed through “sachel Nifradim” (angels) and through these are directed spiritual powers that are divine will which are made of thought involved in creation of the world (such as Divine names ). All things of (general) “Nahagot” are called Atzilut. It is the Way of God Blessed is his name and his desire to Guide his worlds through man. So that God will be known and recognized by his works. God blessed is his name makes signs so that man will know from them knowledge of God, and believe in emunah. According to the Divine names worked is his work. All this is called Olam Atzilut. All Changes are not in God, but are according to the recieving vessel. To receive flow is רזון (will), and the general aspect of all vessels.\footnote{Rachavot haNahar p.2, Lekutey Moharan p.55,Safer ha Kanah} Nahaga of God dresses in many different vessels, so that works and actions can be done. Each vessel has Nishmat Ruach Chyim for what ever is the free choice of your hand. For evil or good by this stands reward and punishment. They themselves are only vessels, there is not power to them to cause actions.\footnote{Safer lesham} Angels are “sachel Nifradim”, they are not sefirot but אצם of God. God eminates 10 sefirot. He is always united in them.\footnote{Shoshan Sodot} An angel is not able to do 2 opposite tasks as Chesed and Givurah, only God.\footnote{Benay Yishachar p.57} The vessels are arranged according to the structure that is needed in the world for proper “nahaga”. “Nanagot” are divided and called according to divine names in the 10 sefirot of Bria, Yetzera and Asiyah . In analogy this is called the world that (knowledge of) shatters the Ears.\footnote{Yadid Nefesh,Share Ramcha”l p.36,38,41} Rabbi Abulafia teaches in Aor haSachel that the secret is in pronouncing the name in breaths.\footnote{Aor haSachel} There are 3 vessels to every sefira, and to each parzuf. These coorespond to the Nefesh Ruach and Nashama.\footnote{Aor Enyim p.124} It is possible to change רזון to another different רזון. Or one flow for a new better flow as is needed of the sefirot, so that works can be accomplished. The Ayn-Sof dresses in the sefirot. This is the Kavana(intent) of Tefilla. God shines his glory in the sefirot guiding personal ability, providence, livelihood, healing, atonement. All is from Him.\footnote{Shomer Emunim p.37,81} One must_HISTORY_ (straighten up by raising) from בער (problems,discomfort). The main purpose of Tefila is to fix בער above caused by pain of the jew below.\footnote{Avodat Yisreal p.15} Rav Nachunya ben Hakana teaches to make all your "tivot" (strong desires) to the כבוד (honor) of God for the sake of

\footnote{425 Nahar Shalom p.182\textsuperscript{1} \textsuperscript{2} \textsuperscript{3} \textsuperscript{4} \textsuperscript{5} \textsuperscript{6} \textsuperscript{7} \textsuperscript{8} \textsuperscript{9} \textsuperscript{10} \textsuperscript{11} \textsuperscript{12} \textsuperscript{13} \textsuperscript{14} \textsuperscript{15} \textsuperscript{16} \textsuperscript{17} \textsuperscript{18} \textsuperscript{19} \textsuperscript{20} \textsuperscript{21} \textsuperscript{22} \textsuperscript{23} \textsuperscript{24}}
the tikun of your Nefesh. Cleave in the כבוד of God, this is the Shechinah. Give כבוד to God give to Him thanks and remembrance. These then go out to the הواء (air) of the world. To gain additional “Kidusha”, and possess a supernal Nashama this is enjoined into the hands of man. Words of Chuchmah make tikun to the hands, which is where energy flows. He may contemplate what he wants. The hidden knowledge that was given only to Yisrael is by power of knowledge of the holy names. Becouse of the (spiritual) places where they call out divine names and are exacting in their learning and do "yichud below", there is also occupation with ה ל ה (torah) above. All יהוה (joining) below is according to the טינה (unification) above. Make things such below so that there will be arroused the same above.  

435 The main greatness of the Divine Name is through wealth. All this is decided by the_THROWN_ and JUDGMENT. Don’t take benefit of a mitzvah before it is complete (don’t create a incomplete mitzvah or lacking compared to what you are capable of). This is as if a Cohen were to eat from a sacrifice before he had completed his required Divine service with it. Do the mitzvot in a way of כבוד (honor) due to the Holy king. Don’t enter into doing the Mitzvot in a light headed way. By comprehension of the mitzvot one comes to be careful with their fulfillment as then they understand that the mitzvot involve Holiness. Then they will do them with all their power, cherishing and guarding their kidusha. But if one enters to fulfill mitzvot with arrogance or not in a serious way they will not comprehend in truth “hashgacha” (divine providence), or see the way of the Mitzvot.  

436 Arrogence seizes in the "chitzonim" above and can rise up to י, arogen靠 to rise up and seize in י, causing the "klippot" to rule in these 2 letters. By Getting rid of arrogance comes “ruach haKodesh”.

437 Arrogence causes blemish to rise up and seize in י, causing the “klippot” to rule in these 2 letters.  

438 By Getting rid of arrogance comes “ruach haKodesh”.  

439 אשרקדישנו means being invited to Holiness in a individual way as קדושין (marriage). One needs to be sanctified to their creator, as He Himself is Holy. One must prepare to be summoned to sanctify themselves in every moment so there will be received their prayer and Torah. They must be Holy. Sanctified by mitzvot.  

440 והערת (the Crown) is called heart it is the place in the beginning of all tefilot (prayers). The קרבנות (the sacrifices) are in עליוןלב (the supernal heart). This is the din (judgment) concerning tefilot. As this prayer is as a קרב which purifies and brings one לבר (close). One needs to draw in words of Torah to illuminate from Teferet which is Torah by the Yesod called דרך (way) as saadeekem walk in דרך torah, and the Shechinah is as a Hotel for guests. The דרך is a conduit between Teferet to Malchut. Those who occupy in Torah Mammash draw light of Torah from Teferet by this conduit. Malchut guards the דרך so that one may receive from it. There descends mitzvot to actions, positive commands and prohibitions. These 613 are physical, but they rule in spirituality. A man who does work in Gan Aden causes the sefirot to work. This is Chesed descending in the secret of avoda and guarding. If a man works and guards the Gan (garden) he also dresses in physical garments and fulfills positive commands (in these garments). He works the spiritual Gan, and causes the sefirot to work. Gan Aden is olam chayim (world of living), its not in this world. It is continually praised before God more than this world of Stars and planets that is before us. Planting in the garden is by the power of speech. In the Gan are many powers. Every saadeek does not flow out all of them, but each according to the permission that is given him. Saadeekem walk in...
the Gan and work in it until reaching it’s central point called Aden, which is hidden. 443 Aden is the supernal world. There stands complete sadeekem, the גן (garden) is below is for the “beneni” (in between having about as many sins as merit) also there are men called שכלנפרדים (level of angels). There bodies are as those of the gilgulim (Spheres-stars) which are פשוט (simple). 444 Its written in Safer HaKana concerning the verse "You will be holy for I am Holy" that God will (then) send to you "ruach Kidusha" (His Holy spirit) and Binna. 445 To get this holiness be clean from all filth and tivot (burning desires not for Holiness). The idea of kidusha is distancing from physical tivot, so that the body will return to the aspect of being a markava of the Shechinah of kidusha. Eat מיל (food not from sacrifices) in purity. Prepare for kidusha by the 5 lower sefirot, by this you will be able to aquire higher levels of the 5 higher sefirot. Then you will be Holy. 446 A man of Holiness is one of Chuchmah. 447 All who engage in Torah "liSmo" (for its own sake) merit many things. They receive "Mishpot" that is made for them to show them and to teach them things. This is by personal providence that comes down to guide them. All who hear about these things that happen to him by Divine providence themselves learn things. This all happens if one’s Torah is “lismo”. Torah העבר ל דברים of Leah. (it reveals Divine intuition) 448 One who learns Torah “lo lismo” (not for its own sake) its like they have not learned at all. When its said one who learns “lo lismo” will come to lismo. This is meant only in the begging of learning and only after a short period. Until that there enters into his heart a burning desire for the Torah. This will bring him to learn “limo”. But if one continues learning regularly “lo lismo” he will be consumed in a fire which cannot be extinguished. All his days are in “Avarah” (transgression). 449 Mitzvot done lo lismo blemish in the markavah elyonah , by the lack in these mitzvot. 450 One who learns Torah עונות (inequities-lack of kavana in Divine service) below which causes blemish above, and brings them flow of "brachah" (blessing). 451 All nahagot changes according to the actions of man. If he sins "din" (judgment) becomes dominant. If he returns to אלהיו then there becomes dominant chesed and Rachamim. All is as weighed as on a scale. By tefilla and mitzvot there is caused change to the vessels. Which are the sefirot, thereby there is changed providence. 452 There is no lacking by God. He lacks no ability or knowledge concerning all that goes on in this world, nor does God lack desire. His will does not change as it is one with his Name and midot (attributes). They are all in אחדות (unity). The only lacking is on the side of the receiver, which is according to the generation. 453 All mitzvot arrouse from the Holy tree good life and segulot (wondrous powers). Transgression arouses evil. 454 It is written in the Torah "You will not have to you other gods. As they have no existence in the world unless you cause it. By your own free will. Nullify the sin, nullify the foreign god. It is said one will not have a Divine ruling fullilled if they have 2 beliefs. Thus it says in the Torah "I am the Lord Your God and in this you must revere in all your heart and all your soul. Then His Infinite portion will be with you. As His Name is always called by you and not another. Then, in the future you will receive flow of penimi of the will of the Torah from the Name of God specifically, because this is the nature of the world. He who has this vessel of faith in God. The truth of what has been explained to us in the many places. This is the “Gadlut” (expanded consciousness) of

443 Aor Yakar Barashit p.182,190,199
444 Beor esser Sefirot
445 Safer HaKanah
446 Shoshan Sodot
447 Sulam on Zohar Mishpotim p.121a
448 Machashif halavon yaakov abuchizera p.14
449 Alp Bet Book p.127
450 Shoshan Sodot
451 Emek HaMelech
452 Shomer Emunim p.85
453 Marachot Elohim
454 Benay Yisachar P.63
knowledge and the limit of choice. It is not right for any creature to rebell against ל"ה (God) as this rebellion is eternal, God forbid. Turn from evil, that which is not commanded in the Torah strongly and become strong in the mitzvot. I set before you the path of life and the path of death. No matter what it is you feel and ת"א (see). If it is not commanded in the Torah, there is no good to it at all. Do not entertain thoughts of those things in your mind till you become damaged in actuality. If there are 2 domains in your mind this is falsehood. This has the power of death, true “דינ”. So men return from the powers of evil by your free will. The precious will leave the filth. Every one of a wise heart will yield to the truth. As there is not for one to choose what there is no תを与 (permission) to do so. It is only a obstacle to you. A eternal rebellion that will block you. There will fall there dead bodies. This is their true tikun as the דוד has swallowed them. There is a simple answer to this, know the specific details (of halachah) and do not question them. Otherwise you will stand confused in the upper world. The truth turns away the question, nullifying and uprooting it. Sadeekem will call on the name according to what has been explained to us, which is correct. God is righteous in all his ways. He does not dominish free choice. But it is the wicked who are dominished in their wickedness. You must Strenghten your answer. Contemplate correctness till that you return to good, with the life force which is as the reasoning (of your answers). Connect to their will which is (as solid) as stone. Live in their “cavanah” (intent). To every one are thoughts that are good and those that are evil. You must form in your heart to know what is darkness and what is the light of our people that is permitted. Nothing is hidden from ל"ה (God). That which he won’t hear and punish. To evil judgments there is a set time, but permission is given to those who choose good. סוד is Atik. Chesed is רעיון in the “avoda” of Beney Yisrael causing hiddeness if no “avoda”. Dat goes out to yisrael from potential to actual by the giving of the Torah. Then there is (revelation of) Z”A. This is all arranged by Hashem in his free will to give us all free choice. His kingship and power of evil stands against Kidusha so to have love and fear. So, to approach levels of Holiness needed in the “avoda” of Hashem. This requires giving us places where we can choose to oppose Him. The wise man sees the good hidden, he sees his place. The evil is only to teach the good.

All who sin are given over to be ruled by the “sitara achra” (other side), except those who love God and these are punished. Guidance of the sefirot is not enough when there is not revealed כי רותי (unification) of God, as then only darkness prevails. All the powers and levels are not able to give limit to the 깊이 (depth) of "apiryon" created by the sins of Yisrael. As the 깊이 is the depth of darkness. Because of this Yisrael needs shine light from on high. Only the “yichud” (unification) of God himself places a limit, and raises up all levels. So raise your eyes to the mountains on high. אבraham Abulafia teaches by Brit meilah (circumcision) of the seed of Avraham there is remembered if a man transgresses the 3 transgressions concidered most severe in the Torah, these being spilling of blood, avoda zora (idolatry) and forbidden sexual activity. These 3 transgressions illude to the 3 sefirot of thought of Chaba”d. By them there there is decided what one should have in matters of faith from Chaba”d. If there is no avoda zora there can be chuchmah. Bina will rule if one doesn’t spill blood of those created in zelem elokim (image of God). Dat will rule if one doesn’t engage in forbidden sexual activity. Man has upon him 7 supernal witnesses, they are the 7 days of creation. After the 7th day and all was created comes the 8th day, the day of the brit. Brit meilah of the orlah (foreskin) of the heart is the idea of teshuva causing redemption. On the 8th day are completed all 13 tikunim, from נקי to נוצר חסד. The main knowledge is knowledge of the work of God (Divine providence). The main thing

455 Svaot God
456 Ar“i
457 Tefilot Ramcha’l #177,170,174,169
458 Aor haSachel
459 Benay Yishachar p.45:2
is revelation of God within the worlds that He creates, or there is "hester panim" (concealment from his Divine providence). During exile all ני של ר (wonders) are hidden so the “other side” does not raise up complaints against Yisrael. God hides his face so that the wicked will not be destroyed, and the world can exist. The unity of God is hidden from the wicked because of their garments of “tuma”. (spiritual impurities)⁴⁶⁰ The exile in Egypt was much harder than that of ours today. Because they forgot the Torah. As when the yolk of the Torah is thrown off then there is put upon them the yolk of derech artz (the ways of the world). It is the klippa of harsh labors striking them. But now Yisrael does have Torah in their exile. The Torah is the 2 sided sword. It prevents the nations from troubling Yisrael greatly.⁴⁶¹ Of visions of navua not a thing of them is forgotten. ⁴⁶² A man gains a good and beautiful garment from working in secrets of the Torah and misim tovim (good deeds) while in this world. It is by these that they can rise before the presence of the king when they leave this world without all the dinim (judgment) of all this world. There opens for them the 13 gates of pure Aparsimon, being their portion of supernal Chuchmah. God carves out for them a garment of Malchut. There are also dark garments of this world, these push away ruach haKodesh. On mondays and thursdays evil spirits come to dress upon people who have these dark garments of ruach rah (spirits of evil).⁴⁶³ One must be careful not to arouse “ruach tuma” by drawing the left side down from above.⁴⁶⁴

All yisrael are children of kings, But this is not reached until they return to Aretz Yisrael. As mentioned earlier the source of flow is from the “even stiyah” so in the land of Yisrael they realize their purpose. All forces and all their works need to receive this flow of God who flows upon them always. As God is to them the aspect of Nashama of Nashama and Ruach of Ruach. In them are created formed and maid the main thing of the world. There is nothing inhibiting God in his sader of nanahaga. All is drawn in "kavana". God has "kavana" concerning specific fine details. This is always. All is only from God, God's intent all specific and general. All Ziv and zohar of light, they merited to it only because of the body. Through its actions, works and devine service. The supernal angels rise and are nourished and rise by the upper unification which is “chitzon” (external) all creation continually needs to receive this flow. The “nashamot” and Zu”n of man comes from the lower unification which is called “penimi” (internal) of teferet and malchut. According to the work of men this unification’s power rises or descends. From here one is punished or rewarded. While the unification nourishing angels is from Chuchmah of Abba and Bina of Imma, But both need this unification of Chuchmah and Bina to sustain them, so the soul of man is prepared to receive the "bracha" from Angels.⁴⁶⁵ Below is Teferet and Malchut like above is Abba and Imma.⁴⁶⁶ Powers of man go out of Nh”y. By these powers he works the foundation of the order of the creation is as this. According to the Nh”y of man is the state of existence of the earth, creating a new creating a unique connection below (to above). The main thing of the Man is chaga”t alone, but his “Yesod” is Nh”y. As by these powers he works in the world and by those powers he is also bound to this world including all the creations in it. He fixes them with the First 3 sefirot, Chaba”d above him through the nh”y which is below him. There is continually rising and descent. As this is itself the Yesod of all tikunim. By his descent be fixes (things), rising them up. And when he does rise up the main thing is involving Nh”y, accordingly is what we (are able) see. The foundation “parsa” of division between levels, parzufim and worlds goes out from the Nh that is above it. Man grows by Nh”y from below to above to raise up the world.⁴⁶⁷ We need to labor in growth, teshuva and good deeds till that there returns the light of abba (Chuchma) into Z’a (ruach) fixing also

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⁴⁶⁰ Share Ramchal p.30,34,Tefilot Ramcha’l #164,173  
⁴⁶¹ Chessed l’Avrahamb  
⁴⁶² Sharey Sedek  
⁴⁶³ Zohar, Song of songs p.122,149 rozenberg  
⁴⁶⁴ Sulam on Zohar Metzora p.55a  
⁴⁶⁵ R, Semach Idra p.125,Share Ramchal p.233, Safer Leshem  
⁴⁶⁶ Aor Yakar Vol 2 p.137  
⁴⁶⁷ Safer Leshem
the parzufim of Leah and Rachel. Illness comes from inequity, because of this there goes away light of Abba. From damage in Leah come illness of a hidden nature. From damage to Rachel God forbid comes sickness of a revealed nature. Until "Gadlut" (expanded consciousness) enters Z"a, Leah was not revealed. The light of Chuchmah enlivens its master enlivening Leah and Rachel from the 3'"א של מ' of ה"ל מ. The 3'"א של מ' are 3אור (of creation). They are Chassadim of Abba in Z"a. Abba always wants to flow to Z"a. New flow is received from Arich, according to the tikun worked by Abba. From the para that is between Arich and Z"a God emanates from concielent to revelation in the name יהוה As all revelation is only in Z"a. All of the divine names are in Z"a in the aspect of Lavush and hachel, body and Nashamah of Z:a. God brings out Ayn-sof of all names in the para that separated from Arich from Z"a. Their revelation is in Atzilut, but their revelation is also in all worlds of Bria Yetzera and Asiyah. Their works and Divine Names are through the malchut. By dressing Z"a in Malchut there is made the malchut. By this is nanhaga drawn. There is source of all powers and everything that Exists. In them is revealed the מאציל (eminator) himself after tzizum. One who knows the שיערקומה (depths organizational measurement) of בראשית (the act of creation of the world) is a son of “olam haba”. By learning the order of בראשית (creation) in chuchmah Kaballah one draws and sanctifies their heart, by occupying in this Holiness. A tour in “gan aden” is when God joins with Nashamot of sadekeem in their actions every day. There are 4 groups of men. One who learns and brings out this from that. This corresponds to the river that goes out of Aden called פישון. Another who does the work but does not bring out this from that. These men coorespond to the River חדקל. There is another man who does not work and bring out he cooresponds to the river River Gichon. These allude to the 4 rivers that go out of Aden. Aden is Chuchmah. The Gan is lower Chuchmah. From here it seperates to 4 heads. Bina is the river going out of Aden which is itself Chuchmah. By Emination this river waters the garden of Aden which is Malchut with Bina. There needs to be Chuchmah so there can be eminated Bina. It is watered specifically through the Yesod. Bina Teferet and Yesod are called rivers. R. Moshe Cordevero also teaches the river going out of Eden is Teferet. The garden is Malchut. The distance the rivers travels to get to the garden is 500 years. Aden is the first 3 sefirot, the main part of Bina. From Bina to Malchut is a journey of the 6 corners. The essence of the river is Teferet, it nourishes from Bina. From the river חדקל is גיחון which is black bile. From the river פישון is Bedalach stone. From the river חדקל is green bile which is as fire. From the river הפרת is blood, as the sages say that by drinking its waters blood is made good and it is good for seed. Angels are nourished from the river that goes out of Gan aden. When the “ruach” emotional soul nourishes from chuchmah it is called Atz chyim. So the Tree of Life is when our emotional souls are enlivened by chuchmah, divine creativity. One doesn’t merit Torah till seeing the tree, which is the central pillar. The right pillar is the force of God’s giving, the left pillar his restriction and shaping. The left pillar illuminates only from above to below, and makes peace, and returns Chassadim to their level. The Tree of Life is Teferet. It only spreads out in Chassadim that

468 Tefilot Ramcha’l #473
469 Ar'ei
470 Machashif halavon yaakov abuchiza p.292,290,293,295
471 Safer Leshem
472 Shomer Emunim p.38
473 Safer Leshem
474 Avodat Yisrael p.38
475 Giloy Razia
476 Aor Yakar Barashit p.133,165, Vol 2 p.301
477 Beor Esser sefirot
478 Smattot Zohar p.64
479 Aor Yakar Barashit p.91
are received from the upper part of Binna.\textsuperscript{480}

The central pillar is mercy. It is only from here that we can receive Torah. Torah sweetened in god’s mercy. The unsweetened Torah has the bitterness of death. This is the idea of malchut the physical dynamics of the Torah sweetened from bina. Making the Torah something appreciated. When the ruach raises up sparks that are called “mym nukvin” to bina. This is done by guiding our emotions to excitement over God and his mitzvot by bina, understanding. Then there returns bina to face chuchmah. Then there receives and illuminates chuchmah in the ruach. In the Pre Atz Chyim we are told that the Ar’i and Chyim Vital took a boat to myriam’s well and drank the water there and received “Ruach ha Kodesh”. In safer Shoshan Sodot it is taught that water has no end. It is in the secret of Keter Elyon it is enjoined to the living man in it He makes miracles and nullifies gazarot (rulings) of hashgacha (providence). If Keter Elyon is upon him he will be successful with this water which has no end. One may even be delivered from death, and gathered to life. At times fear of God or \( \text{כבוד} (\text{His honor}) \) are required by one only then will there be healing and redemption. If they return to what they were not before.\textsuperscript{481}

When a man gathers water in a vessel he uproots it from its source in the spiritual waters above. By this he allows the ruling of the sitra achra to come upon it, once in a vessel it can become “tami” (impure). This is not so with a mikveh which is made according to "halachah" (the law), a mikva’s water cannot receive Tuma (but nullifies it). All waters of the world are from the Yesod of the supernal waters. They allude to the \( \text{יוד} \) of \( \text{יהוה} \) and the \( \text{יוד} \) of \( \text{אדני} \).\textsuperscript{482}

Mochin Abba nullifies klipa.\textsuperscript{483}

The Ar”i could look at his students foreheads and see all the sins a man had done by the lines on his forehead.\textsuperscript{484}

The Ar“i said the commandment of Teffilin is mentioned 8 times in the Torah. He said it is important to wear them when entering the Bait Canneset. The “degash” in the \( \text{ל} \) of the word Teffillin in its brachah should be pronounced. The arm Teffilin is tightened while concealed. The Ar”i requires rubbing hands together. Raise to at least the level of one’s face when saying “Nitelat Yadayim”, with elbows bent. Cup one’s hand to receive purity. Only wipe hands after blessing. One who believes in only the secrets of the Torah (Kabballah) is as a donkey. He who believes in only the “Pashat” is an idiot.\textsuperscript{486}

The Arizal was extremely careful regarding paying a worker on time. He sometimes put off praying Minchah until he had paid his worker. This sometimes meant waiting to pray until sunset, if he did not have the cash to pay the wages and had to send people all over to ask others for money until he had enough to pay the wages. Only then would he pray Minchah,

\textsuperscript{480} Zohar Shir haShirim Rosenberg p.143
\textsuperscript{481} Shoshan Sodot
\textsuperscript{482} Giloy Razia
\textsuperscript{483} Emek HaMelech
\textsuperscript{484} Share Ramcha’l p.42
\textsuperscript{485} Emek HaMelech
\textsuperscript{486} Benay Yisacher p.99
saying, “Can I pray to God when such a great *mitzvah* comes my way? Can I put it off and still face God in prayer?” Arba Maod Shekel Cesef Chym Vital assembled after writing all the other books. Atz chyim is Torah Learned and mitzvot done according to the secrets of the Torah done in purity from the side of the Nashama of Atzilut. These cleave in the tree of life and shine as Zohar in the rakia (firmament). To them the time of galut (exile) is not such a difficult test. They can learn when traveling from place to place as Rabbi Shimon. They are a markava to Malchut in the secret of Galut. But for those who only occupy in pashat, halachah and Talmud the time of galut (exile) really is a test. Their learning is of the atz ha dat tov vrah (Tree of Knowledge of good and evil). Their Nashamot are from Bria and Yetzera. They need to be tested to see if they will choose good or evil. They are the פשעים (rebellious ones). After redemption the secrets of the Torah will be revealed to all Yisrael. Talmud and Mishna will not be nullified but we will learn their secrets. Those who only learn pashat, halachah and Talmud do not have the concentration for נודדים (meditation) as those who learn Kaballah. Man was forbidden to eat from the Atz Chym as he wanted that there should be fulfilled his ruling that man should taste death, eating would nullify this ruling. But it had been written in the Torah 2000 years before creation “When a man dies in his tent”, because of the sin of the Golden calf there is needed death in the world to remove its Tuma.

487 Ar‘i Safer Lacutim
488 Dat vTevunot p98
489 Chessed LAvraham
490 Minchat Yuhuda
Chapter 7
The Spirituality Secret
Just as a tree the Torah has roots, bark, sap, branches, leaves, flowers, fruit there are 7 parts in all. So to the Torah has its simple meaning, “drush” (explanation), secrets, “gematria” (mathematical equivalent), hidden secrets, deeper secrets, laws of forbidden and permitted, clean and unclean. If one does not understand this he is not truly wise.\(^{491}\) Pshat simple meaning of the Torah coresponds to one’s skin and the world of Asiyah. Drush (explanation) coresponds to the flesh and the world of Yetzera. Remez coresponds to one’s gidim (sinews) and the world of Bria. \(\text{T \text{I} \text{O}}\) (Kabbalah) coresponds to one’s bones and the world of Atzilut. The penimi of \(\text{T \text{I} \text{O}}\) is Eyn-sof (Infinite Divine light). This is the water in the bones. To each world are 600,000 expanations. If you work hard, but dont understand. In the world to come you will, and will not require gilgul because of lacking Dat.\(^{492}\) It teaches in Safer Geloy Razia that after 5760 (2000) there will be no more Gilgulim (reincarnation-This is last chance). The main part of the Torah is its secrets that are hidden within. Torah without \(\text{T \text{I} \text{O}}\) (Kabbalah) is as a body without a soul.\(^{493}\) .

The source of \(\text{מנוחה}\) (rest-tranquility) is from the Learning in the Talmud the secrets found there in by way of Kaballah. From the foundations there is not breaking forth, or going out for the receiving of \(\text{מנוחה}\) (rest-tranquility) according to work but this is only given by one thing chesed to the Yusharim (those up right). To them there goes out Dat.\(^{494}\) Concerning this the Zohar tells us not to separate the upper light from the lower light. It was because of this that the Temple was destroyed. By this all light is darkened and removed from the world.\(^{495}\) In the end period of King \(\text{יאשיהו}\) rule, he hid the Ark.\(^{496}\) Nothing illuminates the eyes of a man as secrets of the Torah. Rabbi Shimon bar Yochi said secrets are the “light”. If one learns correctly they will pray correctly, do mitzvot correctly all in simcha in good spirit. If one prays and knows “cavanot” of Teffila there is no greater joy in the world than this.\(^{497}\) The threshing floor of the Idra means they sat in a circle. This was called Idra.\(^{498}\) The last teaching of Rabbi Shimon Bar Yochi at the Idra Zuta, Rabbi Shimon never revealed before. When the time had come for him to leave the world for “Olam Haba” (the World to Come) he said to them that it would be by these words I will be crowned before the Sadeekem (righteous) in “Olam Haba”.\(^{499}\) By the cavanot of a Sadeek he will be able to understand all that is possible for the first time.\(^{500}\)

491 Zohar Balak p.202a
492 Mishnat Chassadim
493 Alp bet Book p.181
494 Shoshon Sodot
495 Zohar Vayikra p.179b
496 Svaot God
497 “ “ “ p.117
498 R Patia on Idra p.2
499 R Patia on Idra Zuta p.89
500 Mishnat Chassidim
(intent) thus grows the spirituality of the mitzvah, and rises above higher and higher.\(^{501}\) Whoever can perform the “mitzvoth” as is proper, and his words are correct arrouses God. But “sadeekem” who have knowledge concerning the essence of the meaning of the physical requirements of the Mitzvot and their words, and know how to have “cavana” (proper intent) in their hearts and are arroused in the “mitzvot”. They get blessings from the place of thought, and God is close to them. When they call to God he is ready and there for them. They interact with Divine providence. While those who perform “Mitzvot” without knowledge of their essence these “mitzvot” do not rise up in the אטמוספירה (atmosphere) and effect providence.\(^{502}\) All the time one is only occupied only in the simple meaning of the Torah they see themselves as poor and dead. The main part of the Torah is its secrets. One who has the fear of God without chuchmah (Kabbalah) will not reach the "midot" (attributes) of "chassidut" (piety). Fear of God is Chuchmah, turning away from evil is Bina.\(^{503}\) Only those who learn ות développe (Kabbalah) recognize "hashgachah" (Divine providence).\(^{504}\) After the future redemption forbidden and permitted will no longer apply to Yisrael. Since at that time there will no longer be involvement with evil. But to the wicked the “pashat” will not pass away. They will need to learn Mishna. They will be shamed before the “chuchamim”, as the “erev rav” are as ignorant beasts. At Sinai the “erev rav” stood far away. So to at the time of redemption they will watch the “chuchamim” but will be far from them.\(^{505}\) The Erev Rav are always returning to Egypt, even if for a moment it looks otherwise. At the bottom of their hidden agenda they are returning to Egypt. The “remezim” and secrets are the main part of the Torah, while the “pashat” is only a “malvush” (garment- "malvush" refers to “Chashmal”) upon it. As God willing will be explained.\(^{506}\) Malvush is above all worlds. It is as a square, in secret of ג’ י ו ה, which is square in secret of Malvush, called Shechinah.\(^{507}\) The supernal square is the future Torah. From it will come will come the lackings of every Nashama. As is proper to each one. According to the way of "Pardes". All the Torah is according to the individual. To each is their portion that they are able to understand. This they will possess by their Ruach and this by their Nashama.\(^{508}\) When the "makiif" (surrounding light) of this "malvush" (garment) becomes "penimi" (internalized) we are saved from all sufferings by this new "malvush" (garment). From this "malvush" of "Chashmal" the angels of trevail Flee.\(^{509}\) “Pashat” is from א ל ה ו א , Kabbalah is from ו ה א ל ג’.\(^{510}\) There is the classic question of which is more important action or learning. Rav Nachunyah ben Hakana answers that it is מעש (action) is more important, but those who multiply their Chuchmah their מעש will be fulfilled.\(^{511}\) Rabbi Yaakov Abuchitzaera said that by going into מ ש ש ו מ ר כ ב ה and learning secrets of the Torah completed his "tiva". One should be come so familiar with ות développe (Kabbalah) that his lips are filled.\(^{512}\) Torah is more to be praised than mitzvot in many ways. Arousal of a mitzvah rules in the chitzonim. If a man does a avera
(transgression) it prevents the mitzvah from rising up and prevents its yichud. It extinguishes the candle of the mitzvot. But arousal by Torah is not inhibited by avarot. But the avarah is nullified by yusurim (difficulties). Arousal of Torah sustains the world and this is why Torah is better than fasting. By one being occupied in mitzvot by this alone one does not rise to Olam Haba, the world of Nashamot. It is only reached by occupying in Torah. So it is the main thing. One who does not learn Torah is forced to gilgul. All who occupy in Torah cleave in the Atz Chyim, which is Teferet and the Shechinah is among them. As she cleaves in Teferet always. Fasting fixes the place that is damaged. Learning draws Chuchmah this is Higher.513 We learn from the Kamarna rebbi that there is no love as the love of torah. Rabbi Moshe Cordevero teaches us in shur Kuma that there is not power or comprehension of delight in “avoda” physical mitzvot and “sadakah” if the body is soiled from transgression. This is because there is a guiding power fulfilling all the world of all our holy chambers, and they are in the “mesorah” (transmission) of the secrets of the Torah to the faithful in “achdut” (unity) to those with intellectual power able to illuminate these discussions. It is forbidden for one to enter Hachel haMelech (The Kings Chamber) if one does not have power to stand. This is not done through severity of judgment, God forbid. Rashb”y and his students were called אחים (friends) they are always united in complete unity. This is not the case with those coming from the side of Givurah, they do not have brotherhood. It should be known that even subjects in Bava Batra such as property rights, partnerships, laws of sales and inheritance these all teach Kaballah.514 Of course Moshe knew the vision of the Markava, but permission was not given to Moshe to reveal the secrets of the Markava. Not until the time of Yechezkial515. Man will be forced into "gilgul" (reincarnation) if he does not learn Kaballah. Not every man has a "segulah" (help from above) to learn the Kaballah of the Ar'i. One can loose their reward over this. But there is no danger in learning the Kaballah of Rama"k. Every one is obligated to this. The book "Shari Orah" is a introduction to the Zohar.516 The Ar"i did not want to "count" (reveal) "Mispar Katan". Becouse the Temunah of "Mispar Katan" is below in Matto"t. And the Kavana (our Kavana) is to raise to Atzilut. Which is the secret of "mispar Gadol". It would be a joke among the students of the Chym Vital. But concerning "Mispar Katan" at the time the he (the Ar"i) that one whose "Nefesh" is not sweetened so to know ר'נ. He needs specifically to dominish the power of Givurot and "dinim", "dinim" of the 120 purmutations of א"ל. Reaching into his formation. As evil and good name surround. He does the service of Mattot changing a staff to a snake and a snake to a staff. This is the secret of "Mispar Katan". To it are the 320 "dinim".517 So the Ar"i revealed secrets but not (of these) only from Bria and below. With these there is only clarity from the ancient. 'Tohu the Ar"i did not merit to reveal. As we learn this from the Rama"k sources. The Ar"i revealed these secrets as he was a spark of Moshe and he is in every generation with a treasure of ancient things.518 The Ar"i illuminates one's eyes with secrets of Torah from Olam Tohu. We did not merit to this Torah. Becouse how is it possible to understand and walk in these secrets except throught the sparks of Moshe Rebbanu. The Ar"i did not merit to reveal Tohu, becouse we learn that from the Rama"k. It was revealed that he would reveal these secrets by Moshe Rebbanu, as he was a spark of Moshe. He is in every generation. With a treasury of the ancient.things.519 The Ramak explained

513 Chesed lAvraham
514 safer ha paliyah, R Petia on Idra
515 Chesed lAvraham
516 Midrash on Zohar Mishley p.138
517 Emek HaMelech
518 Emek HaMelech
519 Emek HaMelech
to me the secret of "Olam Tohu", but the Ar'i Rav Yitchak Loria, Holy of Holies explained Din and Olam Tikun and this is the main thing, all levels in A'k under Atzilut.\(^{520}\) Know the sages of the Kaballah are the sages of the Talmud.\(^{521}\) The "gidim" (thread from leather) of Teffilin and other details are things there is not intellect to understand so they are called "halacha moshe mSini". All the things called under this designation are great secrets he did not want to explain.\(^{522}\) In parsha “vayichi” it seems to be all talk of men. There are no verses speaking of God. Becouse at the time of redemption God will put on them the “Ruach” of Chuchmah, and all will speak of God. When God is not speaking in the Torah, He is speaking.\(^{523}\) All verses containing 26 words are Kadosh Kadoshim.\(^{524}\) The ark rested in the 7th month on the 17th day of the month on mount Ararat. This is not a superfluous detail, but a teaching applicable as a general principle of the whole Torah. Angels when they descend to this world put on earthly garments. All the more so the Torah from which the angels were made. It needs a garment for the world to be able to endure. As man has a body on which he puts on his garments, but the pride of man is his soul.

Soo too the body of the Torah is its laws. Its garments are the worldly stories in the Torah. The soul of the Torah is its secret. Its called the real Torah. Those who learn this Torah now in the future will be able to learn Torah at the level of "Nashama laNashma".\(^{525}\) Every parsha of Barashit is in the aspect of revealed and hidden, both are truth.\(^{526}\) All of Barashit is of things below and also above. It concerns things in all worlds.\(^{527}\) We don’t have comprehension to understand divine will or혼רות (essence), so this aspect is called “tohu”. But by “Histoshalut” (unfolding) its possible to have some revelation from Chuchmah.\(^{528}\) Nanhaga from Bina and above we cannot ask concerning. This is referred to as הנסתרותليب (“the hidden things belong to God, as no creation can stand there.”\(^{529}\) “Said יזוה צבאות who are you this great mountain before ZaruBavel” This prophesy is סתום (sealed).\(^{530}\) “Sitri Torah” can be known from permutations of words, letters and gematriot even in the Talmud and midrash.\(^{531}\) Serve God in a way of simplicity without "Chuchmah". This is the aspect of "Sitri Torah",\(^{532}\) (some things one just can't understand, even chuchmah doesn't grasp-just do). The “chuchmim” guide the nations providence by guarding and fulfilling the “mitzvot”. The fruit of the Torah is in the upper world. From yichud unification of the divine powers here below, unification is made above illuminating the sefirot above. While a portion of the dat is granted to the master of the yichud below, light illuminating his soul. Rabbi Nachunyah ben Hakana tells us that physical man will have no help from above, and no joining of “zivug” face to face (between parzufim). In every place he works in the upper markava he will not see completion, until he make an arousal below. One who does not adequately arouse below, there is not arousal above made so as to cause his work to be

520 Emek HaMelech
521 Sulam on Zohar Pinchas
522 Safer HaKanah
523 Zohar Vayichi p.116a
524 Shoshan Sodot.
525 Zohar Bihalotecha p.152a
526 Marachot Elohit
527 Safer Leshem
528 Avodat Yisrael p.37
529 Safer Leshem
530 Beney Yisachar p.49
531 Shomer Emunim p.96
532 Lekuty Maharon
received or completed above. It is not possible for light to go out (from above) without zivug. The makiff light of parzufim grows and ascends level by level from Tefila. Lights of Makiff are much greater than the penimi. The chitzon of vessel is a greater level than the penimi. Fire is "din", its nature is to rise. It is also called "back". God has wanted the worlds to rise since the beginning. Face descends from above. Fire is very hidden as it is covered and not seen. When Zivug of Zu”n is in the aspect of Back to Back. They cannot then Zivug in their place. As they are then back to back out of fear of mazikin (demons). Only when Zivug face to face can they rise up to Abba and Imma. There they have no fear of mazikin. If Zivug is not made in its place (before Abba and Imma) then even if it is face to face it is called back to back. As there zivug is not possible. Back to back zivug is for the needs of Asiyah. This causes zivug of face of man to back of Nakavah. This rises more than back to back. But zivug is needed face to face for the needs and garments of Yetzera.

Zu”n is back to back before Zivug, so the Klippot cannot nourish. As back is the aspect of the 120 permutations of א”ל that are until the end of Asiyah. There is the place of seizing of “Elokim Achrym”, God Forbid. Which is their source. Their source is the “Mym nukvin” in the Yesod of Nakavah. There are the 5 Givurot , Which are the 5 letters of Elokim. The Malchut want to raise up the “Mym nukvin” so that it can be included in Kidusha. But blemish in the Yesod causes seizing of the “Elokim Acharim”. In the time of the 2nd Temple (even) on weekdays Z”a stood "face to face" with Nakavah, from the chest and below. But after the destruction they turned "back to back" beneath the Yesod, 9 sefirot fell to the Klippot. Worlds and Nashamot of By”a go out back to back, without mochin of Chayah. Zu”n are fixed and completed by mochin of Chayah from Abba of A”k and from sparks and lights of the kings of Yoshir that are revealed in response to sparks that are raised up from below. Zu”n are fixed and completed also by tikunim from the light of מ. In order for the world to exist there always has to be some type of zivug (coupling), however imperfect, but ideally their union is face to face. The coupling of Z”a and Nakavah produces Divine blessing and proper functioning of reality. The more developed and unified they are, the more the worlds are in a heightened state of harmonious, productive functioning. Until Abraham, Z”a remained in the "yonika" stage of developement.

533 safer ha paliyah
534 Safer Leshem
535 Safer Leshem
536 Safer Leshem
537 Safer Leshem
538 Emek HaMelech
539 Mishnat Chasadim
540 Emek HaMelech
541 R. Petia on Idra
542 Safer Leshem, Ar”i
Chapter 8
Entering the "Markavah"-Chariot of Divine visions

Rabbi Yishmoyal the Kohen Gadol (High Priest) wrote in Safer Hachalot One descending to the Markava must possess 2 midot (qualities): He reads Tanach (the Torah Prophets and writings) Halachah (Torah law) Agadah (secrets of the Torah) and he fulfills and guards all laws (of the Torah). One who will descend to the Markava will have these 2 qualities.

דומיאל will be close at hand and the scribe Gavrial will be at hand to write down the marits of his Torah, and request for him permission so that he may enter before the כיס הכהון (the Thrown of Glory). At the 7th Hachel (Palace) ניצחון also is there. Every man with these midot has a ladder in his house to accend and descend. Our fathers did not receive "stone on stone" in Hachel until there was covered the Malchut of the world and its forces. When this is merited and they merit secrets of the Torah. Then there is made and bursts forth נרדף הצליל (the Spirit of Holiness) from the house of God.

There are words of Torah that work in the first rekia which is chesed. Other Torah works in the aspect of Givurah. The aspect is according to the idea of the drush. It is also like this with all the mitzvot and halachic rulings. There is arroused supernal Chuchmah by zivug elyon (the upper unification) which is face to face. By this is drawn Divine providence down below. It’s important to not arouse “din” below so that it will not be aroused above. In the Bahir Rabbi Rachmuni teaches concerning King Solomon's words in Mishley "the way of life is rebuke of musser". From this we learn that one who is regularly involved in “misa markava” and “Misa Barashit”. How is it possible that they will never stumble, as in these things no man can stand. So stumble in them as it says “rebuke of musser”, as this is truly חייםדרך (the way of life). Therefore one must be able to handle rebuke of “mussar”. Receive upon yourself the yolk of the commandments, and if there comes upon you “yessurim” (sufferings) accept them in love.

Ridiculing one who is involved in avoda zara will some time loosen its hold. As it has no real substance. Thus the 3 klipot are shaken off. Thus the givurah is effective. Rabbi Nachman of Bresslov teaches that establishing the “brit” (covenant) refers to making “zivug”, which is beginning a arrousel below. Then the Shechinah dresses in garments illuminating aspects of the “avot”.

One not fearing God walking in the way of Ghenom. Their Nefesh cannot raise up the "Myn Nukvin"until they have their punishment. After his soul leaves its body its existence is very fine because of its close association to gross physicality, limiting the soul’s rising above to its level. Because of its blemish in the world of Asiyah physical actions, the soul will thus experience 12 months of “gehenom” (hell). Which is the secret of Asiyah. There are 2 regions in Gehenom one for those who sought to raise there esteem while in this world while the others want to satisfy their desires. The Gehenom of snow is worse than that of fire. After this the soul goes above to the world of yetzera. The soul rises by way of the gillgulim, the soul of the planets which is Asiyah it rises to the birds of song of the “hachelot”, the palaces of the lower gan aden,

543 Safer Hachalot of Rabbi Yishmael
544 Aor Yakir p.81g
545 Zohar ShirHaShirim p.38 Rosenberg
546 Safer HaKanah
547 Bahir p.64
548 Lecuty Mahoron Tannina p.80
549 Emek HaMelech
which are in Malchut. From there the soul can rise palace by palace to the upper Gan Aden, which is in Bina. Those who serve God in joy are received in the Palace called “atzom Shamym”, what great joy this is. The Vilna Goan in Safer Hachalot teaches that the light of lightening is in Hod of Bina. From the lightening of "botzina kadisha" are 12 illuminations are given in the reception of the 22 letters of the Torah in "hachel Atzom Shamayim". Here is revealed "Chesed Elyon". "Dinim" are illuminated as here shines the Ruach in the face of the king. Here is the white Ruach illuminating the whiteness of life. Here You must say your sign. Here are all the garments. As it says "Hod and hadar are her garments". This is the "hachel" of Hod. Here is "Chashmal" and here is ה ד ר ג נ י א ל ו . Here is 378 illuminations. They are the 370 lights from the "Tepuchin" (apples). The beauty of Adam was from the glow of Aba as He had a Nashama from Aba of Atzilut, Chava’s Nashama was from Ima of Atzilut. Adam could not look at the face of Chava after they were turned face to face. As she had 370 myriad lights in her face. While Z’a had only 150, becouse she took the light of 9 "י"  and 3 "א" . Mashiach will be given the Hod of Moshe and the Hadar of Aharon. From the time of Yehoshua (Ben Nun) Hod declined because of pollution of the serpent through out the world. From creating new ideas from secrets of the Torah one merits to these 370 lights from the "Tepuchin" (apples). By these lights is salvation, by them one merits to the depth of the Torah's secrets as is proper. And there is not forgotten what one learns. These apples always illuminate white, and (8)するのが (chasmal). Which is 8 illuminations of ה ד ר ג נ י א ל ו . Chasmal is in "Hachalot" Netzauach and Hod. This is as it says "The image of fire surrounds". This fire is "hachel" Noga. From Hachel Atzam Smayim illuminates the 22 Holy letters. "ש" (370 lights) make Chashmal-
(370 lights). Chashmal is makiff on Kidusha in all 4 worlds. Each according to its level. It is "makiff: in Asiyah as there is the most seizing of the klippot. Therefore the amida ends in the word "shalom" מ ל ב ש ל מ ו this is to prevent seizing of the klipot. Here are the "ש" (370 lights).Chasmal is like the idea of a "succah". The "ש" (370 lights) are divided to 221 lights and 150 lights that Arich and Malchut give. The "ש" (370 lights) are divided to 221 lights and 150 lights that Arich and Malchut give. These are 370 lights of Chased. The נ כ ה (throne) of Tereret under the “even Saphir” (saphire stone) is called God’s (foot stool) and the “eye of Chasmal within Chasmal”. All the Torah is included in “under his feet is work of a Saphire stone” written with the finger of God. This includes Naviam, catuvim And all the words of the sages, all not having form. The is “Blessed is God from his place”. All of them in המות עֶרֶב hidden essence) hidden It has 378 kinds of light. Upon the Chasmal is a garment of כבודזיו. All Chayot Ofanim and Caruvim look upon this כבודזיו (beam of glory) which surrounds the נ כ ה as 7 ש ד ע (thick darkness). This allows some angels and distinguished individuals to nourish from the כבודזיו, while prevents others. The Chasmal has aspects of the face of the lion, ox, eagle and man. The 4 chayot surround the brain to 4 sides by the 4 hosts of the brain of skin, flesh, bone and sinews. Coorresponding to these are the 4

550 Shar Cavanot p.249, Sulam on Zohar Kadoshim p.83b,Aor Yakar Barashit p.65,Sni Luchot haBrit
551 Alp Bet book p.120,163,62
552 Safer Hachalot p.19,70
553 Emek HaMelech
554 Ar"i
555 Safer Paliyah, Safer Leshem
556 Sulam on Zohar Tikunim p.150
Skin, flesh, sinews, and bone cooresponding to "חיזון" external aspect of the skin of Z'a and skin of Tevunah which is a garment to Z'a is called "chasmal", but skin itself is "klippa Noga". "Chasmal" is the parzuf vessel of ר ש ב (flesh) floating on נר נך"y of Z'a of Atzilut. Flesh is the place Binna spreads out. The parzuf vessel of ר ש ב is called "rekia" and is the name ג ק. It is the aspect of chassadim. The parzuf vessel of ר ש ב is in each sefirah of Z'a from its head to end. It associates all together to make one complete parzuf. The soul of Moshe goes out from its ark which is "החל ילאנות חספיר" which is "chasmal" called flesh. This ark is made to Imma. The ark is the 248 limbs. ר ש ב (flesh) is dinim (judgments), that are given measure for measure. The portion to Z'a cleansed is called chashmal, the portion not cleansed is called Noga. Chasmal and Noga are 2 separate parzufim. The aspect ר ש ב is "אלהים מחייה" it is "mochin" of "yonika" which is only 6 corners of בינה that makes ר ש ב of Ruach. ר ש ב is ב- dat, ש- chuchmah (ד ש א י לי של מילוי ) and ר- bina (ר ו א ש). These being three "Meloy" of ד ש א, with של which is "moch" 6 corners of Chuchmah is gematria ש. These are the "chayot of consuming fire". "Meloy" של "moch" בינה it has no chassadim and "meloy" של "moch" ד at, it has chassadim and givurot. Chuchmah must be enclosed in Chuchmah to be revealed. Achoryim of ד של א is gematria ר, it is inside Chasmal. From Z'a of Bria till the end of Malchut are 120 sarufim "Elokim Kadoshim". Outside these is Chasmal. Chasmal is names of ד של א, 559 Chashmal is "chayot" of "consuming fire".560 The name called yad Chazakah (great hand) is chashmal, it is "chayot" of "consuming fire". As it is written "a consumming fire surrounds" (Ezekial), delivering from the sitra achra. This is God cleaving to the righteous in matters as fine as a single hair. None may go in and enter except by chashmal. Only those זך (bright) and נקה (clean) may enter.561 Rabbi Nachman of Bresslov says that we need to draw Chasmal from the world of Bina to dress upon Malchut (החל לואנות הsapir), which is "emuna". So the "sitra achra" wont nourish. Fulfilling Divine will in and speaking truth in one’s heart makes Chasmal. The heart makes Chasmal.562 The sparks of light in the klipa Nogah want to Attach themselves to Holiness by cleaving to the Chasmal. Because the Chasmal has to power to subdue the 3 completely evil klihot. Thus allowing sparks in noga to break away completely from the 3 unclean klihot and cleave to Holiness.563 Chasmal is the "chitzon" garment of Binna it surrounds Zu"n.564 Chasmal is as a "Chuppah" being the "makiff" upon all vessels. "chasmal" is the aspect of the crown of flesh after there is revealed the Yesod by "Milah", "pria" and ה מ ז מ of מילוי. From cutting off the "Orah" the 70 Chassadim are revealed from the ל המ of מילוי. The 5 Chassadim above are ה מ של מ של מ של מ של מ of מ של מ של מ של מ של מ. The 4th klippa is made of ש ש meaning silent and של של meaning word. של is the 4th klippa called "kol damma daka" (small still voice). (revealed after 3 parts of Meilah). It is Noga that surrounds the crown (Yesod) within which is של של which is essence of "chasmal" (parzuf ר ש ב -flesh of atzilut). This is the aspect of "atz Dat tov" of Atzilut. "This Chasmal" is "chayot" of 557 Zohar Chadash Tikunim p.119 558 Safer Leshem 559 Aor Enym93:2,209,41:2,Zohar Lech lacha p.35,Avodat Yisrael p.53 560 Zohar Vayachal p.203b 561 Tikunim Chadashim-Ramcha'1 p.104 562 Lekutey Maharon #35 563 Lekutey Maharon #18 564 Olah Tamid p.27
consuming fire. 2 "makiffim" on the head of Z'a called מ"ל of Netzaucah and Hod, Yesod is penimi). There are 7 "makiffim" to Z'a. These are drawn with great force. The 7 "makiffim of Z'a are the aspect of מ"ל of מ"ל (6 corners of Imma). Of מ"ל of מ"ל is gematria 70 being 70 names. It is the_lef of ע ר פ ל (cloud of thick darkness). This cloud is the energy of fire and the angel ל of Netzaucah and Hod. It is source of Chasmal. מ"ל also siezes in the yesod of water which is מ"ל of מ"ל is Givurot of Atik. (Botzina Kardanita)565 From Zu”n of Atzilut “chuchumim” are called “Botzina” (lamp), for they are lamps as the face of the Shachinah.566 הב (hairs) draw from Chuchmah and Bina of Moch Stima. They are from Bina. They are the secret of Chashmal.567

The surrounding fire on Sinai was chasmal. Chasmal is given to deliver these inside, from those not proper. In Chashmal are 4 punishments for the wicked from the 4 letters of מ"ל. One who is proper comes close by the מ"ל of מ"ל, others rise in the 216 מ"ל of Givurah burns in fire to push away those not proper.568 The Shachinah of Bria surrounds the wicked to bring a end to them. The place of their seizing and “yonika: is in the “Challal” as the light goes from Z”a to Nakazah. In places Z”a does not cleave in Nakavah. The lower part of Chesed of Teferet is 18 "nikudot". There are 70 lights being 70 Chassadim. These are revealed by מ"ל of Netzaucah and Hod. These 70 are the מ"ל of מ"ל of מ"ל of מ"ל is 70 names and מ"ל מ"ל מ"ל is מ"ל of מ"ל of מ"ל of מ"ל מ"ל. Klippat Noga seizes becouse of the מ"ל (klipa cloud). Then nourishes from these 70 lights. On blessing wine (in Kidush) these 70 lights (Chassadim) decend to the Yesod of Z’a. Then the 70 Givurot are sweetened by the 70 Chassadim. Wine itself is 70 Chassadim that went over in the 70 Givurot. The lights that seize "Chasmal" is the body of "Hachel Lavanot HaSapir”. "chasmal" is secret of all the Hachalot of Bria Yetzera and Asiyah. The "Chasmal"of Bria Yetzera and Asiyah includes hachalot, Sarafim,Chayot and ofamim.570 Teferet of Binna is "chasmal. "Hachel Atzom Smayim" is called "Chasmal", which is מ"ל of מ"ל. All angels called "chashmalim" in all worlds are a aspect of מ"ל (skin), being the good of Klippa Noga.

The "mesech" (screen-filter) between Atzilut and Bria is in the skin of Binna (hachel Lavanot haSapir), it is the "Chupah" of Zu’n. This is the "zelem" in the face of 5 lights of Nrnc"y "penimiut" that dresses in Nh”y of Imma (Being Chaba’d of Z’a of Nefesh Ruach Nashama Chayah and Yachida of Z’a). Cooreponding to these are 5 "makiffim" garments of Nh”y of Imma. They dress upon 3 makiff garments of Z’a. From "tohu" is drawn מ"ל (flesh). עצמות (bones) is drawn from "bohu". External to these is the skin of Z’a which is completely evil (skin is the vessel of the light of Malchut of his Yachida, at this time it requires tikun) The Chasmal is the "chitzonit" (external aspect ) of Binna (its skin). There is no nourishment from "Chitzonit" (other side) in Binna, as chasmal guards.571 The sefirot of Bina are 300 corresponding to the number of gidim, which are conduits of drawing flow. This is like the 378 of life force of chashmal.572 The skin stands outside of Zu”n dressing hidden in the malvush (garment). Chasmal prevents the chitzon from nourishing from the aor penimi of Nakavah.
Chasmal dresses till under the feet of Zu”n in Nh”Y. It is mainly Nakavah that needs Chasmal to protect from the chitzonim. But it begins by dressing the right shoe of Z’a, then removes Klippa from the 3 lower sefirot of Asiyah. After Adam ate from the "atz ha dat" there was drawn the first 3 sefirot (of Z’a) below the chest to the 6 corners of Asiyah. The skin fell to the klippot, leaving it to only the 3 klippot (as it no longer has protection of Chashmal). It also dresses to Bina that surrounds it. This is the secret of the 288 sparks. They are the aspect of Chasmal that is between Z’a and Nh”y of Imma and the “achryim” of Imma (these 288 sparks are in the klipot noga). Becouse of Chasmal klippot are not able to nourish. But if Imma goes away from her young which is Z’a, then there is nourishing from the "sitra Achra" from the "aor penimi" of Zu'n. Chasmal covers from all sides, even beneath the feet, which is the aspect of shoes. This covering by Chasmal is accomplished through the names of Binna of א"ן ה"נ which is א"נ ה"נ , א"מ ה"נ is the last 3 sefirot of Binna and is called the "lock". This "lock" is the "mesach" from Atzilut to Bria. This Chasmal is called the lock. י"ן (70chassadim) of מ"י ר י ו (thick darkness) ה"נ (words) of מ"י ר י ו . This is Imma hidden in the wings (of Chayot) which is Chasmal (Then the Chasmal’s words are eminated from potential to actual). Becouse of it the klippot can't nourish from the "aor panimi" of Z’a, becuase of the thickness of chasmal. Which separates from "aor Penimi" of Z’a and the klippot. Chasmal is "malvush" on all sides unto the feet as Shoes. Imma dresses to Zu'n through Chasmal. The 2 shoes being chasmal of Imma are Nh of Imma. There is fire of Givurot from the wings this sometimes causes "chitzonim" to nourish from the supernal Givurot. There is to man "atzmot" (essence-lights) and "callim" (vessels). "atzmot" is Nefesh Ruach and Nashama. Vessels are their garments. Adam's garment was a coat of light from the chasmal. There is ה ר א נ ל נ (coat of light) of the Nefesh, Ruach and Nashama from Nogah (This was when the vessel of the skin was Holy). There is a chasmal of olam Bria to the Nashama, Yetzera to the Ruach, and chasmal of Asiyah to the Nefesh. One Who lacks fulfillment of a positive command lacks a garment corresponding to the כתנותאור to his Nefesh, Ruach, Nashama, Chayah and Yechida (lacking the aspect of 70 Chassadim). Instead of having this garment he has filth of the serpent. Very little light is received now as when it dresses in the physical the mesach (filter) separates it. As the sin of Adam caused klippot to dress to the Nefesh. Now this klipa "skin of the serpent" (which before was a "coat" of light) is the mesach. The upper levels Nanhaga (Divine Providence) the mouth is unable to communicate, or the ear to hear. Further explaining Chasmal we learn from the Zohar concerning the levels of the soul and their parzuf vessels that:

- Sefirot vessels: Ketter, Chuchmah, Binna, Z’a-teferet, Nakavah
- Bodily parzuf vessel: brain, bone, sinews, flesh-chasmal, skin-noga
- Level of soul (light): Nefesh, Ruach, Nashama, Chayah, Yachidah

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573 Mishnat Chassadim
574 Pre Atz Chyim p.5
575 Shar Cavanot p.14,Ner Yisrael p.262
576 Shar Mitzvot p.66
577 Shar Bait Hakavanot, Atz Chyim p144,Shomer Emunim p.121
578 Nahar Shalom p.99
579 Chesed lAvraham
At times Z'a only has one vessel the Parzuf brain. So there is only revelation of the light of the Nefesh of Z'a. At times Z'a has 2 vessels Parzuf brain and Parzuf bone so then there is also revelation of ruach of Z'a. Z'a continues adding vessels till acquiring the vessel of Parzuf skin and light of the Yachidah. Light of the Chayah purifies the vessel called flesh which draws "makiff" garments (The ruach dresses in flesh, its refined by Chuchmah of the ידה, which is makiff to it). Light of the Chayah is revealed by purification of the flesh. When one comprehends the aspect of light of "chayah" then the "Chayah" dresses in the parzuf of the brain, and the Nashama in the brain descends to the vessel of the parzuff of bones. The Ruach in the parzuf vessel of the bones descends to the parzuf vessel of sinews, and the Nefesh in the sinews descends to the flesh. Through the light of Chayah there is created to Z'a its 4th vessel called "flesh". Contemplation of Chayah makes the tikun called "melah" which is cleansing of the vessel of flesh. Separating it from the 3 clippot. But the contemplation of Chayah does not cleanse the parzuf the vessel of skin which is the clippa noga itself (as this is only done by contemplation of Yachida.) The 6 corners of the Chayah is aspect of the vessels from the chest and above (of Z'a) which is all good and no evil (as the Chayah is the vessel for the ruach). From the chest and below (of Z'a) is vessels of Noga (cleansing of this requires Mashiach-Yachida, as cleansing of all the noga is complete tikun) . The light of the Chayah only illuminates in Chasmal. All chuchmah is only revealed from the chest and below (inspiring the midot of Z'a with emotions and in Nakavah are inspired actions ). From the chest above of Z'a chassadim are covering, with the Yesod of Imma, so there is no Chuchmah there. Only the 6 corners of Chayah are revealed as first 3 sefirot will only be revealed with "gamore tikun" as they are separated from the body's internal vessels by "tzizum ל" (tzizum of Bina does not allow the first 3 sefirot of Chayah to become penimi in Z'a, as by this there would be no freewill by nullifying the meddot) Its forbidden to draw down the first 3 sefirot of Chayah to the vessel of flesh from the chest and below. The ר"ל of Chayah only dresses to the body in the aspect of י ת י כ (garment), not dressing internally, but the י ת י כ dresses upon the 3 parzuff vessels of brain bone and "gidim" (veins-these are not the body parts themselves, but vessels in the makiff of Z'a). The 6 corners of the "mochin" of Chayah cleanse from the chest and above which is Chaba"d and Chaga"t which dress the Nefesh and ruach of the Chayah (the Chayah by Chasmal only shines to the first 3 sefirot of Z'a so its midot are not nullified to the chuchmah itself of the chayah). The ruach (of Chayah) is in vessels from Chaba'd so it is called Chaga't. While the Nefesh is in vessels of Chaga't so it is called Nh''y and Malchut. These 6 vessels Chaba"d and Chaga"t (of Z'a) are called Chasmal (as nh’y Imma dresses to them). There is no cleansing in the ר"ל of Chayah it corresponds to parzuf Nogah. From the chest and above is called Chasmal from the chest and below is called Nogah. The 6 vessels from the chest and above (of Z’a) are called י ת י כ, which is as י ת ת (consuming-filling). Parzuff Noga which is the chest and below (of Z’a) is not cleansed. This is the aspect of Noga called י ת י כ, which means silent-there is not to it speech. The lights rub upon and purify the vessels. The brain of the soul level called Chayah rubs and purifies the vessel called "chasmal" which is also called flesh and י ת י כ רשב (when the Chayah dresses into nh’y of Imma-chasmal). This rubbing upon the vessel also causes the "makiff" (surrounding light) to become internalized, dressing within its vessel. The

580 Sulam on Zohar Tikunim p.265
581 Sulam on Tikunim p.314, Shar bait Cavanot
Chashmal is the ark to the "atz ha Dat tov v Rah".\textsuperscript{582} Chasmal contains the letters of Chasmal which is south- נ, north - ר, east- י, west - ל. This is the secret of 4 faces. Chayot are the aspect of flow illuminating below called חשות (silent), which is chasmal. \textsuperscript{583} חשות נ and sometimes חשות ל. The fire at Sini was Chasmal. This cleansed Yisrael of the filth of the 70 nations that came from the serpent who had defiled all mankind.\textsuperscript{584} Fire is Chasmal. Chasmal will go against Gog. They will be consumed in fire. This is Givurah on the wicked by אדני - אלהים = יאש = יוהו (fire). יוהו will judge in fire. ד ד א לא = אדני אדני = אדניאלהים which is Malchut ל א = יאש = ד (heel) of mashiach. referring to the heel of Mashiach. David is Netzauach, Mashiach of Yosef is Hod \textsuperscript{585} The Chasmal is in נ (fire). From fire there rises and illumininates the Chasmal which is called the "illumination of fire". Therefore we make "havdalah" on the nails, as Chasmal is צפרנים עלינים. From here the 3 klippot can nourish. לבוש of sefirot penimi is the hachalot they are one’s finger nails. What grows upon them to excess is klipot. There dews tuma. Chessed, Givurah, Teferet and Malchut are faces of Nanha in Atzilut. These are the 4 fingers. They do not nourish from נ (fire), therefore it is not proper to look upon them with the light of a candle. As the candle guards the flow from Malchut which is the secret of fire and din. These don’t exist above. The finger and toe nails are Nogah. The face, hands and feet correspond to the 3 unclean Kippot. The feet of Adam of Assiyah reach to death from Klipot Nogah. By which the unclean Klipot want to nourish from man. Lilly is in Kipot Nogah. She wants to dress to mans soul. One needs to separate from these klipot by descending to the feet the flaming Givurot of י. Throw these klippot down to the thum rabah (great depths). These are the mochin (brain-consciousness) of Nakaveh in the secret of Aba and Imma. Klipot Nogah is a garment of the Nefesh Ruach and Nashama called "coat of skin". It is a mixture of good and evil and is cleansed by Torah and Mitzvot. In klippot nogah are 248 limbs and 365 sinews. The 365 sinews go from the liver to the rest of the body. The blood spreads out in them. The liver is the dwelling place of the Nefesh. The Nefesh arouses to the liver, but its essence is in the heart. If one transgresses then the “eye” of the Nefesh cant see. Through Torah and Mitzvot one merits to a complete garment of noga to their nashama. Through Torah on merits a garment of nogah of Yetzera to their ruach. Vengeance is taken against the hated of Yisrael when, G-d forbid, they transgress the positive commands and prohibitions, thus failing to purify the "Kipa noga". A mans life force is his Ruach. Man by it receives reward or punishment. It is his feelings and power. When it goes out of a man he is dead. The Nashama is hidden much, it teaches man knowledge. It is the “mazel” of a man. It is in heaven only sparks of it go upon the man to guide him and his intellect. A Nashama occupied in Torah cleanses the ruach. Through mitzvot the nogah of Asiyah dresses their Nefesh.\textsuperscript{586} Noga has a thin shell so potentially its spark giving it life can be seen to shine trough guiding us. unlike the other 3 Klipot whose spark which is giving it existence is concealed within it and it cant reveal the guiding light. All one gets is the shell. Everything in the world has sparks that are left from the time of the

\textsuperscript{582} Sulam on Zohar Tikunim P.192, Shar bait Hacavanot
\textsuperscript{583} Aor Yakar Barashit p.53,Vol 2 p.274
\textsuperscript{584} Lekutey Maharon #18
\textsuperscript{585} Tikunim Chadashim-ramcha’1
\textsuperscript{586} Atz Chyim p.387,Share Ramcha”) p.42,mashashif halavon yaakov abuchizera p.150,Lekutey Maharon #18, Aor Yakar Barashit volume 2 p.32,Mishnat Chassadim,Atz Chym p.385,Safer Leshem
shattering. Shattering is the aspect of the letters that shattered and fell to everthing. Everything has its time for who it is enjoined to (each spark).\textsuperscript{587} Sparks that fell to the “back of the worlds” (places of Gods conceilment, and judgement) from the braking of vessels make a element of din (severity) there in the “back of the worlds” this is whats called “nikudot” (olam nikudim-tohu), these sparks strike light (potential energy) in the תֵרוּשָׁמ (tracing of light) that was left (after the initial contraction of the light).\textsuperscript{588} One merits chasmal by learning the incarnation of Cain.\textsuperscript{589} God emanated worlds in many levels one below another till this world which is the “thickest” and most physical. Then he sent dinim to purify this world from the filth and waste. From these dinim is made the world of Tohu.\textsuperscript{590} The hidden cavana of God is to bring out all works of the world of Tohu. By this is brought out the dinim that are from the “bottom of the bottom”. This makes עומק地下室 this is the bottom of Asiyah that is drawn from רם עומק which is the yseod of Olam Bria called ראשת עומק (malchut of Atzilut).\textsuperscript{591} The potential revelation from each spark is according to its source in the malchut of ל, whether it is from the aspect chesed or Givurah etc. The depth it fell into the klipa. The deeper it fell the more work is required reveal its light by uniting it with the light above. God eminated worlds in many levels one below another till the descent of this world which is the thickest and most physical. And then he sent dinnim to purify of all the filth and waste. From them was made Tohu.\textsuperscript{592} 288 sparks were left in the vessels that shattered. From them was made the “klipa noga” of good and evil. We ברר (purify) sparks by positive commandments. This returns the sparks from the Noga to their source above. By prohibitions we separate the filth from the food.\textsuperscript{593} The positive commandments and prohibitions are our souls 2 wings.\textsuperscript{594} When the “chitzon” is removed from “cannesset Yisrael” then begins א"ו (light of the river) to illuminate upon נשמת אדם אלהים נר (the candle of God is the soul of man).\textsuperscript{595} The light of a candle and the נשמות אוצר (treasury of souls) are joined together.\textsuperscript{596} Light a candle to light up the powers of the Nashama which is called נר (candle).\textsuperscript{597} The 6 corners flow to the Shechinah from 60 myriad that are above. So the 6 corners get "parnasa" (livelihood) of רוחב הנהר (width of the river) which is binna. This is the secret of רוחבי בנים (children of Rachavia). They are the רוחב (widthness) of ה, the 60 myriad.\textsuperscript{598} רוחב ה is master of all the Sarufim. In his hand is the secret of מ"נ. He is master of all 6 winged creatures. Theses names of 6 letters are called wings. This is the secret of "mym nukvin" of Yesoi"t and above that raises that rises as fire in the secret of "Raising the Succah of David that fallen".\textsuperscript{600}
Chapter 9
Levels of Growth of the Soul

There are 6 levels in the seed of Yaakov. the first has no Torah or "derekh aretz" (ways of the world). The 2nd level has no Torah, but he does have "derekh aretz". The 3rd level is one who only learns the Chumash, he has a nefesh שכנל. The 4th level is one who has Chumash Mishna and Talmud, but no Agada or secrets. He is what is called Am Haartz. He has nefesh from the Malchut and a Ruach רוח, the mida of Teferet. 2 angels guard him. One of the 5th level has Chumash Mishna and Talmud, Agada, sitri Torah and Safa Yetzera. He has the understanding of a Chuchum and God Himself guard this man always. One who has reach the 6th level is complete in all these levels above. When he fasts his blood is as a korban (burnt offering). The breath of his mouth rises above in his prayer. 601 Breaths are called "aor chitzon" (external lights). 602 The order of growth from below to above is always ibor (pregnancy), yonika (breast feeding), katnut (smallness), gadlut (greatness). Ibor, yonika, gadlut-mochin (greatness). These are chitzon middle and penimi. The Nashama (Godly intellectual soul) is אור ברוח (bright light), the body is lowly physicality. This is the highest and lowest together. They grow together little by little from ibor to Gadlut. This continues till the body is completely □ (alive) from yichud (unification) with the Nashama. Tikun is from chitzon to penimi, this makes (joining) of body to Nashama by fixing of Bria Yetzera and Asiyah. Rising to the level of אור ישראל, and Yisrael rises to the level of the Torah. Nashmot of Yisrael rise up to be grasped by Bina, Imma Enah and from the rise to be united with the light of Dat. In Atzilut there is drawn light with its vessel through zivug of Ibor, birth, yonika, katnut and gadlut only after tikun of “misa barashit by □”. All light goes out and is made through ibor, katnut, yonika and gadlut. They are Nh”y, Chaga”t and chaba”d. By Ibor is finished all the aspect of Malchut and Nefesh. During all time of ibor there does not go in any aspect of Ruach and Z”a at all. Yonika is the aspect of Ruach and Z”a, during this period is no revelation of Nashama, Bina. After ibor there descends to Bria each parzuf of Yonika. This is the time called “teets of bahama”. When they descend from Atzilut to Bria this is called death. Like the “kings of Edom that died”. The lights went out of them and there was left only □ (the source of life). Before tikun goes out only from the Malchut of □ in this is much filth. After tikun there does not go out this filth and impurity from the light of □. Yonika is secret of “teets of bahama”. This is so that they will be fit to rise up to Atzilut. 603 There are 3 times of ibor 7 months 9 months and 12 months, In "yonika" are 2 aspets "chitzon" and "penimi". "Chitzon" is before "penimi" The 2nd aspect of "ibor" zu"n dresses Nh”y Arich in Chaga”t that dresses to chabad. Arich. The 3rd aspect include all 9 sefirot Arich all together. 604 Falling from Chuchmah (Atzilut) consciousness is called death.

601 Chesed LAAvraham
602 Emek HaMelech
603 Safer Leshem
604 Movua Sharim p190
That is why the soul of Chuchmah is called the “chyah” (living soul). This is reflected by the verse “Wisdom preserves the life of he who has it”.605 Man from 13 years old is of “mochin איה ואלולא איה” dress in days of “gadlut” Z”.606 Katnut א is mentality age 0-3, Gadlut 3-13. Katnut 13-20 is Gadlut א from 20 years old and up. On Shabot is Gadlut א, on Passach Gadlut א and on Shavout Gadlut א. First day of week is tikun of Gadlut א from Yisrael Saba. 2nd day tikun of Gadlut א from Tevunah, 3rd day Katnut ב from Ima, 4th day tikun of Gadlut ב from Ima, 5th day of week is tikun of “katnut” א of Yesoi”, 6th day of week is tikun of a shinning of Gadlut ב. Aba, Shabbot is Essence of Gadlut ב from Abba. "Ibor א is called "katnut" א, "Ibor ב is called "Katnut" ג. Gadlut ג is "Chuppah". Yakov is Z’a, Rachel is Malchut. Leah is Bina.607 “katnut” א is as a child. He has a head but no Dat.608 Ibor in the Zohar is called legs folded " 3 within 3, these being chochmah, binahand dat which are concealed within chesed-gevurah-tiferet and chesed-gevurah-tiferet are concealed within netzach-hod and yesod. Physically, this is reflected in the fact that the embryo is postured in the crouched fetal position in the womb with its head bent down between its knees.609 Man of Bria has darkness separating him from from the lights, but he is saved by Atzilut. As it is written that he who calls by the name יהוה are saved. Scattered sparks of ancient kings are sefirot of בן for this Israel is exiled to the 4 corners of the universe raising the sparks that fell in the shattering by the name החדש. The tikun of בן is from thought, in the secret of the letter י.610 In "katnut Zun has no בן at all only י" ב.611 There is no Dat in "ibor". There is Dat in "Gadlut א”. For this he is called Adam. . This is not as Dat of Yonika. In "ibor" is no "zivug" so no Dat. In yonika to Z’a is only 2 vessels that of the middle and the back. In Gadlut Z’a takes its 3rd vessel "penimi", with this Nakavah grows also. First Z’a has "ibor א", then "yonika" and "ibor ב"612 "Ibor א", then "yonika" and "ibor ב" are 3 times of "tikun"of Zu'n. "Ibor א" (is 3 on 3). It is 3 tied to 3 by way of the "kavim".The 3 lower dress the 3 upper making one body. Z’a then reveals Nh’y. Z’a has 3 aspects from above Nakavah has 4. This is the way there begins "tikun ibor". "Ibor ב" is from all 9 sefirot. "Ibor ב is "gadlut" of "mochin", then 10 sefirot are make complete. After "ibor" is 2nd tikun of Z’a called "yonika". Yonika is make 6 corners and Malchut is the 7th to it. There is a aspect of "yonika" in "ibor". This is the idea of what mother eats goes to the fetus in her belly. Teferet of Arich makes Aba and Ima in time of Gadlut and Z’a makes to Arich and Arik.613 Ibor 2 is the idea of raising the mym nukvin into Ima is how a man can return to the womb. This involves the idea of Sadeekem being called the son of God. This is the 2nd ibor called “ibor 2 of Gadlut”. Ibor א is one time. It gives 6 corners of katnut to Z’a. Ibor 2 happens allways and everyday. Ibor א is the idea of 3 in 3.614 God renews the world each day in secret of "ibor" , "yonkika" and "mochin" (gadlut) of Z’a.615

605 Rabbi Ashlag
606 Shar Mimori Chazal p.27
607 Emek HaMelech
608 Emek HaMelech
609 Ar’i
610 Benay Yissachar p.117
611 Nahar Shalom p.182 or 180b
612 arba maot shekel cesef- p.145,146 Pre Atz Chyim 558
613 Muvua Sharim P. 224
614 Dat vTevunot p.116
615 Emek HaMalech
The son of "יה is Z"a. The Sni Luchot Ha Brit teaches that there are many different places of revelation. One level all yisrael experienced going down to Egypt, another at Sinai. The exodus from Egypt is mentioned 49 times in the Torah alluding to this. After the age of 9, but with most children the age of 13 they are able to raise the sparks, “myim nukvin” above. Children who occupy in Chumash and Mishna by 13 remove the 2 ערלות (foreskin). One becomes a Nashama from the throne. In mitzvot you are willed knowledge. The Letters of mishna are those of Nashama and coorespond to the 4 parsha in Tefillin and the 4 cords of the Sitzet. This is not by chance. After 13 there enters power of anooga (ability to learn deep) so that one will have the ability to be deep in Chuchmah and learn halacha so to choose a way which is good to act upon. This power of anooga is from the Nefesh sachlit. At 13 and above one merits to good and evil of the Yesodot רוחניים of Yetzera. A עין (cord) of chesed is through mastering of Tereret which is the 12 אלכסונים (diagonals). These go in through 12 years and a day. As then there is shown signs of maturity. Rachamim of אב (father) is in the 12 אלכסונים, and in 6 sefirot. From 13 to 18 go in the surrounding lights of imma. The face of the power of bina divine understanding. From 18 to 20 in the internal aspects of abba, divine inspiration creativity. At 13 the lower part of 2/3 of Teferet is revealed to the the upper part that is covered. The individual rises up and there is increased their vessel of Keter. Then Z’a is ready to receive the (new) mochin themselves. This is the secret of of הדע. This is the body of Binna in the Keter (of Z”a). By 18 one merits to “chupah” (Marriage). Their Ruach is “Chatan” (Groom) on their “Callah” (Bride). After 20 go in the surrounding lights of aba. The complete tikun of Z’a in Gadlut is by purification from the lights and vessels of the Nashama of Z’a. In this is made purification of the vessels penimi which are Chaba’d. There is drawn Keter of Z’a from 2/3 or Teferet of Tevunah. This is Gadlut כ”נה’ל שלוחה. א is mochin of Katnut of Z’a. In gadlut these mochin of לוהים are pushed down the throat. Then is gathered the of הדע. The secret of Mochin of Abba to Z”a are from 13 to 18. This is כ”ל, then 2 makiff enter Z”a. This is Chayah. It goes in at 20. The Sulam on the Zohar tells us that one who at the age of 20 who receives the level of soul called “Chayah” is called a “son of God”, He is a son of Matto’t. No one is punished from the supernal court above who is less than 20 years old. At 19 one does not know evil from good. So they are not punished by the supernal court. We say this only for this world as when they die they are punished for even what they did before they were 13. At 40 Bina floats upon him. At 50 one has advise from the depth of Bina. At 60, if he has Bina he will have Dat. This is the level of Saba. 70 makes Sukah Shalom. Of 7 chuppah (canopy), But even at this age if one has no Dat they have no Binna. At 80 Givurot, angels raise hidden thoughts, 90 is time of upper head, the א of אף. By the cavanot of a Sadeek he will be able to understand all that is possible for the first time. At 13 (by cavanot) one can merit a ruach of Yetzera. At 20 one may merit a Nashama of Bria and from there one can comprehend according to their actions the Nashama of Nashama

616 Emek HaMelech
617 arba maot shekel cesef-ar'î p.128,Safer leshem
618 Svaot God
619 Mishnat Chassidim
620 Shoshon Sodot
621 atz chyim-ar’î p.50, Mishnat Chassadim,Svaot God
622 Sulam on Zohar Mishpotim p.98a
623 Minchat Yuhudah
624 Svaot God
of Atzilut. If you work hard to extinguish your Yetzer Hora but fulfill the mitzvot with out the greatest effort so to merit Olam Haba one is called a man of kindness. One is then fit to have the likeness of the “youth” called Matto”t. But one who serves God so to give delight to heaven, he is called קדוש (Holy), there comes from him Ruach HaKodesh. He is in the likeness of the man of Atzilut.\(^{625}\) In each place there goes out greatness of God, there goes out humility. Where there is a greater level there is revealed more below. This is of His Essence. This is as Z”a of Atzilut. Its going out is the revelation and existence of the body. They are always receiving from Abba and Imma. Nh”y Arich dresses into Z”a. By this there becomes completed Z”a by future rising up by Z”a in Arich. This is aspect of chitzon vessels of Z”a. The chitzon vessels of Z”a are not actually raised up (only new ones are added).\(^{626}\) Before “teshuva” you were with the “AtzDat” of good and evil, and called child and servant. The Atz Dat of good and evil is Mato’t and סם. Moshe is the “good” of the Atz Dat of “good and Evil”. The atz dat tov (tree of good) is mitzvot and that which is permitted. The mitzvot are atz Chyim (tree of life), that which is permitted is atz dat tov. Atz Chyim is in Atz Dat of good and Evil, which is in the gan (garden of Eden). Atz dat is a שונ (garment) to all that is in atz Chyim. Atz Chyim is the secret of Teferet, while atz dat is Matto”t. Teferet is a possession within Matto”t. This is the secret of spirituality that rules within physicality. Nahaga (Divine guidance) below is from שראנין (angelic prince of the world-Matto”t). There are 3 garments to man, one of light of Atz Chyim, כנתונ רון (garment of skin) this is from Atz Dat of “good and Evil”. Another garment is of the fig leaf this is of the tree of evil. Before a man enters the Atz Chyim by his garment of light he must first enter the כנתנ עור (garment of skin) the garment of the Atz Dat of “good and Evil”. From there he dresses in קדושין (Holy atmospheres) of Matto”t. One does not need to “go out” to raise the fig leave. Its flow is that of evil, one only come to blemish from contact with it. Atz Dat and Atz Chyim are as likeness of 2 men Adam Belial and Adam Kodesh (Holy). Atz Dat is a "elixier of death", as after eating Adam could then receive death from transgression (as they then knew good from evil, and had free choice). From “teshuva” there will be given to you the Atz Chyim, which is the “י” son of נ”ת. Then you will be no longer called Servant, but “son of God”.\(^{627}\) The son survives from love and is not dependant on reward. He has a Nashama of Atzilut.\(^{628}\) A Soul connected to God from Aby”a is called Brother of God. Those only drawn from Atzilut are called His children. The Nefesh Chayah of Barashit is is that of אדםadamente, from the hidden source of By”a. This is also revealed in the Avot, Moshe and great sadeekem. This includes the lights of A”k. Man should have the merit to his Nashama to draw this.\(^{629}\) The light of the Shechina dwells in all of them in as a different revelation according to the work God does in them. This is the light of the Shechinah. It is the spreading out of the Ayn Sof without רוח. This is light of the Shechinah in the aspect of Nashama to Nashama (Chayah).\(^{630}\) A Hebrew slave is in-between the level of Yisrael and a caananite slave. This level is only “olam Yetzera.\(^{631}\) Olam Yetzera" (the world of Creation) is called the belt. It is a "Mechitzah" for evil and good called Atz Dat of good and evil. There is the elder servant Mattot. All is in his hand. In his hand is all

625 Mishnat Chassidim
626 Safer Leshem
627 Sulam on Zohar Mishpotim p.115a, Kadoshim p.83a, Aor Yakar Barashit p.184, p.211, Minchat Yuhuda
628 Chesed LAvraham
629 Safer Leshem
630 Safer Leshem
631 Avodat Yisrael p.36
work of names. He is kindness of Z"a. To his left outside is the סם in his hand are all names of witchcraft of Adam Beliel, and names of Tumah. That cause man all tivot called evil. They are "Mazikim" (demons) to Nashamot. Mochin of Yetzera are יהוה Matto"t שמעון שמעון שמעון שמעון שמעון שמעון.632 Weekdays are the secret of Yetzera under the rule of Matto"t, angels “memunim” do works in the world, but Shabot is ruled from Bria. This is הבירג between Holy and profane. During the week the gate between Bria and Yetzera is closed, on Shabot and Rosh Chodesh it is opened. מזון (Holy) is Bria, יולת (secular) Yetzera.633 The consequence of eating from the “Atz HaDat” endowed man with 3 desires the desire for hoarding and wealth, for sex and bodily pleasures and another desire is to seek positions of power. These 3 “yetzer hora” are the source of all evil in man.634 All memunim over everything were created before Adam.635 In histashalut of levels above to below are many camps. In the structure of the tree of Atzilut there is no ruling of klipot at all. After is the structure of the tree of Bria. In this arrangement there are klipot that dress to Atzilut, but dont seize there at all. As it is Shabot. The moch (brain) of Bria is Atzilut. The moch (brain) of Yetzera is Bria. There is seizing of the chitzonim in Yetzera in the time it dresses to Bria.636 Receiving Shabot is אדות. There is to them teshuva. It is by this they enter the land.637 Bria is called Kodesh, Atzilut is called Kodesh Kadoshim.638 Klipot to Atzilut are very concealed. They sit only below in the back of Hachel Kadosh Kidoshim of Bria.639 Evil can never face Holiness,. Holiness is a great light that blinds evil. The wicked are attached facing the Shechinah's back, and this is how they derive their sustenance.640 The source of your soul can draw flow and blessing of the "יהוה" to the "והי".641 There are those who serve God as slaves, they do not cleave in the Ayn-sof, except by histashalut (gradual unfolding). While those who serve God out of love cleave in God with out any mesach (screen-filter) separating.642 Man as slave aquire "things" for God, their master while in the world. The acquisitions they make are the mitzvot (commandments) they fulfill. What becomes sanctified below the klipot cannot rule upon, as the cannot rule upon a Holy thing.643 The place where the repentant stands a complete sadeek can not stand.644 Returning the Malchut to Teferet is תשובה. Teshuva rises Malchut to Bina, and Biba rises up.645 All work of תהאלקיו (Godliness) of the Shechina are in the final י of the name. By it dressing in lower worlds, in the work of each man. At times dressing in a hidden way and at other times dressing in revealed way.646 A Complete sadeek is in Yesod, while teshuva is Bina. There are 2 types of Teshuva the upper is Bina, the 2nd is called atera and its also called teshuva as by it the repentant שビュー-תל בריי השבכה is called Keter and Chuchmah, and in the end all will return to them.

632 Emek Hamelech
633 Aor Yakar Barashit p.115
634 Malbim on Barashit
635 Giloy Razia
636 Aor Yakar vol 2 p.88
637 Beney Yishachar p.5
638 Emek HaMelech
639 Safer Leshem
640 Safer Lekutim
641 Avodat Yisrael p.35
642 Avodat Yisrael p.53
643 Giloy Razia
644 Avodat Yisrael p.31
645 Chesed LAvraham
646 Svaot God
Complete sadeekim are Yesod and Teferet. ה alludes to Keter י to Chuchmah. The place of Bina and Teferet alludes to י and Yesod is drawn in י. There is great joy by God the moment one regrets their sin. If a man blemishes himself and does not do teshuva he must return in gilgul, (even) when he blemishes until the upper mazel (highest levels), which is the י of נ of Binna. Teshuva (itself) is Bina. Keter is upper mazel. There is no mazel to Yisrael as they rise their being up to the existence of Keter. It was there that Adam blemished. The right hand that receives those who return in Teshuva is י, it is the Shechinah from the side of Chesed. By their tikun they return to their Yesod. The Yesod of Nashamot are the 4 parzufim. There are souls from Chesed from the Yesod of water, and those from Givurah the Yesod of fire, Teferet the Yesod of Ruach and Malchut the Yesod of earth.

Chapter 10

Working to reveal the light of the Messianic age

One must guard the “Yesod”, gateway of bina divine understanding. So one can perceive the torah. One must protect from the influence of the evil inclination. As taught by rabbi Ashlag in his commentary on the Zohar. One must separate from and subdue those things that go in to do destruction spiritually to the individual and the community of Yisrael. One should make many ways of removing separating from evil, thus distancing the “klippot” from the flow of Holiness. The otherside is introduced according to the needs of the creation from the aspect of the vessels, by this is the renewal of din. This is the source of the other side. By tikun the other side is pushed away and seperated, and there returns the good light according to tikun. In the generation of the flood there was no one left possessed the Holy “Nashama”, if there were they could have saved the world. This stands against that. There are klipot of “Zachor” that nourish from Z’a and female klippot that nourish from Nakavah. The klippot can only draw from the back side of a parzuf. One must know how to protect from seizing of the other side from one’s emotions and actions, by this there is death to the other side. Happy are those who are occupied with the Torah day and night and know the way, all day they nourish from the flow of chuchmah which enlivens them. We draw from Chuchmah and ישון (intellect). As it says “Chuchmah enlivens its owner”, and the source of this דית (life force) is ישון. We draw from the main aspect of life in Chuchmah. All מזון (nourishment) and flow is from Bina, but nourishment of the upper King is from Chuchmah. From here is heaven nourished

647 Shoshon Sodot
648 Chesed LAvraham
649 Aor Yakar vol 2 p.17
650 Zohar Chadash Tikunim p.230
651 Aor Yakar vol 2 p.44
652 Share Ramchal p.184
653 Zohar Barashit 205b
654 Nahar Shalom p.174
655 sulam on zohar hakdamah tikunim p.107
656 sulam on zohar pinchas p.201
657 Shoshon Sodot
658 Machashif halavon yaakov abuchizera p.103
as it says "Chuchmah makes alive its owner", and the land to flow in Malchut of יב וט ה Who is יב וט ה (son who has י) refers to Teferet.659 יוה is enjoined in Mazel. This is יוה, this is Keter Elyon.660 All the powers of God are one level upon another like the branches of a tree. By watering the tree it produces fruit and gives power to the tree. The water of god is Chuchmah. Each Sadeek blossoms from his conduit of Chuchmah, by this he also rises and cleaves to the tree. Yisrael together blossoms by the good works of their sadeekem.661 No Sadeek on earth doesn't have engraved upon him the image of the Sadeek, as he is under supervision of this "memunah". He is given 70 keys to all the treasures of his master. They are the secret of the 7 lower sefirot of Chuchmah. The king blesses that image of the sadeek, with all the blessings he blessed Avraham. He tells the 4 camps of the angels to take the image and go with it to the 70 concealed only he merits. These worlds are for those who brought the souls of the wicked to "teshuva". If people knew the merit of bringing the wicked to "teshuva" they would go after them as life itself.662 Return in Teshuva and your reward will be double, for bringing out the Kidusha from the Klipa. By much teshuva and misim tovim (good deeds) become a son of Olam Haba raising the feminine waters to Aba and Ima, thus renewing in great force the parzufim of Aba and Imma in Arich.663 By teshuva from blemish is given reward from above from the NR"N of Bya and the Nashama of Atzilut which is above them all. There are 17 levels included in the Nefesh as יוה in atbash is טוב. The mitzvot of Teshuva rises above all other mitzvot, it is in the center of all 613 commandments.665 Teshuva is בני ברית.666 Trace going out of ג to א. In this is teshuva till the end. By this יוה (rebellion) descends to the head to return the "temunah" (form) of "tzelem Elokim" (the image of God). Then will pass away all sin and יוה (rebellion) in a great "gezarah" (ruling) and tikun (from on High). This instructs us in a great secret of making teshuva for the sins of one's days. Specifically mercy from sins in the secret of the letter י. Make yourself as dead. Then you will be healed and mercy will come upon you for all your sins, as you have given yourself to death. This is as it is written "Turn from all sin and God will hear your voice". You will feel shame and be startled very much, returning to your Master in a moment. You must understand this. Then say "vidoy" (confession to God).667 Avraham is the shield at ones right arm. David is enjoined to left arm.668 The יוה (shield) on head recieves from 3 angels, each is from Matto"t to raise the shield as markava for success from the klippot.669 Sadeekem from their "keterim" (crowns) here below are likewise crowned above. These crowns all connect to the one's above. They are the crowns of the king who fulfills all. From the crown of Malchut, physical things of holiness is established "Yichus" according to this point of "Yichus" go out aspects of knowledge within chuchmah. Rabbi Ashlag teaches us on the Zohar that the mission of all humanity is to rebuild Malchut. From Tamar and Yuhuda go out root souls of "Mashiach". Tamar is malchut of malchut ruling light of "Yichida". The Nashama of

659 Aor Yakar Vol 2 p.133
660 Giloy Razia
661 safer ha paliyah
662 sulam on zohar Trumah p.129a
663 Mishnat Chassadim
664 Svaot God
665 Chessed LAvraham
666 Beor Esser Sefirot
667 Emek haMelch
668 Marachot Elokim
669 Emek HaMelech
“Mashiach” rules all worlds by malchut of atzilut. The secrets of Atik will be revealed by the soul of the Nashama of Mashiach with Holy anointing Oil. These are the waters of salvation. The Torah of Mashiach. This Torah is covered in Atik and will not be revealed until the time of redemption. Now darkness and inequity surround but these secrets separate us from them. The name taught in these secrets help with the salvation of Israel. By the revelation of these secrets there will be redemption below in its time. The reason we don’t (openly) reveal these secrets is that their words depend on עתרצון (a moment of favorable will). This is the secret of the oath not to reveal “the secret”. As this reveals the love of God, before its time. By this is permitted their flesh to be killed, like beast of the field. Now there are many who learn the secrets in arrogence, they learn but not with the desire to do. By this desire (the desire to act, to work the kavanot). Things will be found to be the way they are desired. In Atzilut is zimzum of Malchut, so it can go out as itself. By this is created Bria Yetzera and Asiyah. From the chitzon of Malchut of Nhy”m of Atzilut. By this Malchut God rules over all. Malchut of Atzilut is diminished very much. Again malchut is one’s actions, the manifestation of one’s emotions, the thoughts they have achieved, but in the literal sense here Malchut is the “Yshuv” (community) living in the land of Yisrael. It is only in Yerushalaym that the Malchut, the kingship of the house of David will be established, may it be rebuilt quickly in our days. Once Malchut is rebuilt “Mashiach” will be here !. Mashiach is called נפליבר this is raising up the sukah of David הנפלות. It is written that "Ur did evil in the sight of God". There will come Mashiach to fix the the eye of Z"a. mashiach will be a "gilgul" of Adam. He will be renewed like in the beginning when he was formed by the hands of God. To him will be returned the Supernal Light. Of this time it is said "Your eyes are washed with milk. The renewal of Z"a will be by ibor in Aba and Ima. Such a "ibor" has not been since the 6 days of creation. As there has only been "zivug pinimi" (a internal unification) of "olam Nishamot" (world of souls) since the destruction of the Temple. But at that time there shall be renewal of Aba and Ima by Arich. By this strong "Yichud" (unification) there will be the 5 parts of the "Nashama" its Nefesh, Ruach, Nashama, Chayah and Yichidah in that day and God shall be one and His name will be one. And the wicked shall be no more. Malchut does not attain till its full measure until there spreads light of Malchut Bait David (Kingship of the House of David). As only then can the light of the 5 Chassadim sweeten the 5 givurot. The kingship of the house of David is a markava to Malchut Shamayim (the Yolk of Heaven). R Yishmoyal received the חותם (seal) and learned in the Torah how to search and how to work upon the paths of the heart. Seeing in their heart in Torah and being quickly answered (by God). Like ZeruBavel ben Shaltial at the 4th hour of the 4th day of the 7th month a angel answered him saying I am Matto"t Sar of the Host of God, and the child is Mashiach of God of the house of David. His name is Manachem ben Amial born in the house of Nebacanezzer. A wind passed him up to build the bloody city, which is Rome. Till the end of time God will send him so the Yisrael will have security, joy and peace of mind. David will be poor with out merit. Because his standing is according to their scoffing. They stand in the market place scoffing and complaining. He says to them things they are not able to hear. There will come a time when God they do not serve, but they ask alot of God. God then becomes angry and

670 sulam on zohar Tazria p.97
671 Emek HaMelech
672 lecuty Maharar, Safer Leshem
673 Emek HaMelech
674 Emek HaMelech
675 Benay Yisachar p.88:2
676 Benay Yisachar p.20:2
Bandages Mashiach for 8 days as the days of meilah (circumcision) as till then he is not ready and God hides his face. Manachem Azaria of Maracco teaches that only 7000 people will be left alive in Israel. These are מ "myriads Rabbis ר י מ (city of David) is the Yesod of Malchut. As long as the Holy side rules. As long as Yerushalym is in its fulness, the wicked Tyre is devastated. Yerushalym is called תודע (witness-before God), and in the territory of the Tribe of Benyamin is the place of the ark and the Caruvum. God said that He would not enter into Yerushalym above which is ת on ה, till that He enters Yerushalym below which is ת on ה. There is no difference with this and ו"ת creates ואל and ה"ת creates אב (Avraham). ו"ת is 50 gates of Binna. On ה"ת the world below depends so that it does not revert to וה"ת, God forbid. Yerushalym shel milah (above) is called ה"ת. Your אדמ (land) is Yerushalym below. It is your crown in the crown of Holiness from the side of Chesed. She rules on all. As it says in Psalms "built as a city that is united together". Refering to the joining of Yerushalym below to Yerushalym shel milah. This is done from the side of Chesed, but it is equally built by Givurah and din (judgment). This is as above. They are united by your comforting God. This is how the elyonim (supernal) is enjoined. Yisrael when they dwell in the land bind the 10 sefirot together in מ"ת. So that they can spread out. The Ar’i teaches us that by malchut we purify and raise sparks from the the klippot. Raising till the aspect of the feet, completing the tikun of Adam. Or as it says in the Gemora “ when all the Nashamot are out of goof”, and then comes Mashiach. In each and every generation God sends sparks of Mashiach. Habakkuk was the spark of the Messiah in his generation. If the generation merits it will be redeemed. “Ruach HaKodesh” shall be arroused on Mashaich from Atik on Z”a by the 13 midot of Rachamim. In the second verse of the Torah it states “ Ruach elokim moved on the face of the waters “ This is the spirit of Mashiach. In order to manifest the spirit, which we have been waiting for since creation in full revelation Rabbi Moshe Cordevero teaches in Pardes Remonim that we need “din” (judgment), but in the aspects of chesed and teferet. This “din” makes joy and increases flow. This is the din of Masiach. The “din” God makes is from givurah upon Teferet. Ruach elokim silences din when it returns to Givurah then there comes blessings to the world from the sefirot below. There are 3 colors in the rainbow white red and green, being Chesed, givurah and Teferet. A rainbow is the image of the יסוד "yesod of “brit Kodesh” above. Which is secret of rainbow above that sparks illuminating white, red and green from the side of the Avot. Rebbe Shimon said to Eleizer his son if you want to see a rainbow with all its colors illuminating look for the feet of Mashiach as now the colors of the “avot” are drawn to the Holy “chavarim” (companions). The Shechinah remembers to bring out and reveal the “zivug” as was in the beginning. Then God will be one and his name will be one. From the markava of the side of Kidusha from the power of

677 Safer Hachalot of Rabbi Yishmael  
678 Zohar ShirHaShirim Rozenberg p.88  
679 Zohar Smot 236a  
680 Zohar Barashit 20a ,Vayikra 225b  
681 Aor Yakar Barashit p.39,9  
682 Tefilot Ramcha’l #300  
683 atz chyim-ar’i  
684 safer lecutim-ar’i p.394  
685 Emek HaMelech  
686 Pardes-Moshe Cordevero P.44  
687 safer ha paliyah  
688 Shoshon Sodot  
689 Aor Yakar Barashit p.85
song of polarity of purity of the right and tuma of the left of the Nefesh of all men. There will descend overpowering of “Atzem Shym” and “lavanat Hasaphir”. When Masiach is ready to come the rainbow will be decked out in beautiful colors which will illuminate the world, but at present the rainbow appears in dull colors. When the Mashiach has arrived Psalm 98 will be sung. Mashiach מְשַׁא חֲאַבְעָה יִתְבָּעָה will receive hod and hadar in Him self then He shall receive the Malchut. He will reveal the reasons of the Torah, the secret of the 22 letters. They are the Yesod of all מַמְלֹכַת (honor), and powers of formation. So these 3 seforot are a segulah (nḥ”y) causing the feet of the כסא the throne to stand firm. As it says his feet stand רֹאשׁ (straight). His legs are נ”ח. Hod receives from Givurah. As it is written “The Hod of Your Voice Yhv”h will Hear”. (Isiah 30:30) When the feet of the Mashiacl stands on the mount of Olives then will rise up sparks from the heels of א”ק. Those that fell in the time of Tohu. Those that are in Asiyah, the dwelling place of the klippa. All the way up to the yesod of Bina. Galut is because of these sparks of the 10 sefirot. They fell and are submerged in the klippa. The sparks are the hight and completeness of a complete man. They fell and descended from head to feet unto the klippa, into the parzuf Adam Balial. During all of Galut they continue to descend lower and lower into the heels of Adam Belial. During the time called heels of Mashiach all these sparks will be raised when mashiacl stands on the mountain of olives. When the feet of א”ק stand on the mountain of olives within them radiating Ayn Sof. Then the light of the moon shall be as the light of the 7 days of creation, which are 7 lower sefirot of א”ק, which is called Atik Yamin of Atzilut. Flow from Hachel Zachut goes out of Hachel N”h. They are its armor bearers. Concerning this it is written ”His feet shall stand on the Mountain of Olives. His feet will stand on the Mountain of Olives, this is Bina. His feet always refers to Netzauach and Hod. From Here all the Givurot come through to take vengeance on the nations. Then God shall go out as a “Man of War” on that day. When one man rules on another to his evil. This is Adam Belial ruling in Adam Kodesh. "טַעַמ לַעֲלֵא אֵל" is the "sar" (angel) of Asev. Lavan is one of the "sarim" (princes) of the "chitzonim" As Mashiach will rise upon the mountian of Olives, this is Bina. By his rising in Bina on this mountain Mashiacl will request forgiveness for Yisrael’s inequity which is creating much poverty and destitution by blocking the flow from above by this there will decend to Yisrael abundance and blessing. We raise Mashiacl from the “bird’s nest” by bringing “avoda” while in exile under Imma (Bina). י"ח (nest) is ת”ז parzufim. Yisrael are young birds, these are sages of the Mishnah. Upon them is the mother bird. The nest is the Temple. Eggs are sages of the Chumash. Their descends aspects of angels and Nashamot of Yisrael called עופין (birds). There is no Nashama that does not have atleas 2 of these birds, that go out with him. These birds

690 Emek HaMelech
691 Zohar Vayikra p.76b
692 Zohar Vayicra p.123a
693 Beir esser sefirot
694 Safer Leshem
695 Bait Shar Cavanot
696 Emek HaMelech
697 Emek HaMelech
698 Emek HaMelech
699 Giloy Razia
700 safer ha paliyah
701 Tefilot Ramcha’l
702 Emek HaMelech
703 Sulam on Pinchas p.253b
are angels. Rasb"i says 5 of them go out with every person. Zu"n goes out of Aba and Ima with them (the angels). Matto"t and Sande"l are called “birds”. The Nashamot of Yisrael are drawn down from Chessed and Givurah and spread into the 6 corners of Z’ar. These 150 are from Arich, and they dress in Aba and Ima, each to its own side. There is a great segulah against yetzer hora and to bring the precious out of filth by learning chumash (the Five Books of Moses) and Mishna. Masters of Chumash and Mishna enjoy their learning more. By these 2 levels (of learning) you will be able to draw completely (the energy needed) to take vengeance against your enemy, as your Nashama thinks (is fit) to place. A "Segulah" goes out of names from "rosh" and "sof tevot". Thus there are 24 adornments. These names are Halachah Moshe mSinia. The lower Shechinah is called dove its from the side of Givurah. The “bird’s nest” is Yerushalym. Below it is the mouth meritng Torah and Tefila. The eagle is Imma. The nest is the Nashama. It silences accusations so it is called נשמתכל (soul of all life) as the power of Shabot and the first day of Pessach and Succot. They are the right side of Ima Illah. The lower Shechinah is Shimini Atzeret. The dove of weekdays is the nest called Matto”t. Except to the saddek Matto”t is ר'וג, with the sadeek God never forgets forgets his brith. bird’s nest” is Sande"l , He is mumunah on all "birds". Sending aways the mother and taking the babies the mother cries. Sande"l hears those cries, and remembers the cries of Rachel and gives merit to Yisrael arrousing Mashiach and the Great Shofar. From the Mishna arrange and connect the unity of God. “Chayot” here are from the face of the Eagle. The Ramcha’l teaches that Masiach sits at the gate of Rome (spirit of Mashiach) to remove “tuma” and there by set free souls that have been swallowed there. The “sitra achra” tries very hard to Shut his mouth. He succeeds in his work by using (words of) עוז (great force). Mashiach Ben David stands in 14 levels. This is the shield in his hand that will arrouse Rachamim upon the Shechinah and raise it from the “galut” (exile). He remembers his love for you this is the “yichud” (unification) in one of his hands. This is the 7 names of מ. Yisrael rises from below to above and above to below. By this Yisrael will go out of exile with ידרמה (a high hand). The sword of Mashiach is מ. The 2 sided sword is penimi it takes vengeance of the covenant. This sword fights in a��צוה (war which is obligatory). This is the sword of God that is full of blood. Its 2 sides are the מ parzufim. The external sword is that of Asev as is written "by his sword he shall live", the sword of God delivers from the sword of Asev. The sword of God has 6 sides. It will be through the divine name that the final vengeance will be taken in the future upon the evil Asev. The name itself will make vengeance on Edom. Because of blemish that the wicked create God takes off garments of righteousness and wears garments of vengeance, as as long as they are
still in the world the Holy name is not blessed. A place that is regularly blemished has “din” that grasps there and it is nourished from din. The opposite of Rachamim. “The angel of God went before the camp”, For to him is all the wars. This is the one Yaakov said “The angel redeemed me from all evil. This is also the one by which God will take vengeance. The first Mashiach (Ben Yosef) will receive the first ה of הוהי of the first Temple. The 2nd mashiach (ben David) will receive the final ה of הוהי of the 2nd Temple, and הוהי of Moshe shall rule with him. יי is enjoined in 3 4. הוהי faces of lion 4 faces ox and 4 faces of the Eagle. The flame of Mashiach ben Yosef is מ. The Upper aspect of Moshiach ben Yosef is the Angel Matto”. Only the prophesy of Ovadyah tells the whole story concerning what will be with Asev (Edom). Asev had a had a portion in the cave of “machpelah”, but sold it. He went away from the land and the true faith abandoning it completely. The time of Malchut Yuhuda is when the Malchut of Edom is over. All the Rambam says concerning the final end is the truth of God. Then will be nullified all tzimzum. It will be as before the Tzimum. But by this will not be nullification of complete existance. There will only be nullified Tuma, filth, transgression and evil. There will also be nullified the nature of bodies. There will rise all below to a high level. It was meant for Yisrael to travel for only 11 days from Sinia to Aretz Yisrael. These correspond to 11 types of spiritual inhibitions which are inherent in Asev’s nature. Also to 11 issues involving faith and providence in which Asev did not believe. Since the destruction of the Temple the 11 klipot became stronger, going in 11 lower יין. So Netzach is alone. The “ court of the Israelites” is the easternmost 11 cubits of the “Azara” (Temple courtyard). The Shechinah is in the klipot. That is why “aretz Cannan” was first settled by the “Canani”. If Yisrael merits they can raise the Shechina from the klipot by “Misim tovin”. Then there will go out the “canani” from the land, and we inherit it. In this way it happens. This is similar to the incident of Yuhuda and Tamar. Tamar is the aspect of A rose among thorns (the shechina) a treasure trapped in the “Klipot”. Only through the Holy Givurah of Yuhudah could she be taken out from the klipot to a holy place. Yuhuda is Givurah, but the seed of Yisrael is rachamim. Becouse of this they need to draw upon themselves the flow of “din” so their hearts will remember to war with the nations. By the sword Amalak will arouse great jealousy in Yisrael. This is all necessary as again the nature of Yisrael is “rachamim” not “din”, its not their nature to war as their nature is peace. It’s for this same reason Rabbi Akiva as said before will recognize his enemy from the past. These things are necessary to arouse the anger needed that will allow vengeance to be taken on the enemies of Yisrael. Amalak are the “Minim” who deny the faith of Yisrael, and its oral tradition. They are informers and turn Yisrael over to the evil goverment. They are workers of many "averot" (transgressions). They are wicked souls who after death are made into "mazikim". Billam and Ballak are from the side of Amalak. When it says the world was full of "חמס" (violence), by the flood this refers to Amalak. Who use כליחמס (weopons of violence) on Yisrael, God forbid. (is it interesting that at this time "חמס" is the name Israel's most troubling

715 Sulam on Zohar Hazenu p.297a
716 Aor Yakar Vol 2 p.142
717 Zohar Bamidbar p.270
718 Zohar Chadash Tikunim
719 Tikunim Chadashim-Ramcha"I p.107
720 Zohar Barashit p.158,180
721 Beney Yishachar p.22:2
722 Safer Leshem
723 Machashif halavon yaakov abuchizera p.107,110
724 safer ha paliyah
terrorist group chooses to call itself. In the "Amida" (standing prayer) the sages added the blessing הзаменים, as advice to kill the enemy. As even if they pray day and night it will not work if they do not war with the enemy. This blessing is between "return out judges" and "for Sadeekem" because the cutting off and perishing of the enemy is dependant on our judges being righteous and our not be silent concerning are damages they may make. The Kamatz on the blessing is Keter of Imma. In the future God shall bring to life all the wicked who trouble Yisrael so to do upon them vengeance before the eyes of God. So trust in God that He will bring Mashiach. Even in a wicked generation, God forbid, in the merit of the Avot God will fulfill all his testimony (spoke of by the Naviam). In the idea of seeing punishment on the wicked. It is possible to cleave in Holiness by the merit of one's father or Mother through actions one does. As sadeek rejoices because of the strong vengeance of . Faces that are angry at the enemy of God is the face of הגואלהמלאך (the angel of redemption). If King Saul would of had אתו עונדאףוכר (burning anger) of God against Amalak He would never have been pushed from his מלכות Kingship by David. There is not rachamim without dinim bringing vengeance on the wicked. These dinim are rachamim. The איש (man) is Teferet as in " comunità of Yisrael (community of Yisrael). Then God is completely united to his house canesset Yisrael (community of Yisrael). When Mashiach comes he will wage war with Amalak. Mercy will overcome judgement as when leaving Egypt. “ In the future HVYH shall go out to war against the nations” (Zachariyah 14:13). In the future all the lands surrounding Israel will be sanctified in Holiness. In the future we must concur borders from the Red Sea to the Sea of the Palestinians. God will make war with the enemies of Yisrael from fire and cold of “gehenom”, the same qualities that cause illness. The 70 princes of the nations will war with Yisrael but they will be saved through Teferet and Bina. Through these powers the enemies of Yisrael will be hit with strong judgments. Light is Teferet. The sun is the shield of God by which he guides the worlds. It is the 12 permutations of HVYH. A song of a new tune will be sung when the wicked will be destroyed. It rises in 6 and decends in 6, These are 12 permutations of HVYH. They are from the 12 words of the 2 lines of the Sma Then many songs will rise up on every side. נגון (song) rises in 6 and descends in 6. These are the 12 supernal permutations of HVYH. The nations receive their נשפים (souls) from the Yesod of sarim (angelic princes). This is their yesod. They rule over them and guard them by way of the stars and mazolot. Their natures are separated as individuals according to the arrangement of the

725 Emek HaMelech
726 Giloy Razia
727 Emek HaMelech
728 Benay Yisachar P.29
729 Emek HaMelech
730 Benay Yisachar P.60:2
731 Shoshon Sodot
732 Shoshan Sodot
733 Shoshan Sodot
734 Shoshon Sodot
735 Zohar Vayichi p214a
736 Svaot God
737 safer ha paliyah,Shar Cavanot p.213
738 Sni luchot ha brit Vyigash
739 Tikunim Chadashim-Ramcha’l p.109
4 yesodot (elements) within them. During the period of the Exodus, the astrological sign dominating the epoch was Aries the ram. This is why a lamb, related to the ram was the Paschal sacrifice. This mazal dominated events for 2,000 years, from about the time of Avraham until the time of the destruction of the Second Temple. This was a time of severe judgment, for Aries is ruled by the planet Mars, who rules over blood. The epoch of Taurus the bull is what preceded the epoch of Aries. According to the astrologers, it was during the epoch of Taurus that Adam first walked the earth. The Erev Rav therefore considered this to be an auspicious sign. Thus, when they chose an image that they wished to represent God, they took the image that they thought was the highest and most powerful image. They could not conceive that God was above images and astrology. In the 7000th year their yesod of the sarim their memunim (angelic administrators) will parish. The righteous of the nations, those who fullfill their 7 mitzvot will receive what is proper for them. Their nashamot descending level by level from their sarim. God is the yesod of the Nashamot of Yisrael. They receive their existence from Him descending level by level according to the אמת ואמונה (truth and faith) of His works. So they are called sons of God. They are the seed of שלום (peace), which is Yesod. The Yesod of the world is אמת, illuding to ideas involving Teferet. From the Zohar we learn that Mashiach will pass through 12 gates as it is written "His seed will be mighty in earth, His righteousness endures forever". The מות is name of Mashiach. By revealing light of "yichud" of ח '' ו there is blotted out the "klipah" of Amalak, and Yisrael’s Inequity. The כסא (thrown) and name will not be complete until there is taken vengeance on amalak. It is written “amd there came Amalak”. This is Dat of the sitra achara (other side) arroused from the sin of the Atz ha Dat. If your "yetzer hora" (evil inclination) says to you "teshuva" (returning to God) of sinners is of no value, be happy with the pleasures of this world. Live only for today, who knows what tomorrow will really bring. Your "yetzer Hora" tells you things as these so to make you fall into sadness over your service of God, making your heart bitter toward things of the כבוד God. Know that it is becouse of these things that that God told us to remember what Amalak did to you on the way. Amalak is the filth of the evil of the soul of Cain the son of Adam. The left side of “kidusha”by spreading out can save in a time of “din”. There are 13 times to the "klipa". To all of them is revealed great light of 13 limbs of mercy as 13 x 5 + 72 תקנות letters. The generation of Mordichy and Ester were reedemed by the 13 midot of Rachamim.
Chapter 11

The effect and purpose of evil

The wicked are called dead they don't know guide or concern themselves with things concerning "olam haba". This being the world of "ruchet" and "nashamot", but they are only concerned with things of this world of bodies. So they are called dead.\textsuperscript{752} The wicked are called "dead" while still alive in this world, as they don't have a Nashama of "Kidusha" (Holiness) from the Yesod called (18) \( \text{חי נא} \) worlds but they have a Nefesh from the klipa called death. It is through them the "chitzonim" are given. In the world of Tikun most of the Klipot are hidden. In the secret of 2 eyes of the Yesod of Aba. They are Netzauch and Hod of Yesod Aba. They are 49 myriad going out of \( 7 \times 7 \) of the 7 internal lights of the vessels that shattered. They (shattered vessel sparks-Klipa) cleave very much in the lower worlds of Bria Yetzera and Asiyah, in their "oar chitzon". For this reason there is a great need for tikun and construction of Z"a and Nakavah, against the building forces of Tuma. Our eyes are closed there is no man who understands Olam Asiyah, as how is it possible while one is still in this world. But one does need a summery of a summery so that "My flesh can seize in Eloah". \textsuperscript{753} Becouse of evil midot (character traits) there is inhibited the arrousel of his Nefesh, and his yesodot (physical being) from being able to rise up (to upper levels of connection and worlds). And there is inhibited flow from the 613 commandments into the 10 sefirot. By sin there is dominated flow of all sparks in Mitzvot from their source. Sins one does in private bring punishment upon other souls from one’s same soul source. While sins done in public bring punishment upon all Yisrael as they are \( \text{עריבים והלחים} \) (connected) \textsuperscript{754} Sin below makes strong the left, the forces of concealment and restriction, over the right wanting to rule alone. The wicked are called dead when alive because their nashama, divine understanding leaves them while they still have a body in this world because of sin. By sin the surrounding lights of bina which becomes internal through the forehead are blocked. \textsuperscript{755} Understanding is the Nashama. \textsuperscript{756} By sin Bria separates from Atzilut. This is separation of "metronita" (house supervisor-female) from “Ballah” (male owner).\textsuperscript{757} "ותלשהאלהה on th face of the water" is the Nashamot of Yaakov and Moshe Yaakov and Moshe both were "metronita" of the Shachina. Moshe searched Yaakov inherited They are \( י ו \) and \( ת ו \), also \( נ ו \) and \( ר א \). They go

\textsuperscript{752} Midrash on Zohar Kohalet p.189
\textsuperscript{753} Emek HaMelech
\textsuperscript{754} Mishnat Chassadim
\textsuperscript{755} shar ruach ha kodesh-ar'i p.43
\textsuperscript{756} shar mimorim-ar'i p.216
\textsuperscript{757} Shari Ramcha”l p.126
out to the "air" of the world, which is covered in physicality.\textsuperscript{758} Bria is “Metronita” and sometimes called Malchut. By sin there is caused blemish and lack of flow only according to the source of one’s Nashama. All that a man causes to be added or diminished is according to the aspect of flow that he is recieving.\textsuperscript{759} The Metronita is Malchut of Atzilut. It goes in and rules.\textsuperscript{760} The Metronita takes the vengeance of Elokim.\textsuperscript{761} (blemish) מוםאלהים as when one sins they make a blemish in צורהעליונה (the supernal form) of malchut shmym (the kingdom of heaven).\textsuperscript{762} There is drawn from the klipa seizing in a blemish, and klipot seize by the blemish. By drawing from the klipot is blemish in brit Kodesh. Then the אָשָׁר (thrown) of brit is distanced from the Yesod, and there is cleaving in the serpent. By blemish there seperated chyim (life force) of the Atz Chyim from Bina Teferet and Yesod.\textsuperscript{763} The serpent does not enter the ruach except when the body errors and chases after physicality. Then the סם enters the ruach by way of the flesh. If this is not the case he has no way to enter.\textsuperscript{764} The souls of the wicked are drawn from the klipot. All the evil desires of the evil inclination decends on such a man to lead him to sin and abomination. “Ruach avarah” is one of evil angels.\textsuperscript{765} When a man transgresses any of the prohibitions of the Torah they receive death from heaven and are cut off.\textsuperscript{766} This is shown by י ת (masculine and feminine parzufim) and מ ש (my name) = י ת מ ר (you will guard),\textsuperscript{767} also by their transgression Yerushalym itself is forced to decent into the realm of the klippot below, this separates yerushalyim from the heavenly king.\textsuperscript{768} All who sin below cause the corresponding Above.\textsuperscript{769} By the sin of the Atz ha Dat there descended all the worlds very much and their lights went up away. This is what is described in midrash saying:

In the day Adam was created the Shechinah was on earth. But after the sin it went up to vilon to renew creation. During the generation of the flood the Shechinah rose up to Zevul, there is Jerusalem and the Holy Temple. Because of the sins of Sidom the Shechinah was driven up even higher. Avraham, Yitzchak and Yaakov caused the Shechinah to return. The brought the Shechina down.\textsuperscript{770} That the sins of Adam, Cain, the generation of the Enoch, the flood, tower of Bavel, Sidom, Egypt and in the time of Avraham the Shechinah rose up rekia to rekia. This is also said by the destruction of the temple. These are the rising up of the lights of every parzuf, every world. This is called the 2nd rising up of Bria, Yetzera and Asiyah.\textsuperscript{771} There is a צנור of Malchut of God of the sefirot of the world of Ofanim. It descends straight to a window in the covering of the heaven above the Bait HaMikdash (Holy Temple). It was like a thick cloud that began to close and obscure this window. By the 9th of Av the window was completely closed and flow to the Temple stoped. The Mikdash was then destroyed. Then God opened the window and descended the world of ofanim,and the tzimzum of the malchut of the world of Ofanim in the

\textsuperscript{758} Giloy Razia
\textsuperscript{759} Shomer Emumim p.88
\textsuperscript{760} Metak MDavash on Tikunim P.111
\textsuperscript{761} Giloy Razia
\textsuperscript{762} Shoshon Sodot
\textsuperscript{763} Aor Yakar Vol 2 p.60
\textsuperscript{764} Chesed l'Avraham
\textsuperscript{765} Zohar Bamidbar p.215
\textsuperscript{766} shar mimorim-ar'i p.3
\textsuperscript{767} safer ha paliyah
\textsuperscript{768} shar mimori rasb'y-ar'i p.40
\textsuperscript{769} aor enym-kamarna Rebbe p.182
\textsuperscript{770} Mimer Svaoet God
\textsuperscript{771} Safer Leshem
window. So that it will never be closed again or blocked. There is a סמר and surrounding Aretz Yisrael which guards the borders. This prevents spreading of klipa within. A סמר (screen-filter) of Noga prevents the klipa from entering Aretz Yisrael. In Aretz Yisrael the sarim of the nations can not rule. There only rules the 10 Holy levels. The sar of a nation is over the land he rules. He is set in place above that land. He has 10 crowns and 7 hachalot of tuma to flow to his nation. And 7 Hachalot of Holiness are open to Aretz Yisrael from hachel Lavanot HaSaphir. Only to Aretz Yisrael do they open. For this reason the אויר (air) of Aretz Yisrael makes one wise. As complete Chuchma rules rules in it. The day of Shabot in Aretz Yisrael is the main thing as by the minuchah of Shabot is the spreading out of Kidusha from Hachel Lavanot Hasaphir. In Galut Jews only get the Kidusha after it dresses in the סמר (screen-filter) of "ruach sarah", cloud and fire. They are secret of the אויר and are called desert, snake, שרףצמאון. By sins the shechina is sent away and the opening of Hachel (palace) called Lavanat HaSaphir becomes closed. Then the klippot enter, God forbid, Aretz Yisrael. As the סמר (screen-filter) of Noga is damaged. Yisrael is the only nation Holy to God. The "sar" of other nations are know as "elokim acharym" (other gods). Yisrael cleaves directly to God called הבניןאצילות. The world of the Throne. This is the 7 aspects, each containing 10 being 70. On the Northern side of the Mechitzah there is a hole that opens to the side of the Klipa. This hole is near the entrance to Livanat haSaphire. This hole is called Nakavah of Thum Raba. By this hole the wicked get their life force from the klipot. From here the wicked enter Ghenom. All who are pushed away from Holiness are pushed away from here. King David prayed that this place would take his enemies to Gehenom. All the sarim of the nations face the opening of hachel Lavanot haSaphir. They are the stars and constellations. The flow must descend many levels by way of the klipot before the sar sends the flow to the stars and constellations. From they send their flow to their nation. They introduce no changes, God directs all providence. If yisrael sins "elokim acharim" are aroused against them. But when they pray with “Kavana”(intention) the klippot “elokim Acharim” become involved in Holiness. When there goes out actions before there is thought. This is as a body without a soul. Kavana is essential before speech as in a brachah. “Chitzonim” are called “Elokeme Acharim”. They seize in Eloheme of Kidusha. With a Korban (animal sacrifice) the klipot have no part in the flow. Unless the creations make with it a portion of tuma (impurity). Then the whole thing is "pussel"(invalid). As klippa cause seperation, as with God there cannot be any klippa dwelling. If the Cohen has no cavana there can be no connection God forbid. The sefirot are enjoined in the cavana of the Cohen. If the Incence were just to fall on the coals it would have no connection to the sefirot at all. When one Has "cavana" (intends) in the Mitzvot itself and not the angels or the כסא. This "cavana" arrouses unification of the superanal sefirot with the mitzvah itself. As soon as the will of the mitzvah rises up before God there is flow and blessing for the worlds. Tefila is also this way it replaces the Korbanot (animal sacrifices) The kavana of a mitzvah that a man dresses in, as this he stands before his

772 Chessed LAvraham
773 Emek haMelech
774 Sni Luchot haBrit
775 Chessed LAvraham
776 Chessed LAvraham
777 shar mimori rasb’y-ar’i p.194
778 Aor Yakar Barashit p.92
779 Emek HaMelech
780 Chessed LAvraham
Master. His left cooresponds to the right of God. Man's right is to the Left of God. A man who prays 3 prayer each day has great power in his prayer to conquer all forces of the “other side”. By giving klip a portion it does not bring accusations that includes the goat of Yom Kipur to Azazel, goat of Rosh Chodesh, vidoy on corban, hair of Tefillin, mym achronim, orlah, finger nails, nida,hair, water of hand washing, sleep and going to the bathroom. Azazel is Samael and the Nukvah of the "klippot Noga", to whom the goat is given on Yom kippor. Samael and the evil Nukvah are male and female aspects of evil. They are called “depths of the sea”.

From the north will come evil until it is complete. When the north is complete the “atz dat” will return to be the “atz chyim”. North is the back of all camps, it is the left pillar. God made the north incomplete as if it were complete all would know that there is a God in the world. Evil can never face Holiness directly. Holiness is a great light that blinds evil. This is the meaning of our sages statement that “wicked do not greet the Shechinah,” they cannot face it but are attached facing the Shechinah's back, and this is how they derive their sustenance.

The field outside of Gan Aden is Malchut. In this field is the "Atz Dat" of good and evil. Inside Gan Aden itself is the "Atz Chyim". The "Atz Dat" of good and evil is from Malchut. David is called Malchut. The Shechinah is called the “Rose of Sharon” as she flows bountifully in Gan Aden. She is called “lilly of the valley” as she wants to be watered from the deepest stream, the source of rivers. Her valley is the lowest point. At first she is a rose with yellow leaves. Later a Lilly of 2 colors red and white. The שושנה (lilly) goes on the table of a king in this world and the next. The Shechina is called a rose with thorns. So accept all your hardships and difficulties. It is through them that you will come to accept upon yourself the yolk of heaven. All troubles are divine providence from above there is no yesurim without inequity. Transgressions involving matters of money are punished from "din" which also comes from the north. Wisdom is from the south. Dat is given to Teferet which is the power of the South. To wealth is given Dat to Sadeekem. wealth is from the north. One cannot stand in both places at once, so one cannot have both. Yet if one is most humble it is as if he is not in the world. So he does not stand on either side, but can have both such as Moshe and Rebbanu HaKodesh. The Table is to the North and the Menorah is to the south. Moshe desired that all the people should be as himself in Chuchmah. This is the opposite of the intent of most leaders. He wanted all men to become completed as himself. While most people want it so that no one should have it as good as themselves. For this he was chosen to give the Torah to Yisrael. For this he is known as the humblest of men. Kingship and prophesy were only given to one person Moshe. One's bed should be placed

north to south as Torah flows North to South.\textsuperscript{797} By " hand of hvyh " ( יד ו י ) there will be no power to judgments, no visitation of the suta’n for evil. When one is complete in 6 forms there will be no רעה or if complete in 7 forms no רעה will come to him. This is called ברח (mercy), as one is complete in the 248 limbs.\textsuperscript{798}

Chapter 12
Right and Left, Giving and restrictive shaping

The main intent of the going out of 3 kav (pillars) is the going out of Chesed Givurah. In them and by them goes out light of the Ayn Sof in the middle pillar. From this the hidden becomes revealed and בצת (Divine will) is actualized. The completing of God’s will is always through them.\textsuperscript{799} The middle pillar unites the right and the left so that they are included in מזל, and light of the Ayn Sof.\textsuperscript{800} When there is caused evil there is diminished the good.\textsuperscript{801} All are afraid of the likeness over man which is יהוה when it dwells upon him. But whoever impairs this form by his deeds, so that his form becomes impaired. Then יהוה does not dwell upon him.\textsuperscript{802} Doing good causes good. Man is created with a pure soul in the “image and likeness of elokim” but this can be hidden from him by inequity. Because of man’s sins there goes away his chassadim (the powers of God’s imparting), and there then becomes revealed givurot (aspects of God’s

\textsuperscript{797} Matak mDavash on Tikuney zohar p.1020
\textsuperscript{798} safer ha paliyah
\textsuperscript{799} Safer Leshem
\textsuperscript{800} Safer Leshem
\textsuperscript{801} shur kuma-moshe cordevero p.26
\textsuperscript{802} sulam on Zohar Nasso p.123b
restriction). Chesed of Chassidim sweetens the name אֱלֹהִים. Bina is sweetened by Keter. Givurah is sweetened by Chuchmah and Yesod is sweetened by Chesed. All Chassidim are called רָצָן. Every time of “Zivug” there is given to Nakavah 5 Chassidim. This is the time of the Gadlut of Z”a. Then all 5 Chassidim enter the Yesod of Z”a, for the needs of Zivug. All holiness of a man is from the Chassidim. It is they that are his portion and inheritance. Understand this, here is the level of faith that is the Yesod called “zion”. According to the Yesod at times is flow of Chassadim from Malchut or its opposite Givurot. According to the Yesod they go out from Z”a to Malchut. The main changing of things is Malchut. It is called “The Sword”. This 2 sided sword is in Bria Yetzera and Asiyah. It turns din to Rachamim. All according sarim above, they control all weapons. Whether one will live or die, be rich or poor, or there will be war or peace. It descends to By”a and is called Atz Dat of good and evil. Its 3 levels are the first 3 sefirot, 6 corners and the Malchut to these levels it allows abundance or its opposite. “Tamurot” (exchanges) are only in By”a. From there the main good and evil go out. Thus the Malchut is made one way or another. So it is called a 2 sided flaming sword and Atz Dat of good and evil. Also concerning this are the 3 pillars. The central pillar is the source of abundance. Even if the “Tamurot” are in By”a, their source is in Atzilut. Tikun of the 3 kav is made in the name ה”נ and “tamurot” through the 3 pillars. In this is all nanhaga of this world. Thus all the work of creation is made by יהוה. The 3 kav (pillars) are 3 יְהֹוָה of:

There are 7 Givurot these are the 7 words:

( “It was tohu and vohu and darkness was on the face of the depth” ), there are 7 thum

(“The spirit of elokim moves on the waters”), This sweetens the givurot, Elokim is

corespond to 3 miloy of יִהְוָה meaning אֱלֹהִים. In the aspect of Dat are 7 Chassadim that spread the 7 lower sefirot. Corresponding to them are 7 Givurot. In the Yesod are 5 Chassidim and 5 Givurot. Malchut makes 7 Chassadim and 7 Givurot. The 5 chassidim are drawn to Z”a by ה”נ. Each of the 5 Chassidim includes 7. Its possible for every sadeek to draw down the Shechinah. Each sadeek from one of the 7 Chassadim. In “caparah” givurot are turned to chassadim. They are included in Yesod with Malchut. These are the 7 Chassasim. By teshuva is made yichud of Zu”n sweetening givurot of

803 shur kuma-moshe cordevero p.33
804 Emek HaMelech
805 Emek HaMelech
806 R. Petia on Idra Zuta p.16,89
807 Safer Leshem
808 Mimor Svaot God
809 Aor Yakar Barashit p.150
810 Emek HaMelchh
811 Pre Atz Chyim p.522,Shar Cavanot p.180
812 R. Petia on Idra Zuta p.40
813 Mhl p.33
nakavah. Through the drawing of chassadim of “duchrah” (Masculine). By tshuva is removed the Klipot and there is joining then to Holiness. By tshuva is removed the Klipot and there is joining then to Holiness. The first “Zivug” of Abba and Imma makes a vessel called א"ו א which is 5 Chassadim. The "mochin" of the א"ו א is half Abba and half Imma. "Mym Nukvin" rises to the Yesod of Imma in "ו" of א"ו א, being sealed in the א"ו א. The "mym Nukvin" are 7 Givurot of the Vessel (mym Nukvin of Malchut). Sparks which is light of Givurah go out of Imma. The Givurot of Aba are the Chassidim of Ima. The first Chassidim of Ima make givurot to Aba. The 5 Givurot of Z’a amount to 1400 givurot. They spread out to the -nose, -mouth, -arms, -hands and -fingers. All the Givurot begin to emerge from the nose as smoke. The Givurot descend and wander till reaching the place of the shiny revolving sword. נ"מ are the secret of “Mym Nukvin” (feminine waters) of א"ו א. Givurot of Chessed, Givurah and Teferet are, -hair, -thighs and -voice. They are “Mym Nukvin”, the grindstones of the Shechinah. By which they (givurot) are sweetened. As these givurot are not sweetened. (yet) א"ו א = חסדפררב 5 (Chassidim) x 1400 = פר 1400 chassidim in the right side of Z”a. In each world Bria Yetzera and Asiyah. There are 1000 angels all seizing and nourishing from illuminaries, and of Z”a. These are the 2 hands of God. The left hand is lower. א"ו א of א"ו א is 5 givurot in the secret of ה"י in nikud Elokim. Revelation of Torah is Revelation of Chassadim. In the Torah in the story of creation are 5 times the word אור (light) this is “sitre Torah” (hidden Torah), 5 times מים (water) this is the written Torah and 5 times the word רקיע (firmament) this is the Oral Torah. Every drop of seed (penimi) is made by which is Rosh Teva אור (light), מים, (water) and רקיע (firmament). is secret of the light spreading out by the spinal cord. The Divine act of Creation is referred to by the metaphor of אמר speech. The root אמר, "to say", is an acronym for the first three primary creations: light (אור), water (מים), firmament (רקיע). These represent the three stages in the materialization of the creative seed, as taught by the Ar”i:

* light ---the spiritual origin of the seed in the mind, before it is emanated, still only in potential in the God Head  
* water--- physical manifestation of seed, the energy after emanation  
* firmament-- the beginning of conception in the womb --. Shaping of the Energy so to create something in this physical world.
The existence of the parzufim are drawn by the order of ר"מ. The order of from above to below is ר"אמר נ.

814 Benay Yisachar p.14:2  
815 R Petia p.139  
816 Arba Maot Shekal Keseif p.180,Sifra dzenuita p.18,Mavua Sharim p.120,Tikuney Zohar Matok mdavash p.391, Safer Lakutim p.182  
817 Emek HaMelech  
818 sulam on Idra Zuta p.137b, R. Petia on Idra p.100,139  
819 R. Petia on Idra p.148  
820 Emek HaMelech  
821 Lekutey Mahoran p.58  
822 Avodat Yisrael p.1
The firmament (ירקיע), derives from the root, to stretch, represents all states of positive tension-energy fields- in nature. 5 lights of Binna are called rays of the sun. Binna is the sun. These are from Chesed to Hod. Moshe received from Chesed to Hod. These 5 are the 5 times light is mentioned in the first day of the work of creation. These are the Chassadim. They are the 5 fingers of the right hand. From Chesed Bina is complete mercy. The Givurot is 5 times “rekia” is mentioned on the 2nd day of creation. It is known from the writings of the Holy Ariza”l, "אמר ר"א is an acronym of "light" (אור), “water” (מים) and "firmament" (ירקיע) which reflect the three stages in the emergence of all things created during the first six days of creation (“with ten sayings was the world created,” in the secret of "from the thickening of lights did vessels emerge"). light, water (, mayim), and the firmament (, rakia). The firmament is that element which separates G-dliness (or light) from the lower world (or water). The relationship between these three elements is figuratively depicted in the letter alef, the first letter of the Hebrew alphabet, which comprises an upper point (light), a lower point (water) and a diagonal line separating them (the firmament) The Zohar states that "God looked into [the letters of] the Bible and created the universe." The Divine act of Creation is referred to by the metaphor of speech.

Every zivug is in aspect of ר"א ר"ע ר"קיע . As the light dresses in the rakia, water is the vessel824. ר"קיע are the 100 blessings and the 2 names אל"ה and א"מ.825 There is eminated in moch stima a portion of א"מ א"ל, as there is drawn and born from it in secret of ר"א ר"ע ר"קיע . As Moch Stima and Avir is Zu”n of Bria. Light of tikun is from Zu”n in head of A”k called yichud of Moch Stima and Avir. There is drawn light from עב of Moch Stima to סג of Moch Stima , and from there spreads out in the secret of ר"א ר"ע ר"קיע . They are a aspect of Zu”n. Light of the ears nose and thoat is from סג. Light spreads from the ears nose and mouth. From them is received extra light and blessing in the secret of ר"א ר"ע ר"קיע. The source of Aba is from light of the ears. Imma from light of the nose.826 Light of A”k only goes out by zivug and only by descending in the order of ר"א ר"ע ר"קיע (light water firmament). In this way this level (A”k) goes out.827 This light of Radl”a is light of Ayn Sof. It is revealed from the skull of A”k through the makes only in aspects of Aor makiff. It spreads out in all of A”k in secret of ר"א ר"ע ר"קיע. Spreading out till the Yesod and goes out as “chesed in the mouth of Imma”. This light is ל"נ of tikun. The offspring of Imma of A”k is secret of ר"א ר"ע ר"קיע. Light of penimi of all parzuf of A”k only goes out by zivug (of ל"נ ר"קיע) and only by descending in the order of ר"א ר"ע ר"קיע (light water firmament). In this way this level (A”k) goes out. In this way this level (A”k) has tzimzum and itself goes out, not by way of ל"נ ר"קיע. This is only in time of tikun, by zivug. In zivug ר"א ר"ע ר"קיע there is made zivug of mym nukvin and duchin, by this is changed the mym duchin of Aba of A”k. Light and mochin descends to Abba itself, till his aspect of Yesod as ר"א ר"ע ר"קיע. The kings of Yoshir are from Abba of A”k, they are Z”a. Kings of iggulim are from Imma of A”k, they are Nakavah of Z”a. By their yichud as is proper, they are made one. And the mym nukvin of Abba of A”k receives light and mochin in Abba of A”k in the secret of ר"א ר"ע ר"קיע. In the time of tikun of ל"ה all vessels rise up above in secret of ibor. By this they become united with the lights.

823 Sulam on Zohar Kiteze p.257, Safer Leshem
824 Safer Leshem
825 Safer Leshem
826 Safer Leshem
827 Safer Leshem
Because of this the vessels would always ride on the lights, and be sweetened by them. Every zivug is in the aspect of בראות מיסי מגזון. The makiff of מזון illuminates by the forehead. The penimi of מזון drawn from Abba and Imma is from the order of אמרין. (drawn) Till the Yesod where it is concealed in the light of the 100 daily blessings. The light of this Yesod is Chessed in the mouth of Imma. At the time of Tikun there was revealed here the light of the Ayn Sof enabling all tikun of "Misa Barashit", and uniting all. From the Yichud of Abba and Imma of א"ק revealing אור זמון from the yichud of אדם and botzina by this is returned zivug face to face. The revelation of Chessed in the mouth of Imma refined all light of tikun is in the secret of אמרין and קבליות. The kings of Yoshir of Nikudot are from Abba. They are the existence of all, by the 4 names עב סג עב סג they descend penimi in a parzuf. Abba is the Yesod of all penimi by way of the secret of אמרין. As Abba receives from mazel elyon so too א"ק and Akudim receive from there. By mym Nukvin of Abba there merits to descend penimi and is drawn by zivug of עב סג and is received light and is completed (by) raising up the mym Nukvin in all aspects of אור מימין רוחא. Thus there is going out and birth from belly and Yesod completing the aspect of א"ק מימין ש"ב. The third utterance is "Let there be a firmament between the waters and let it separate between water and water". It maps to the third sfira, which is Bina, Understanding. Bina is the type of understanding where ideas exist separately, can be scrutinized and comprehended. Bina is the level where division first exists. The very first division was the firmament, the rakia. There is eminated in moch stima a portion of עצמות, as there is drawn and born from it in secret of אמרין and בצ"ל. As Moch Stima and Avir is Zu"n of Bria. Light of tikun is from Zu"n in the head of א"ק called yichud of Moch Stima and Avir. There is drawn light from הב"ע of Moch Stima to צ"ל of Moch Stima , and from there spreads out in the secret of אמרין and בצ"ל. They are a aspect of Zu"n. Light of ear nose and throat are from צ"ל. Light spreads from ear to nose to mouth. From them are received extra light and blessing. In secret of אמרין and בצ"ל. Source of Abba from light of ears. The Source of Imma is from light of nose. By face to face of first day revealing זיון there is tikun by the 10 utterances of the other days of creation. This is the secret of אמרין and צ"ל. Abba and Imma descend with light Brachah and Mochin as Yoshir and Iggulim of Zu"n rise and get light in the secret of אמרין. Light of their Zivug goes out from the Yesod of Abba to Imma in the secret of ibor of Imma. With צ"ל is upper Dat. It is completed in body of Abba and not before. It is (aspect of) completed (olam) nikudim. This is upper Dat. This is the main revelation of אמרין א"ק. It is revealed only in the time of the tikun of

828 Safer Leshem
829 Safer Leshem
830 Safer Leshem
831 Safer Leshem
Atzilut. As before this there is only sleep and death.\textsuperscript{832} By tzimzum of אויר is existence of vessels. All ibor, yonika, and gadlut is through “ר”א and ב”י”.\textsuperscript{833}

The lights of the kings of Yoshar and lights of igullim rose above at the time of the shattering. They became one and descend by ר”א, through the face to face zivug of Aba and Ima and go out united from Yesod of the chesed of the mouth of Ima.

In Shar Malachim the 5th Chapter the Ar”i writes there are 10 nikudot at first, not 5. These are the aspect of 5 parzufim. Each Nikud needs to include 10, so to be a complete parzuf of 10 sefirot. In truth the 10 sefirot are only 5. The Leshem remarks, this is very difficult.\textsuperscript{834}

"Manzefך can't illuminate till there is united the central pillar with the right. "Manzefך is Bina Teferet and Malchut, that went down to the lower level. By rising mym nukvin there returns "Manzefך to its level being lights of the first 3 sefirot being אורקדמאה (primordial light). Thus Yaakov rises to receive from Avraham, and Yosef from Yaakov.\textsuperscript{835}

"Botzina Kardenita" is "dinim duchrin" and the "givurot Imma" which is הבכ"ש ר = פ = ז = ק ו = I. ר = פ = ז = ק ו is the (seal of the ox) has letters of ר = פ = ז = ק ו. This is Chesed Givurah Netzach and Hod.\textsuperscript{836} Each of the 5 Givurot have 280 givurot making a total of 1400 givurot. The 5 letters of ר = פ = ז = ק ו parallel the 5 letters of שלחא: ר-ס-ח-כ-ל. They are the 288 "dinim" of “givurot nakavah” they are Malchut from Malchut of Imma. Being the 5 Givurot of Dat z”a from the Chuchma and Binna of Dat. They are from Chessed and Givurah of Arich. 5 Givurot “duchrin” of ר = פ = ז = ק ו are drawn from שלחא. This is the source of the 288 sparks. The 5 Givurot each includes 10 making 50. They have ר = ש (320 sparks)=5x 5 = 25, 2x 7 = 14, and ר = ש (7 kings who died)+ ה (of Imma)= 20 (youth). This is Teferet of Nakavah of Z’a who is the Angel מטטרון (north wind).\textsuperscript{837} The 32 paths of Chuchmah raise the 320 sparks.\textsuperscript{838} The 320 "dinim" are drawn from Aba from 32 nativot of Chuchmah.\textsuperscript{840} The 2 kinds of “dinim” לש and לש ר are masculine and feminine. These 320 sparks include the 288 sparks with 32 paths of Chuchma. Which is their source. In them dress 32 Hvyh from Abba and 32 Hvyh of Z’a. \textsuperscript{841} These are "dinim duchrene" from Malchut of Abba. They are the 32 מ of "misa Barashit". They are drawing of Chuchmah to Bina making 50 gates. These are the 50 gates of Bina. They are 5 Givurot. From these 50 gates are drawn all Nashamot. By Thought these sparks are refined. Their source is from the left hand and are sweetened through the א"ד נ כ ב ו ב.\textsuperscript{842}

\textsuperscript{832} Safer Leshem
\textsuperscript{833} Safer Leshem
\textsuperscript{834} Safer Leshem
\textsuperscript{835} Zohar Shir ha Shirim p.110 (Rosenberg)
\textsuperscript{836} Shar Mimori Chazal p.18, Adir Bimarom p.199
\textsuperscript{837} Machashif halavon yaakov abuchizera p.4
\textsuperscript{838} Safer Hachalot-gra p.5
\textsuperscript{839} Mavua Sharim p.84,Shar Mimori Rashbi p.61,219,Aor Enyim p.228:2
\textsuperscript{840} Emek HaMelech
\textsuperscript{841} Emek HaMelech
\textsuperscript{842} Pre Atz Chyim p.528,Shar Mitzvot p.120,shar Pasukim p.2,Shar Mimori Rash”i p.84,Safer lakutim p.162,Shar
By works made of the 32 paths are sweetened the 320 "dinim". These are 5 Givurot. The 5 Chassadim are 5 . א"ו ב"ו כ"ו ד"ו. These sweeten the 5 "dinim". 50 gates Binna are aspect of . The 50 gates are from 5 Chassidim each of 10 sefirot. These are the 50 gates in Z"a. These are 5 Givurot. The 5 Chassidim are 5 . י"ה 5 x 26 = ל"ו 7. These sweeten the "dinim". מנצפךפרעיר These are light and lamps of Ima. In the time God created the world there were left 288 sparks of holiness that were not refined away from the klipot. Also in the klipot are aditional sparks of Holiness that have fallen in the klippot by the sin of Adam and Chava. All these sparks in the Klipot are called dead. They have fallen to the level called death. Their refinement and tikun is to raise these sparks to the level חייםעולם. These sparks of Holiness are raised by the name . In dresses the 32 paths of Chuchmah they spread in 50 gates Binna And descends to the ה"א in Dat, then half dresses to the nose of Z"a. Light rises up from below to above by way of the nose which is Teferet in Binna and Chuchmah. The nose returns things to their source, sweetening their “din”. In the 10 sefirot of Chuchmah the “din” is sweetened. As the source of the “dinim” and “klippot” is in Netzach and Hod of Chuchmah. In time of Zivug the 5 Givurot of מ"ג מ"ג מ"ג מ"ג מ"ג are sweetened by the 5 Chassidim. This is cleansing of the 288 sparks within Klippot Noga from Z"a of Bria until Malchut of Asiyah, that are within 120 sarufim ב"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"و ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"ו ה"o
by the hands that are of the aspect of Malchut. By this there is sweetened the givurot of the 5 fingers through the 5 organs of speech of Z’a. The 5 organs of speech. 5 organs of the Shechinah. Have 5 lights within. In "galut" there is not able to make "zivug" with the Yesod of Malchut above As she is in Binna. But She descends to the appropriate place. At specific times as is proper. One needs to just raise their hands and draw light. 854 When reciting blessings one should raise his fingers to show the upper grades ruling over all. The right of Z”a drawing the “Kidusha” of Aba and Ima. All grades shine from the first 3 sefirot of Bina. 855 “Raise your hands in Holiness”. This is the aspect of Chuchmah. 856 One who knows how raises his hands in "tefila" to their shoulder. In the "Bait HaMikdash" hands were raised above the head but below the"ツチ (crown of cohen Gadol). 857 The "ツチ is ムラノ meloy ɿ it is moch chuchmah. The esophagus (eating drinking pipe) is Binna. The veins and arteries of the Neck are Dat. These mochin push (energy of and are) empowered by the zivug of the 2 upper parts of Teferet Atik and the 2 upper parts of the 5 givurot of arich. This energy goes from the shoulders which are Chesed and Givurah of Arich. Then this drop of Atik goes down to Dat of Z”a. Then (the energy) flows out of the hands. This is given from mazel elyon to below. The light of Yesod Atik that is in moch stima arich bounces from the forehead of Arich to the forehead of Z’a. The breath of the light of the mouth of Arich descends as a makiff to the 7 lower sefirot of Z”a. Dat spreads out by the הוהי of the Chassadim of Dat. Going over by כז"א的各种 of the throat then spreading in the body of Z”a. Then dividing into the power of 5 lettersכז‘א Flowing to the hands through Chuchmah and Bina of Z”a comming from the zivug of the 2 lower parts of Netzauach and Hod of Atik spreading to the 2 lower parts of Chesed and Givurah Arich. Which are at the Shoulders. Then spreading in Dat of Z”a That descended from Yesoi”t. Gadlut pushes katnut down from the head to 2/3 of Teferet of Z”a. Finally flowing forth from the hand the drop of Atik. The 5 fingers correspond to the 5 letters of ムラノ with the collel. This is during mochin Gadlut of Abba. Aor chozir goes out by raising the hands from כז‘א From the fingers are made her Chuchma and Bina (Nakavah), spreading out till above her Dat. By lowering hands it made her Teferet from Teferet Z’a, Her Yesod from Yesod Z”a. 858 Nukvah is only built through "Aor chozir" (returning lights), with out these Nukvah can not be built at all. 859 Givurot are the secret of the name ムラノ. Each finger is one name א לע=رحل (with collel). With each finger is created 91 myriad of angels, these are masters of Shields. 860 The form of man is made in הוהי (supernal form). The main thing of this is Teferet. This is called Adam in the Markava. The main part of man is the Teferet of his head, but the crowns to his structure are Chesed and Givurah. They are above his head as they are the levels reached by his arms. The hands receive Teferet of man. Teferet is called מים (world). They are raised to the head to receive from the well of supernal waters. The left hand is placed in the right, so that rachamim is in hands. Cup your 2 hands together as this as you walk and stand in the Beit Canesset by this there will be revealed your heart. By revealing one’s heart there is revealed the top 1/3 of spiritual powers called the 13 midot of Rachamim.

854 Nahar Shalom p.120
855 Zohar Vayachal p.298,301
856 Tikunim Chadashim-Ramcha’l p.400
857 Safer HaKana
858 Mishnat Chassidim
859 Ar’i Safer Lekutim
860 R. Petia on Idra p. 148
strikes between the 2 hands at the place of the heart. As there is below so is there aroused above. Your 2 cupped hands correspond to the 2 arms upon which the world stands. By this the middle pillar goes out. The place between where the 2 hands come together is called פנימו (the empty space). Here is the cord (of the hand Tefillin). It alludes to a messenger of Malchut who comes from heaven to earth to take vengeance. On the right shoulder is 13, and there are 13 on the left shoulder. These correspond to רדנ א. These are near the neck as at the neck the chitzon are given to chitzon to enter one’s face (act on one’s being). If a man dresses in klipot (sin) in this world these chitzon will come to him as yesurim (sufferings). These come so to reveal his heart. Blessed are those who have fulfilled the striking for their not doing the Torah, as God gives his lashes to the faithful. One must understand for what transgression they are receiving judgment, then elokim will show them wonders of his Torah. All givurot and dinim are from אורים א coresponding to מנוח פ and to מ and to רדנ א are 325 “dinim”. In total there are 325 “dinim” “givurot” they are Associated with the name שד . The 320 sparks of z’a rise to Bina. There are 5 more sparks of chaga’t and nh’y of Bina. These will be raised with the comming of masiach. May that day come quickly G-d willing. The Redemption is sworn to Yisrael, in God’s right hand. The Supernal life force does not reach the right hand all the time of galut (exile). Until the flow (Supernal life force) is drawn. This is the secret of Redemption. The 5 fingers of the right hand correspond to Chaga’t נ’h of Chuchmah. The 5 fingers draw aor Yashar from Binna by way of the 5 seifrot Chaga’t נ’h. The 5 Chassadim are revealed from the 5 fingers of the right hand. The "givurot” of Imma give "midot” to the spreading out of "Chassadim". The Givurot are drawn from Imma to the Yesod of Nakavah. In Nakavah the Givurot make the Vessels. The 5 Givurot of נ מ in the Yesod of Nakavah are called יא they limit the flow of light. They are the source of all “dinim”. Givurot of נ מ נ מ נ מ that flow from the fingers are from נ נ מ נ מ נ מ The wicked nourish from the givurot of נ מ נ מ נ מ , Haman from the נ his wife from the נ . Chuchmim advise from נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ Не

861 Shoshon Sodot
862 Shar Cavonot p.209, sulam on zohar Lech Lecha p.6,Shar Mimori Rashb’i p.32, Safer lecutim p.193
863 Chesesd LAvraham
864 Zohar Vietchanon
865 Aor Yakar Vol 2 p.149
867 Mh p.28
868 Benay Yisachar p.59:2
869 Gilroy razia p.13
all its levels. Making Yisrael alive, and seperating the Sitra Achra from him. The (14) ר"א bones of the hand are the 6 corners of Binna. The 5 fingers are the upper ר"א of שלמה, spreading Bina below. The staff of שלמה is the left side, The staff of Moshe the right side. When the 2 hands are united as one, this is Mashiach ben David. Then He is given the Malchut. There goes out lights in a diagonal in the form of א"ל called מטה (staff), corresonding to this is a little light of the left it is the א"ל of Moshe worked. His source is the right, the Yesod Abba near Netzauch Abba. The 5 fingers correspond to the 5 letters of א"ל. The 14 bones in the hand corresponed to the 13 letters of the miloy of א"ל with the collel. This is during mochin Gadlut of Abba. The Hands and fingers illude to supernal things. A man should not raise them without reason as becuase of this he will be cursed. This is because the hands are meant to be raised to bless the Holy name, so they will receive blessings from above. Raising the hands in emptiness causes a unclean spirit to rest upon them. When one’s hands are raised to bless the Holy name there is thereby united the “Mercavot” of Atzilut. The right hand is מנצ פך. The left hand is םןץךך. Rabbi Yaakov Abuchitzera says "all the time I raise may hand I have this Kavanah".

During the first union of a man with his wife he Gives to her 5 Givurot. These are always in her Yesod. This is the aspect of בן, which is “ruach” of ר ש ו . By the power of this first union is set the power to raise “mym nukvin” in all other relations. By Kidushin (Marriage ceremony) the bride is given aor makiff (surrounding lights) and by yichud she gets Aor penimi (internal lights). The Memunah on seed has to him 4 ruchot, From the south and the east comes the male drop. The south drop (of seed) is 7 months (pregnancy). The east drop is 7 months also. From the west and north is the Nakavah drop of 7 and 9 months. At the time of conception an angel on the treasury of צלמים brings forths a Nefesh according to the will of God the the child will be tall or short, blemished or complete, week or strong. This world is the life of the hour, and after resurrection called חייעולם. The first day after “conception” is the secret of Asiyah. It includes ½ of Chesed in Netzach and ½ of Tereret in Yesod, included in Malchut the 288 sparks enter ר"מ. The 2nd day ½ the left of Imma by a drop of her Mym Nukvin below to above and enters and extra 6 sparks. The 3rd day Abba from ½ of self to Imma, thus they unite in ½ of Her and there goes out 7 more sparks left from ר"מ. Vessels in the Yesod of Tevunah is the place of Zivug for the first 3 months. These 3 days bind in vessels of the skull in the aspect of vessels that are within the Karum. They enliven external limbs that are made from sparks and garments from the 3 brains of Chaba”d. This is the first ibor of 3 vessels in 3 vessels, as Chaga”t dresses Nh”y. The secret of forming in 51 ½ days is tikun of the back of the 7 vessels. Moses was born after a ibor (pregnancy) of only 7 months, as his soul did not require much maturation. The complete tikun is only after 12 months cooresponding to the ibor that is needed for the tikun of Malchut. The 2nd month is the tikun of Teferet. The 3rd month the light of Yesod enters sparks of the meloy of א"ל, until that there is completed in 46 days these ח"ז sparks in 86= ( א"ל) days. This is the 3 months that there is fixed the vessel of Chuchmah and its Karum and

870 Tikunim chadashim-Ramcha’l p.365,77,90
871 Mishnat Chassadim
872 Alp Bat book p.64,Sulam on Zohar Yitro p.67a
873 Shar Cavanot p.344
874 Benay Yishachar p.96:2
875 Chesed LAvraham
is revealed the ב"א of ב"א של אלהים in a miloy of (300) ש = י'. The brain within which is הר"ז now raises the 7 vessels to place of the sparks. During 2 of these 3 months is fixed the vessel of Binna and is karum. There is revealed then ב"א של א ธריים of the Achryim of (200) י = ב"א של אלהים. As the ibor in the belly of meloy of ב"א is also this tikun. After 6 months there rises the sparks with the vessels to the place of the lights sweetening then in 7 months corresponding to ibor is needed tikun of Arich, except the lights on Nh"y. There is completed tikun until yonika. There is zivug until the day of birth. 9 months corresponds to the time needed for ibor to tikun of Z’a. All fix to refine the 288 sparks of Atzilut of Atzilut completing and purifying them by נ"ץ של ב"א of Z”a and ה"ז on Nakavah and the fixing of the vessel of chesed Dat and its karum. But it does not have moc Dat. The last 3 of the 12 months corresponds to the tikun for Nakavah. Tikun of the vessel of Givurot of Dat, and finishing fixing of the rest of the vessels and the 248 limbs. This is the secret of the Achryim of (200) של אלהים. with its 15 letters and 32 paths of Chuchmah.

In the secret of ב"א של אלהים which are garments of Binna. 15 + (200) ר letters + 32 paths of Chuchmah= 248 (limbs). From the hair goes out power of the brain, they are called קוצין (thorns). The complete tikun Z’a makes in ibor is tikun of the Nefesh its lights and vessels and the chitzon vessels. They are nh”y. Her Chaba’d is from 2/3 of Teferet of Z’a. With birth goes out the filth of 5 givurot. Each dresses in the achryim of ב"א של אתר (blood). They are the filth of Zu”n. Purification is until Netzauoch of all parzufim (left thigh Yaacov touch by s”m). At the time of Birth she has a new vessel of Nh”y that dresses the mochin of Z’a. There is then made עיון לעין from עיון לעין. This newness spreads out until the chest of Z’a. Outside of the filth of Malchut of Asiyah is the Klipot. The mothers blood turns to milk from the achryim of ה"ז של אלהים dressing the 5 Chassadim in the Yesod of Imma. The filth of Nh”y of Zu”n (becomes purified) by rising to Chest of Imma at time of birth. At her breasts are 2 קמג and קנא they descend and equal 2 x ש (breast). Z’a nourishes from this milk it is called rekia. By this Z’a grows. The 32 paths grow in the 24 months of Yonika. Tikun clalli is made to Z’a in Yonika cleaving the ruach of lights with its vessels. In the middle Chaga”t, in the head Ketter. From Chessed of Kisses of Aba and Givurah of kisses of Imma, and the Teferet of them together. After 2 years the source (of Z”a) is 3 של אלהים of the 3 של אלהים, הרז = ו = ז . There letters are pashat meloy and meloy of meloy. They descend down the throat, and stand in the back of the neck where there is there a sar who is revua ב"א in miloy of י. 876 In the kisses of Aba and Ima. Ima receives הבול from Aba. 877 All the time of ibor ר is "Katnut" called Elokim. It is the sword before Bina that has 2 functions that of right and left. The sword has 2 aspects and א"ח של י and = ב"א. By 3 names ב"א של אלהים which are from the side of Bina for the arrangement of Z”a. Here is the explanation of the word "Ibor". "Ibor" is י"ב וב"א of Z”a as in the time Z”a receives from Bina. Flow of light of these names is made Z”a in the light of Ima. There are kinds of "ibor" called "by my flesh I shall seize God". There are 3 times of "ibor". There is a time of 7 months in strength, then gives birth. There is a women who gives birth in 9 months. There is another who gives birth in 12 months. All above in "ruchny" is below in physical. Ibor of Z”a in Bina is 3 on 3 Net Z”a in Chessed Ima, Hod Z”a in Givurot Ima and 1/2 of Teferet Elyon in lower Teferet. The "ebor ר“ of Z”a is 7 months, it is light of Nh"y and 1/2 of Teferet Arich.

Yonika is by Km"g. The "ebor ר" of 9 months of Z”a nourishes from Ks”a. Ibor 12 months is

876 Mishnat Chasidim
877 Emek HaMelech
The secret of כנ”א which is letters of "ibor". Here Z"a nourishes with Kn"a with name כנ”א. 
Kn"a + כנ"א = כנ”א. This is "ibor כנ"א. This is after "Gadlut כנ"א. This "Ibor" is for the Malchut. All 
the these things we said above require 3 on 3. The Yesod is included to rise in Teferet. Spreading 
out is by the way of the arms of Arich to Aba and Ima. Making their "mochin" and arousing "zivug" in inners of Ima. The "chitzon" uses the "ebor" of 9 and 12 months. 879 The "ebor" of 12 months is in Arich. 880 From Shimini Atzeret till the 7th day of Passach is growth of Z"a and Nakavah’s union in the womb of Imma Illah. These 9 months are the gestation period. 881 They are the 2 breasts of Ima. The spreading out of chassidim without end is called heaven. Chassadim from “Chuchma Stima” from the Yesod of Abba sweeten י”ו. 882 Most of the time the 5 chassadim and 5 givurot are aspects of the 5 sefirot chesed to hod. The wicked cannot grasp in “kiddusha” except through the 2 revealed Chassadim, which are כנ"א that are 2/3 of Teferet. They are Netzach and Hod. These revealed Chasadim have 70 aspects. Each is one כנ"א. The "aor Chozir" (returning light) returns the 2 Chassadim that are revealed and ready to rise up closer to their source and also elevates the 3 concealed chassadim. 883 The five chassadim of Z"a are alluded to by the five times the word light mentioned in the first day of Creation and are called lights of day. The five gevurot Nukvah are called the lights of night. 884 The Chassadim “stomim” (concealed - closed) are from the chest of Z’a and above where there is the “mesach” of the Yesod of Imma. The revealed chassadim are from the chest and below. First there spreads out chassadim in Z’a, then givurot. From this is made the middle pillar. The chassadim spread in Z’a from dat and below. 885 The Yesod of Ima is as a tent of succah. 886 The Yesod of Ima reaches until the bottom of Tiferet of Nukvah covering the Givurot of Nukvah.

Chassadim cause Z’ Anpin to mature. The Chassadim “stomim” (concealed - closed) are from the chest of Z’a and above where there is the “mesach” of the Yesod of Imma. The revealed chassadim are from the chest and below. First there spreads out chassadim in Z’a, then givurot. From this is made the middle pillar. The chassadim spread in Z’a from dat and below. 887 The Yesod of Ima is as a tent of “succah” Chassadim cover the 2 arms, which are wings allowing one to rise from Asiyah to Yetzera. The Chassadim of the 2 arms are “stomnim” (closed), they cannot be revealed below. The source of these Chassadim is in Dat. These Chassadim spread out and lights are renewed from them. 888 Chassadim fell from the Yesod of Imma to the Yesod of Z’a. These are the Chassadim of Teferet,
Netzauch and hod. 3 chassadim fell from the Yesod of Imma into the Yesod of Z'a. These being Chaga"t of N"h and teferet of Z'a. The 3 givurot that are sweetened are called "children". The other 2 givurot below are aspects of N"h, they are not sweetened. They are 2 Hvyh of ב"ז. As the Chassadim rise above they sweeten also these 2 givurot. Givurot not sweetened are "dinim gimirim". There seizes in them the "chitzonim". The daughters of Tzelpachad Chaglah, Milkah and Tertzah coorespond to 3 sweetened Givurot, while Noah and Machlah coorespond to the unsweetened Givurot. 3 Givurot are Sweetened by 3 chassadim that are revealed. 3 x ר א = , the 3 lights are the Chassadim. Dat is the source of the 5 Chassadim. The heart reveals 5 Chassadim spreading out to Netzauch and Hod. Teferet of Chassidim is revealed in the chest which is ג"ח. Chassadim correspond to the right eye and are also ח"ג. Dat of the head cooresponds to the eyes. Givurot are higher than Chassadim when sweetened this is "sadeekem sit with the crowns in their head", but before the Givurot are sweetened Chassadim are higher. The Ramchal informs us of another way to look at it this where the chassidim being masculine sefirot are Keter,Chuchmah, Chessed, Teferet and Hod. While the Givurot are the feminine sefirot of Bina, Givurah, Hod, Yesod and Malchut. In The Tikkuny Zohar the 5 Chassadim are described as the vowel "kamatz" spreads out the first Chesed in the vessel of Chesed. This measures the rising of the waters. The Vowel "sare"is upper teshuva. Vowel "sare" establishes heaven as גrosis (span). Spreading of the second Chesed is in the vessel of Givurah. The 3rd chesed is from “cholam” its called “dust of the earth”, the third chesed is in the vessel of Teferet. “Cheerek" is the 4th Chesed in the vessel of Netzauch. “Kubutz" is 5th Chesed is Hod called “ height of the scales”. It rises in Arich to grow ketter Chuchmah and Binna of Z’a by גrosis of Teferet. The 5 Givurot are in “nikud Sare”. The 5 Chassadim are in “Nikud” of Chuchmah, which is "Patach". At times chassadim decend from above. Then it is possible to clean out the chitzonim, the enemy from there. They decend dressing in givurah and zimzum. By this is completed his kindness to a man by his actions measure for measure. By this there is separated from him all inequity. The main part of 5 Chassadim is ג ה י נ ח ג"ח. All 5 Chassadim are one eye. Dat is Chassadim יב"ג is Givurot. Dat is ח"ג and mediates between them. Dat is called “spreading out”. 5 givurot of the left shoulder of Arich from ג"ג spread in the 6 corners of Imma by ג"ג. Chassadim are the aspect of day called “ Sun ruling the day “. From 5 givurot came the 10 plagues, they are 10 sefirot malchut from below to above. All Givurot are Chassadim to Yisrael as ה"ג. All wars are through ה"ג. God shall...
judge all the nations with the name מ"ב of "ע"ב. 904

Rabbi Moshe Cordevero teaches he who does not cleave at first to the names אדנישדי and is occupied in the works of the Torah has no relation to יהוה at all. 905 It dresses in אלוהים, the upper part of אלוהים, מ and ידה, the upper part of אלהים. 906 God dresses in nature through אלהים, but miracles outside of nature are from יהוה. 907 First one must acquire a vessel for the light of God and this is אדנישדי. This is accomplished by fulfilling the will of God his mitzvot in action, expressing our love. All misfortunes and illness of the present are mercy the effects of causative factors operating under the laws of tikun. 908 Love needs great strengthening so that no complaint can nullify it. 909 By the power of God we can remove misfortune. All Kavana is to cleanse the Klippot from the Holiness. “Histashalut” (unfolding of worlds enables tikun of cleansing the “Passulet” (waste) within food. 910

Chapter 13.

Concerning the nature of damage of our fallen souls and their fixing

When the vessels shattered and fell, 3 remained above but in man. When he sins he blemishes these levels. They rise up away from him. It is then like he does not have a head. But if a man returns in "Teshuva" repentance. The "Mochin" return to their place. 911 When Adam sinned by the Atz Hadat his ability to recognize truth became impaired. It became possible then for man to deny there is a creator. In addition he was afflicted in the relationship to a man and his body. The bodies drives began giving overpowering pull. The final stage was the sin produced a personality affliction as before the sin Adam's natural orientation was (giving) toward others serving Hashem and doing kindness. Now his orientation has shifted by himself. This is all paralleled in man's principal source of food wheat, which became mixed with "chaf" (the thin covering on the grain),

904 Avodat Yisrael p.32
905 Oar nerev -Moshe Cordevero p.30
906 Aor Yakar Barashit p.175
907 Benay Yisachar p.25
908 wheels of the soul p.99
909 Avodat Yisrael p.34
910 mavua sharim-ar'i p.28,31
911 Emek HaMelech
straw and a covering on the kernal itself of bran.912

There were 8 blemishes created by Adam and Chavah eating from the "Atz ha Dat":

1st)blemish at 1/3 of Ketter of Z'a called ג פ נ (darkness) this is where Ketter Z'a is separated from Imma.

2nd)blemish in the Vessel of Ketter of Nakavah of Z'a, this is at 2/3 of Teferet of Z'a

3rd)blemish in dat of Z'a, where dat spreads from abba to the 6 corners of Z'a. The seizing of the "chitzonim" nullifies the "mochin" of Abba in Z'a, preventing its revelation. This is a great blemish, "chitzon" seizing in "moch" Dat.

4th)blemish in "moch" Dat in the 3rd cavity of the "gulgulata" (skull). Here givurot and Chassadim are united. From here Dat decends spreading Chasidim in right shoulder and givurot in the left shoulder of Z'a. Givurot that are not sweetened by Chassadim are seized upon by "chitzonim". This is all from eating "atz ha Dat".

5th)blemish in the Yesod of Imma which is in Teferet Z'a, and "Ateret Yesod imma" which is at top 1/3 of Yesod of Z'a. This is a great blemish in all the body of Z'a, as at Netzauch and Hod Z'a lights are revealed.

6th)blemish includes the givurah not sweetened by Chassadim in the body of Z'a. Also Z'a is made as Nakavah by spreading of givurot replacing chassadim. This causes there to be no place for chassadim of Nh'y of Z'a to spread out, as Teferet Netzauch and Hod of givurot alone descend and spread out below.

7th)blemish in Nakavah in Leah of Z'a. Which is at 1/3 Teferet of back and upper 1/3 of Yesod which descends from its place to stand in the place of Rachel at the chest and below. Here is blemish in Leah.

8th)blemish in Rachel, here is the biggest blemish. Here klipot seize in י"ב.913

Adam is secret of Z'a of Atzilut.914 When Adam sinned he caused Nashamot to fall into the klippot. Garments were made to them from the klippot. This is why man's Nashama is not (revealed) from birth.915

Blemish of all is the secret of the Malchut from below to above until the place where rises the aor chozir in Chuchmah and Bina. The Blemish made by Adam HaRishon is in aor Yoshir from above to below. Thought is chuchmah, action is Binna. All 10 of Adam's tests were in aspects of thought.916 By Adam's sin there descended all the worlds from their levels, until where they are now. They fell into the י"א (the empty space). Which is the dwelling place of the klippot. It is the 4 lower sefirot of Yetzera and the 10 sefirot of Asiyah. This includes the kav of the Ayn sof.917 A"k and Akudim are united forever revealing all their aspects of ח"ל ' by ח"ל. But now this yichud is not to גלענ' , not completely as it was before the sin of the atz ha Dat. The sin of the Atz ha Dat caused a great part of the existence of Bria, Yetzera and Asiyah lights to rise above the parsa of Atzilut. Blemish and inequity do not effect Atzilut. The whole blemish of Adam caused Givurot that fell to be seized by Klipot.918 After the sin of Adam no man has merited "Yechida" of Arich.919

Adam was told not to eat from the tree, as if he did his eyes would be opened and he would be

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912 Gra
913 Shar Pasukim p.8
914 Emek HaMelech
915 Minchat Yuhudah
916 Aor Ykar p.34 Barashit
917 Mishnat Chassadim
918 Safer Leshem, Safer Lecutim
919 R. Petia on Idra p.135
under a different type of nanhaga (Divine supervision-guidance). We have been under this nanhaga until now. All this nanhaga is closed, and not open. Since they did not open their eyes, its as if they dressed in a garment of chitzon (evil external powers) and sin. This type of unfolding went on for thousands of years till this (nanhaga) went away and his eyes could not see. This idea is enjoined in supernal knowledge. In their existence in Gan Aden they knew the Atz Chyem, existence of the generations of the Nashamot after them and their merit. Ideas above in the sefirot. The place of the קדושה. It was a place where there was no blemish. This 2nd nanhaga is atz dat tov v rah of Matto’t of good and the גאוני of evil. Man by sin dresses in physical garments and they become the rashaim (wicked). Or they can merit garments of righteousness and be saddekem (the righteous). Ever since the sin of Adam when ever we do Torah and mitzvot with our Nashamot in vessel of the body through garments and "masachim". Tikun of Yisrael has level after level till that of Aor ayn Sof. Tikun by this is revelation of Aor Ganuz. Blemish in malchut causes there to go away the Yesod. Or if blemish is in the 6 corners there goes away Bina. A Blemish in Binna causes there to go away Chuchmah. Blemish in chuchmah causes there to go away Keter. Keter is upper mazel. There is no mazel to Yisrael as they rise their being up to the existence of Keter. It was there that Adam blemished. Becouse of this the there does not rise and rise and descend Teferet. Till there is fixed this blemish. So we must fix this blemish so that Teferet can spread out and there can be navua , but how can this be possible if there is blemish. With the descent of Chuchmah the additional Chuchmah cleaves away from the blemish of the sefirot and the chuchmah descends sefira by sefira until Malchut. Abba Chuchmah needs to descend to fix levels below. So that Teferet can spread out from Keter to Malchut. Chuchmah is only revealed in its hachel so there is created 6 nikudot in its hachel. These 3 coorepond to 3 gilgul. ח"שתא is Teferet in its Holy hachel called א"תא .

The "Atz HaDat tov vrah" is Klipa Nogah from it goes out "Aor Penimi" (internal light) of the Nashama, light of the "yetzer tov" and "Yetzer Horah". From its "Aor chitzon" (external light) are angels, demons and"Memunim" (angelic Supervisors) over this world, its planets and constellations. All “aor Chitzon” is “achrym” Aba and Chayah and Ima being Nashama. Before the sin all the Hashgacha (providence) of Adam was directly from God with out any intermediary or angel at all. From angels of Rachamim are water and plants. Ruach goes out from it as the world needs. These rule on the mazolot. They are the kind of angels close to the klipot as they are on the physical (world). But to the klipot they do not have yichus. But (when) in the klipot of tohu, there is no doubt the klippot are in them. The Gilgullim (planet orbits sphere) are included in the world of angels. They are guardians of the earth. Every herb gets power from these. The order of the kaballah of 70 angels over the nations is called the external tree, they are not called body but vessels. The order of the kaballah of the sefirot, the Holy names worked by the chuchum received from the prophets is called the penimi (internal) tree. Yisrael receives from the penimi of the tree. This is the secret of Your name is called upon your city and people. God created Adam Yisrael in Asiyah so that he understands all worlds binding them together yielding the power to purify all of the Atz Dat tov vrah (tree of knowledge of good and
evil) meriting revelation and bringing joy in all worlds.927 From becoming a Chuchum in wisdom, one can know all that can happen in the future.928 One must beware, as when the sitra achra has many complaints against a man it wants to cleave in the portion of rah (evil) of the Atz Dat tov vrah.929 God told Adam "Do not eat from the tree of knowledge lest you die", as there will be then taken away the light.930

Nanahaga (Divine providence) changed in a similar way when Adam ate the "Atz haDat tov vrah" as it did when the Holy Temple was destroyed. The upper sources Keter and Chuchmah since the day of the sin became closed. The existance of the whole world descended into the klippa. This will not be fixed until later when the world will go out of the filth. When Yisrael stood at Sinia this filth left their bodies, and they were then invited to make other tikunim, but then instead the damaged everything. The main tikun left for the generation is to bring close the source of the light that has left (after the sin). The light of long life, those of "Arich Anpin" that are now blocked. All the generations until Avraham only blocked this nanhaga and caused to it givurot of klippa, blocking it.931 Adam threw the whole thing into darkness only so that in this generation we could serve God without feeling, with great difficulty as this shows such a great love. By strengthening the light that shines darkly (light in the blackness of exile). As it does not shine until strengthened below. He who does so will be worthy of the white light of the aspecloria (lens) of "olam haba", and "olam haba". Aspecloria lo meira (not illuminating lens) is prophesy which is not understood completely. Such was the prophesy of all the prophets, except Moshe who saw throught the aspecloria maira (the illuminating lens). When Rebbe Eliazer HaGadol would drush (explain) Misa barashit (the work of creation). He would have horns of light shinning from his face as Moshe. Becouse of this men could not determine whether it was day or night. Holy men in a day of fasting when meditating their faces are reddened by the dwelling of light as if they have been eating and drinking. There dwells in them אורות ובחרות (light and blessing) which over sees their personal providence.932 Corresponding to the Shechinah in human beings is the “Techalet” of “Sitzet”.933 Concerning this it is written “those who seek me will find me” (proverbs 8:17). These are those who in the blackness of dawn prepare a light. Concerning this David said “My soul thirst for you in a dry thirsty land where no water is”.934 Learn Torah as nourishment of Torah is from mochin Gadlut, not so fasting. So it is better for a Sage to eat and occupy in Torah. Give your body what it needs for avoda. If you are a sadeek don’t deny your body the sleep it needs.935 By sleep the Nashama rises up is strengthened and receives flow.936 The Nashama rises up every night when we go to sleep and it is renewed.937 When Sleeping the Nashama rises up by way of "nativot" and ישלוב and goes before Matto"t and asks him

927 aor enym-kamarna Rebbe p.10
928 Zohar Tikunim Chadashim p.201
929 Zohar Tikunim Chadashim p.302
930 Giloy Razia
931 Chesed LAvraham
932 Shoshon Sodot
933 Sulam on Zohar Tzav p.33a
934 Zohar Trumah p.140a
935 Mishnat Chassadim
936 Safer Leshem
937 Chesed LAvraham
questions or at other Yeshiva. Heaven is called Z"a. This is in Yetzera called Yeshiva of the Rekia. This is the Yeshiva of Matto"t called the "youth".

The fixing of all is found in the 600,000 explanations of the Torah from each is the root of a soul. The "chumash" is the right pillar, prophets are the left, while the writings are the central pillar. It's also taught that the white flame of the candle is Torah, black flame "Novi" while the blue flame is "Catuvim". The "Song of Songs" is "kadosh Kadoshim" (Holy of Holies). It is Holy upon the six corners (6 lower sefirot-midot). When Melech Slomo revealed the song of songs the filth of the serpent passed from the world. The Torah itself is eminated from Chuchmah from the place called "kadosh Kadoshim" which is Keter. Its written in the Zohar Tikunim Chadashim that “ In the hands of the prophets is the earth, in their words mamash. The 600,000 are the plain meanings of the Torah, There is an equal number of Cabalistic meanings. For example we learn from Safer Shoshon Sodot That the idea of the mystery of the sotah (adulterer tested by barley) is very deep much how can one discuss it in length a little. It rose in the will of the king to emanate the flame from the coal. There spread out Keter elyon from this came Abba and Imma being Chuchmah and Bina. There are 32 paths and 50 gates of Bina. From there all spreads out grasping the קפת (range). There are 7 sefirot Who are called sons. They work to receive from the first 3 sefirot. They work for 49,000 years. The 7th of the sons is the gate to enter within and receive flow. She is a חומה (wall) and a soldier preventing the זר (stranger) and tami (impure) from entering within the mechitzah (barrier) in a time when Yisrael strengthens in fulfilling the Torah, mitzvot and emunah. But when the wall is breached the tami enter. When man and wife join together by them is joined the "דו parzufim (unity of all Divine faces), but when the wife does go astray a Cohen is then commanded to push away tuma (spiritual impurity) by the 4 letters of the name. Contemplate comprehension of the truth. Look into the creations and into the letters that created them, their vessels, טעם , movement, names, sefirot and markavot which are many. There is revealed from the letters secrets penimi (internal) as all חומר (physical matter) here begins to set in צורה (form). What we have been discussing here concerning חומר (physical matter) and צורה (form) involves מופתים (miraculous wonders). The letters on their own don't have movement, but this is by the nikudot. In pronouncing them you want to remember the שם הנכבד (awesome name). Carve it above in nikudot. Be quite by your self and meditate in a place alone. Only you will hear the voice. You must purify your heart and nefesh from all though of this world. For one hour you will be as if your soul has seperated from your body and your dead to this world and living in olam haba (world to come) which is the source of life. This is the intellect the source of Chuchmah Binna and Dat that is of the likeness of God, whom all fear very much. It should enter into your Dat to cleave in your Dat with movement in your Dat . But you must have your Dat leave. There will be only left to you dat that exists from your partnership with the שם הנכבד והנורא (great awesome name). In the power of the Name is made navua (prophesy). Which is made as the name is one. This is a thing that you will not understand, comprehend and feel only after many מופתים

938 Emek Hamelech
939 Emek HaMelech
940 sulam on zohar tzav p.49
941 Safer HaKanah
942 Zohar Song of Songs Rosenberg p.83
943 Sulam on Zohar p.121a
944 Zohar Tikunim Chadashim p.115
945 Ar"i
(miraculous wonders) which will educate you. Explanation of the cavana (spiritual intentions) of letters and vowels is only given over in a short concealed form. It is not possible to go too deep in the secret of the Ḥayyāṭ (forming) of man. As there is no end to this Chuchmah. He is head in likeness to the Gilgullim (planets-spheres) and what is above him, and also includes that which is in the world below.\textsuperscript{946} Also why does the Torah go into so much detail about the construction of the “miscon” when it was to be built only once?, but to explain the divine. A thing cannot be settled in its place till its name has been called, and it is set there. God decided to list the aspects of the Torah and parts of the “Mishcon” as they together are one and cannot be separated.\textsuperscript{947} The “mishcon” was consecrated as a body which contains a “Ruach”.\textsuperscript{948} All measurements of the “miscon” are those of kav midah.\textsuperscript{949} Kav midah spreads to malchut. It gives power to spread out in all her forces.\textsuperscript{950} Boṭzina Kardinita gives mida to all midot, this is the idea of Kav midah which measures out all midot. The light dressing in all the sefirot. Which is their Nashama. It’s existence is concealed being Nashama of Bina, that is Nashama of Chuchmah that is Nashama of Keter. All the days of a man refers to kav midah spreading out within measuring midot. This is the secret of supernal life force spreading out from Keter to Chuchmah. Its midah being measured. Such is man. supernal life force spreading out from kav midah.\textsuperscript{951} יְהוָה is in all "midot". So it is called "kav Midah" It draws to all the midot by "misim tovim". The “kav” draws below to above from Arich. Drawing "penimi" flow to אֲצוּם אֱלֹהִים (below).\textsuperscript{952} All measurements are of the mida (attribute) of Malchut.\textsuperscript{953} אַרְכֶּרֶא is the secret of the aor makiff of the yesod of Imma that has to it 5 Chassadim and 5 givurot as the fingers of the hands that measure the חטפ.\textsuperscript{954} The Aor haCyim teaches that 13 kinds of materials were used in building the mishcon. The Supernal forces above are together in a unity of 12 parts these correspond to:

Gold, Silver, Brass, “Techalet”, “Argaman”, Scarlet, Fine Linnen, Goats Hair, Rams Skins dyed Red, “Tachash”, “Shittim Wood”, Oil for Light, “ketoret”, and spices of the anointing oil. These 12 forces are all under the 4 “chayot”. All these move towards the ארון (thrown) to lift her on high so that she may join her spouse. So that together they may be in glory. The most high sits on the ארון in perfect union with His Spouse. So there is joy in the world. The elements are listed according to their values here below. But in the “Markava” above it is the opposite. There silver is before Gold, but here the left comes before the right.\textsuperscript{955} The inner most alter was for Incense, it is the “small still voice.\textsuperscript{956} The secret of the Caruvim in the Kodesh Kadoshim and the ארון who Rabbi Yishmoyal saw there, is of intending in the place of Aden in the “Mikdash” (Holy Temple). It is the Gate of Heaven. The ארון Shabot is the Ark of the Torah Scrolls. 6 of the 10 wool hangings of the mishcon. These are 6 aspects of Malchut of the 6 days of creation. The Boards of the Mishcon are Matto"t which are a chitzon lavush of the Malchut, the handmaids of the Shechinah. The ark is Bina including 32 paths which is the source of the

\textsuperscript{946} Aor HaSachel
\textsuperscript{947} Zohar Bamidbar 117b
\textsuperscript{948} Zohar Trumah p.140b
\textsuperscript{949} Sulam on Zohar Pekudy p.233a
\textsuperscript{950} Aor Yakar Barashit p.127
\textsuperscript{951} Aor Yakar Barashit p.119,230
\textsuperscript{952} Emek HaMelech
\textsuperscript{953} Shoshon Sodot
\textsuperscript{954} Mishnat Chassadim
\textsuperscript{955} Zohar Vayachal p.197b
\textsuperscript{956} Zohar Vayikra p.30b
Nashama Yetera of Shabot which is Chuchmah, the fire of the Brass alter, it stands against the fire of Ghenom.\(^{957}\) With the alter by its length which is 24x 24= 576 amot. This is the number of בירחות (lessons) on the Torah. It is the secret of yichud Yesod and Malchut which also together equal 576. The 4 amot of Halachah a man sets for himself, and the place of tefilla he sets as his place. 4 amot by 4 amot have in them 576 tepuchim. In this is the yichud man makes through the Torah. So there is only to God 4 amot of Halachah since the Temple has been destroyed. This is by the yichud made through Torah.\(^{958}\) The ten curtains are the sefirot of malchut.\(^{959}\) "Ruach Sara, Anon Gadol" and the consuming fire coorespond to the Curtains of "Tachelet", Curtains of דָּוִילָה (Gazelle) skins and Curtains of אָיַלְיָה (goats)\(^{960}\) The 50 gold and brass clasps appeared as the color “argaman”\(^{961}\) (red-purple). The boards are chuchmah they are the angels “Seraphim” of the world of Bria.\(^{962}\) The Caruvim are Nezauch and Hod their wings on the parochet is Yesod.\(^{963}\) There are "parsa" between Atzilut to Bria. This "Parsa" is called סֵרוֹנֶל. This "parsa" is the secret of "parochet". It separates Kodesh from Kodesh Kidoshim.\(^{964}\) From the entrance of the “azara” till the "parochet" is 70 ama. The Caruvim are Teferet and Malchut. The parochet separate between the kodesh, these are 7 sefirot, they are the Chyot and the Kadosh Kadoshim. These are the first 3 sefirot. These are the Chyot of Atzilut. Sarafim are between the דָּוִילָה and alter, Chayot are from the alter to outside the Azarah.\(^{965}\) Rachel and Leah are the secret of the inner and outer Alter. The inner alter brings close "pemimi" fine things. The outer alter brings close coarse things.\(^{966}\) The Caruvim are one male and one female. They are boys and girls of Yisrael. The Shechina rests between them. The 2 Caruvim allude to Rachel and Leah. God contracts his light between between the 2 Caruvim because of His love of Israel.\(^{967}\) The Table of the show Bread is in the North it is as the heart, which is on the left. Which is Malchut of Bina from the Givurot of the left.\(^{968}\) The menorah is Rachel Nukva of Z"a.\(^{969}\) The Menorah is the letter ת of ה "וו". The branches on the 2 sides of the Menorah are each ה, the letter ת is the middle lamp. the lamp placed upon it is the ה.\(^{970}\) The ark is made of “shittim” wood, because it is Nefesh הצומחת (plant Nefesh). It is yesod olam (foundation of the world).\(^{971}\) There are three arks, one inside the other. The inner and outer arks are made of gold, the middle ark, was made of wood. The three arks are Akatria”l in Bria, Metatro"n in Yetzera, and Sandalfon in Asiyah.\(^{972}\) The mishcon’s sockets are “Nogah” from the chest of teferet of nogah. The floor of the “mishcon” refers to aspects that are underneath it being forces of strong judgment. The 100 אדונים (sockets) of the mishcon are the secret of Malchut of Atzilut. The secret of the Meloy of the melody of

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\(^{957}\) Matak mDavash on Tikuny Zohar p.137
\(^{958}\) Benay Yisachar p.85:2
\(^{959}\) sulam on zohar hakkdamah p.107
\(^{960}\) Lekutey Torah p154
\(^{961}\) Zohar Vayikra p.225
\(^{962}\) sulam on zohar Trumah79,Pekudey p.233b
\(^{963}\) Oar Yakar p.23 Barashit
\(^{964}\) Emek HaMelech
\(^{965}\) Oar Yakar Vol 2 p.173,lecha p.150
\(^{966}\) Shekal HaKodesh Moshe Deleone
\(^{967}\) Minchat Yuhuda
\(^{968}\) Metak mDavash on Tikunim p. 111
\(^{969}\) Ar"i Safer Lakutim
\(^{970}\) Zohar Tikunim
\(^{971}\) Beor Esser Sefirot
\(^{972}\) Ar"i Safer Lekutim
Before the mishcon was completed the Malchut was not complete except in the 24 letters, as it was not possible to draw Keter Elyon until the Mishcon was completed. The ground of the Mishcon is Olam Briah, as Bria is below the Mishcon. At it is Malchut of Atzilut. The Ark, Tablets of the covenant and the Caruvin are the Markava of the "world of speaking". The Manorah, Golden incense Alter and the Show Bread table corresponds to the "world of planets". The 3rd part is the copper alter where the daily offering was offered. This corresponded to the "World of Nature". The 250 incense censors of korach's assembly were kept in the "mishcon" as covers for the alter. The Menora in the Holy Temple coorresponds to Nashamah its 7 lamps corespond to the 70 faces of the Torah.

There were 13 places in the Temple courtyard (Azara) where one would prostrate themselves. This coresponds to the number of gates. The Aor haChyim teaches The size and shape of the Temple was transmitted to Samual who gave this to David who gave the wisdom to Slomo. Smual received the information from the elders who recieved all the information from Moses. There is a difference of opinion whether the "Menora" (Lampstand) and Table for the Showbread used in Slomo's Temple whether they were the same that was used in the Tabernacle in the Desert. All agree the Golden incense alter was hidden away by Slomo.

By the boards of the miscon celestial forces and terrstrial could unite this is alluded to by their need to be 10 high, as 10 always alludes to matters of Holiness. Their width being 1 1/2 alludes to the 1 1/2 matzot we eat on Passach, symbolizing freedom and slavery. The 48 boards alludes to the "windows: of rubies mentioned in Isaiah 54:12.

In the Temple they did not answer Amen to blessings but said “Baruch Sham cavod.........” (blessed is the Glory of His Kingship....), as the reward for a mitzvah is a mitzvah and there is nothing greater than being occupied in Torah. This is Kodesh Kadoshim (Holy of Holies). “Baruch ata” (Blessed are You) of a blessing refers to Z”a and “Asher Kidushanu” (Who sanctifies us) refers to Arich. A man is always surrounded by Chitzonim (negative energies) in the secret of “Makiffim” (surrounding), “Achorim” (back) and “Elokim Acharim” (other Gods). All the days one desires great Torah and to work in it, one to make a border to prevent the chitzonim from entering upon the קודשפנימי (Holy) and destroying the world. Therefore the mishcon and its vessels when not being used were covered in Tachalet. So too the golden garment of the Cohen Gadol had Tachalet trim. So “eyn hora” could not interfere with his “Ruach ha Kodesh”. By the Tachalet of Sitzet many spirits of the chitzon are suppressed before it. As it, itself is din Kodesh. In the future it will sanctify Yisreal.

The measurements for mitzvot set by the sages for the commandments allude to Supernal spiritual ideas. As a Mikva connects above to below. The measure ) א"ר (151 goes out of i , it is a closed point that spreads out 3 drops that come down from the upper world. The i pronounced with a ת"י makes נ . Thus נו has 6 permutations that equal 126 + 18 letters (of permutations) + 6 names and colleeל = א"ר. This is measure of א"ר from א"ר.
The Kohen Gadol's garment did not atone for murder, only things like murder and embarrassment. Korach argued with Moshe and Ahron about Tachalet, as he had חנםשנאת (baseless hatred) against them. Tachalet atones for baseless hatred, by a man returning in complete teshuva it is removed from his heart. Fire corresponds to Malchut, it descended from heaven and devoured the sacrifices on the altar it took the form of a TACHALET fire.

There is no soul that cannot understand both the simple and the cabalistic meaning. Rabbi Ashlag teaches all who receive the Torah Sanctify themselves. All Yisrael is holiness only through Torah. Without Torah there is no portion in Holiness. This is reflected in the fact that yisrael is “gematria” bina with dat. If You transcend your dat serving God he will transcend passing over your י ו בג (rebellion). For those who are worthy בהמה (rebellion) becomes שפ很可能 (flow). One who does not pass over and leave the way of transgression are not worthy. “the breath passed over and purified them” (job 37:21). This is Atik, but in the passage “God passed over the Egyptians”. This refers to Z’a. If a Jew has a Nefesh if he tries he can get his ruach, a goy cannot unless he becomes circumcised. The "erev rav" were Adam's spilled seed that needed "tikun". The "erev rav" is not able to recieve "mochin" of Malchut with complete sweetening in its descent. The "Erev Rav" are the source of Machut of the aspect of "din" (judgment) without sweetening in Bina. They cannot recieve "mochin" of ח which is fear or מ which is love. The "Erev Rav have a connection to Dat Elyon of Bina. The "Erev Rav are Dat Elyon of Bina. "Erev Rav" is "dat" of the "klippot". The exile of "Erev Rav" is called "erev rav", for their good hastening the end of the exile. The nations of the world have no portion of Kidusha. If Adam did not sin the nations of the world would have never been created. Rabbi Moshe Cordovero teaches that Gentiles even if the do many transgressions do not blemish in holiness at all, because the do not have a Nashama of “Kidusha” holiness at all, but their souls seize in the 70 princes of the nations. The “nafashot” of the nations come from the powers of “tumah”. Gentiles can never attain more than a nefesh of Tuma, unless they convert. Yochanon ben Uzial will have great compassion on the sadeekeem and the chassidim of the Nations. From the left side of Atzilut comes darkness. The right side is light. Isreal is from the side which is Chessed and Rachamim. The 70 nations are from the side of darkness, on the is the פ"י. Their whole side is "din".

982 Svaot God,Sni Luchot haBrit
983 Ar’i Lekutey Torah
984 aor nearev p.30 Moshe Cordevero, Zohar Nasso p.125a
985 Zohar Vayikra p.133a
986 Zohar Vayikra p.25b
987 Zohar 3 p.139
988 Shar Pasukim p.97
989 Sulam Hakdamah Tikunim P.297
990 Sni Luchot haBrit :Bo
991 Shar Pasukim p143
992 Ari Lekuty Torah p.131
993 Matak MDavash on Zohar Tikunim p309
994 Chessed LAvraham
995 Lekutey Torah Thilim 84
996 safer ha paliyah
997 Sulam on Zohar Vayikra p.25b
998 Emek HaMelech
Avraham rules over the right side. There is light and there is darkness, "chitzon" (external) and "Penimi" (internal). Darkness "Penimi" is created by men from the shadow of death of this world. Light "chitzon" created physicality form Yisrael with side of Nakavah with darkness that is "penimi". As God rules that which will be darkness "penimi" by "zivug" (unification) with the aspect of "Rachamim" (mercy) in the works of all men. By the "meloy" (full spelling) of אֱלֹהִים and (then) God fills the world. God took Yisrael as something תבל (additional to) the world and as his portion, and gave them Torah and Mitzvot. So that they could reach Dat (knowledge) of God. God made Yisrael as something חיוניאור and "the internal pure light of Holiness". They sanctify, seperate and elevate. All the side of darkness "chitzon"and filth is called "klipa penimi"of the סם. Permission is given for "zivugim"(unifications) of Nakavah of Darkness "penimi" with Yisrael. All the time he wants to make zivug with her. But he cannot do a thing without permission of the "Bait din elyon" (the Supernal court). The סם knows every strong man and every wise man and asks the "Bait din elyon" to let him try to trick the man to walk in the ways of the "other side". But by man's arousal of the right side his pure "Ruach" (emotional soul) and his Nashama (soul of Divine intellect) if he chooses to do pure things, God will help him. 30 mitzvot are included in the 7 mitzvot of the Benay Noach (the Nations). These 30 correspond to the 3 worlds of Bria, Yetzera and Asiyah. By the 10 sefirot of Atzilut one becomes a convert. The law of גְּרַשְׁנֵיユ is active when Yisrael dwell in their land. The גְּרַשְׁנֵיユ must accept the 7 laws of Noach before the Bait Din. The Shechina does not dwell on uncircumcised. Even if The Shechina fills all the air of Aretz Yisrael. This is becouse the shechina has no unity, no connection to these uncircumcised, they are chitzon and to them dresses tuma. Only in the people of Yisrael is the the power of Kidusha, sanctifying them. But if Yisrael does damage by their actions. Their Nanhaga also comes from the chitzon as the nations and not Kidusha. Teshuva is not for the nations only Yisrael. As they are as God’s children, so he can forgive their sins. But to the nations of the world God is called King, it is not His Glory to forgive them. Shabot is זומר (form of time), Yisrael is נשמה (form of soul), but the nations are חומר (substance) having no relation to נשמה (form). As the body is חומר and cannot rise to a spiritual place. So to the nations are חומר only זומר. From זומר is created זיון (time). The 6 days of the week are זיון. But Shabot is נשמה and (like the) Nashama to the body. The establishment of נשמה is by זיון. So one must cleave to נשמה which is called good. The manorah is זיון while its light is נשמה. Only thoses of the seed of Avraham damage above by their sins. The nations by their actions do not blemish in the sefirot. All their own sins only blemish in their own flesh. The body is divided into 5 aspects. They are skin, flesh, connective tissue, bones and brain. These are 5 kinds of garments of נשמה are called קילומים (image). They are from
the secret of 288 sparks, left in the vessels that shattered. These 5 "images" are called, the image of man.\textsuperscript{1005} God told Avraham that he would multiply his seed in the earth yet among the "goyim" (nations) the Jews are few out of many. This is so as Avraham was a man in the world, his descendants we still know. If all the other people had multiplied like Avraham's nation. Many worlds would not be enough for them.\textsuperscript{1006} A gentile who does teshuva and turns from transgression will receive Ruach hakodesh and Nefesh haKodesh.\textsuperscript{1007} All evil spirits come out of the “orlah” from the “Nefashot” of the nations. Because of this they are “tami” when they are alive, not when they die as then the “tuma” leaves them.\textsuperscript{1008} In the penimi of the 3 klippa is shade Yehudim (Jewish Demons). From them is the Yetzer Tov of the nefesh of converts and the nations. Their Yetzer Hora is from סדרי נחים (non Jewish demons).\textsuperscript{1009} In the 7 Hachalot of Malchut of Bria good and evil are mixed. In Asiyah the evil overpowers the good. As there are the dwelling places of the wicked of "Ghenom" (Hell), where they do there evil deeds. And there is there Givurot of their wickedness thats mixed in the "klipot". They are under Ashmadai Rabba, King of the demons. He has power to bring complaints on Mondays. But in the Zohar Pekudy (it teaches) by the guarding of weapons he is called נסרה (Nesera), He is close to Kodesh.He has permission to complain. He is called "Nesira" (when) he separates from the "klipot" and makes miracles for Yisrael, when they do not have the merit of angels to make them happen. He is over Jewish demons. He is from beyond the "pardog". They are a portion of wine that has been guarded since the 6 days of creation. They ha a portion in "olam Haba" and the ד"ה of השם. They are severe judgments but are not the demons called "mazzikin" of the ס"ס of "avoda zara". Jews can gilgul as these demons under Ashmadia. ש讓我 יכווש "מכשים ת והר" ת研究报告 המזיקים They are days of week, over them is חלפות ת"שון and קצפוני the king of them to punish the hated of Yisrael. Have mercy, by this will come peace to Yisrael and their inequity will be removed.\textsuperscript{1010} Demons can transform themselves to appear as anything they wish. They see the rewards and punishments of people and understand past, present and future. They feel for the suffering and see the will of God in the world. They have more emotions than angels as they are as half men and half angels. Angels called אישים enter physical bodies. This can happen even with the righteous of the nations, and they will convert.\textsuperscript{1011} The Nations are Sustained by the “dew” from the head of Arich Anpin. They are sustained only by the kindness of God. But this is not the intent of creation which was created only for the sake that man should guide the creation according to his actions. To guide the world through "mitzvot sadakah and gimilut chassadim". This radiance is called Zohar, the light of face of Z’a from Atick. This is given “Mida neged mida” according to one’s actions and their understanding, and their efforts to comprehend. It is by these things there is purified the sparks removing them from the evil. Thus raising up the children of Yisrael.\textsuperscript{1012} We must raise each fallen mitzvah to high levels raising them from ateret yesod to teferet to bina until reaching kidusha penimi shinning from פנך אור (light of face). This is Keter Elyon. This is the

\textsuperscript{1005} R. Petia on Idra p.135  
\textsuperscript{1006} Minchat Yuhuda  
\textsuperscript{1007} Zohar Thilim p.41 Rosenberg  
\textsuperscript{1008} Safer HaKanah  
\textsuperscript{1009} Mishnat Chassadim  
\textsuperscript{1010} Emek HaMelech  
\textsuperscript{1011} Giloy Razi  
\textsuperscript{1012} Ner Yisrael p.46
chuchmah of the 32 paths. This level the nations cannot reach. Secrets of the Torah are the back of the light of chuchmah. It is the six corners the body of chuchmah with out the first 3 sefirot, which is the brain. The brain of chuchmah is from Arich which reveals the will of God, which drips ayn soff from unification with the light of this chuchmah until beneath the “mesach” of Chuchmah. The "mesach" seperates us from "kidusha" (Holiness). Preventing the revelation of secrets of the Torah, because of one's inequity that separates them from God. To get to the secrets of the Torah one must stop regularly giving sparks to the "sitra achra". Only then will it be possible for one to cleave in the shechina and call upon His Holy name. From actions of chesed and sadakah are chassadim gadolim that illuminate the faces of kav midah called Z”a. Sadeekem do Chessed constantly. Rachamim is sadakah. Chuchmah doesn’t illuminate without Chassadim. The right pillar is Chassadim, the left pillar is Chuchmah. The central pillar unites the right and the left by the mesach of Chereek that is in it. It diminishes the first 3 sefirot of Chuchmah. If not for the mesach of Chereek there could not be united the right and left pillar. There would only be darkness. The mesach seizes in the left pillar to join it with the right. “mesach of Chereek” begins to open the "locked mesach". The mesach of Chereek is called “sword on the thighs” being Nh”y that diminishes the first 3 sefirot. The sword guards from fear of the left, but not separating from the right. This sword cuts off the wicked. Klipot of the left that are "chitzon" are "sitra achra" of filth. Underneath the levels of Holiness are thousands of “Klipot”. After midnight rules Mars, ruling over murder and death. There rules then the S”m the sar of Asev and Amalak. After midnight Israel got their freedom in Egypt. God did this to show that the night of Pasach is the night of “guarding” for all generations. In the future God shall take vengeance on Mars and Amalak. Before midnight is mazel צדק (Jupiter). The plague of the first born started at midnight. In Egypt at the time of the Redemption God descended with 9 million angels. “Roz” (secret) is gematria “aor” (light) which also equals “eyn sof” (infinite). The time most appropriate for revelation of Chuchmah of secrets is at midnight. It is a great secret of exile that the Shechinah descends at midnight. That is what is refered to as "In that day God shall redeem the Hosts on high and the Kings of the earth".

Chapter 14.
Night time is the right time-Midnight

1013Shoshon Sodot
1014Alp Bet Book p.139
1015Avodat Yisrael p.40
1016Chesed LAvraham
1017Marachot Elokim
1018Sulam on Zohar Chodash Achray Mot p.48b
1019Giloy Razia
1020Sulam on Zohar Achri mot p.60b, Zohar ShirHaShirim p.26 Rosenberg
1021Benay Yishachar p. 46
1022Minchat Yuhuda
1023Emek haMelch
After midnight יהוה is in all the heart. The proper way to get comprehension of the Torah is to be occupied in Torah at midnight. This is the main time for learning Torah. As this is a time of רעיון (favorable will) to know secrets of the Torah. Its a Torah party. Rabbi Ashlag teaches from the Zohar that at night the eyes whose light is chuchmah are closed, this is because of judgments so they are not able to illuminate because of diminishment of divine flow, so people sleep. Sleep is drawn from the ruling of the burning of Gehemen, which makes a closing to the Nashama. These do not dress in the supernal light as it is not enjoined to them. If at night one reads a verse of Torah as non believers sing songs then the Torah dresses in sackcloth, this arroused the sitra achra. But when Yisrael sing many songs of Torah the memunim (angelic supervisors) return to their place to protect them. And is fulfilled the verse “from heaven they hear your voice”. Learning Torah at night and carefully saying the "Sma" will help you rise to be occupied in Torah after midnight. At midnight is given light of the left from Ima divine understanding, specifically Chuchmah from the left of ima. It’s the vowel “shuruk”. This is the power of sight that can open the eyes, but for this light to illuminate it requires chassadim. Which is the force of God’s giving. The power which has us do Mitzvot. We rise at midnight to tikun the Malchut as it is the night and the secret of sleep. Both are din. Night is darkness and sleep is death. Therefore the man changes night to day, darkness to light. He awakes from sleep sin and death. He then instead connects to the Atz Chyim by his blessings and Torah in the middle of the night. He connects the Malchut to the Binna. This is the rising of א"ת to א"ת. “His left hand is under my head” is Chuchmah from the left, being Imma. “His right hand does embrace me” refers to Chassidim of Right being Z’a. The beginning of the mitzvah of fearing God is to know that "elokenu" is the דו parzufim (masculine and feminine aspects of God). These are the Written and Oral Torah by whose ruling we were taken out of Egypt. In raising the mym nukvin for the needs of Abba and Imma from nice ideas of Chuchmah from above that fell from the place called “Torah”. Where it stood with Bina back to back. The back fell. These are included in the names the vessels of Z’a and their lights that are in שלב, they do not expand beyond the needed meloy. By meditation on a name of makiff (lights), there is causes more further makiff. From Raising up sparks becomes revealed the oral Torah, but it is the written torah that's revealed from above called “ aor yashar “. While the Oral Torah is revealed from below to above being called “ aor chozir “. A master of Divine will is secret of Aor Chozir to his crown, the head of Z”a. Oar Yashar is a aspect of Chesed that descends and spreads out and is revealed below. Light of Kings of Iggulim (Aor chozir) is from kings of Yoshir. They are from the belly, they are at Nh”y of A”k. The 7 lower sefirot of iggulim only receive light of the 7 lower sefirot of Yoshir, from beneath the feet of Yoshir. Abba and Imma of Iggulim stand at the mouth of the Yesod of A”k. Chuchmah is aor yashar, Bina is aor chozir. So the more mitzvot one does the more chassadim there are and the more the light of chuchmah at midnight can shine. It is this light which arouses sadeekem to arise and occupy in the Torah. The sadeekem

1024 Sulum on zohar Lech Lecha p. 4, Share Ramcha’l p30, Alp Bat Book p.68,164, Tikunim Chadashim-Ramchal p.112
1025 Chesed LAvraham
1026 Sulum on Zohar Chadash Achri mot
1027 Safer HaKanah
1028 Mishnat Chassidim
1029 Sulum on zohar Korach p.158, Sulam Zohar Tikunim p.109
1030 Emek HaMelech
1031 Safer Leshem
1032 Aor Yakir vol 2 p.79
raise the sparks by the two pillars of shuruk and cholam of bina and return the drawn light by these pillars. But it is the aspect of Chassadim that allow one to attach with Z’a, our emotional soul, so as to be able to draw from the two pillars. Thus raising up the emotional soul closer to the flow of understanding from the Nashama. The chuchmah of ima understanding illuminates by dressing in chassadim. From the tip of the ‘nashamot see their ו (ray). This recovers "nefashot" to their strength, because of the light of chuchmah of תורק ולח צו “nefashot” find delight and are renewed. From this he goes on to all guiding powers and all lights of the נועם.

1033 The Ramchal teaches that a saddek is a writing quill, writing in ink that goes out of the chuchmah of his words of Torah in “safer elyon” (the supernal book). This book is “ Safer Zicharon”. 1034 We learn from the Vilna Goan in sefer Hachalot that “ Safer Zicharon” is made from the midnight Torah learning which rises to the “rekia” (firmament), which guides mazel through the constellations and planets. 1035 Where king David writes in Thilim "the work of your hands" this is refering to the rekia where there are the sun moon and mazolot. This is Safer Zicharon. The rekia itself says the thing, telling the form of what will be. Like it is written "His word is with those who fear him, as a man to his friend", and “it is written in Safer Zicharon before Him”. Safer Zicharon is yesod. 1036 Safer Zicharon is Teferet. 1037 All evil decrees are from יבש滋生 who chose a vessel to give the ת.tevah (glory) to the attribute of din. Rulings go in from ketter which is mazel to contravene evil decrees. 1038 Rabbi Nachman explains that the Torah that the “Avot” Shem and Ever and others learned before “matan Torah” Was in the aspect of “ Safer Zicharon” which is called “heart above”. This is also what we refer to when we talk about the souls of the sadeekem talking with God prior to creation. These ideas originated by the sadeekem prior to creation are the souls we are speaking of here. 1039 The Ar’i teaches that its best to learn torah at midnight and pray shakrit without any interruption in between. 1040 If one rises to learn Torah at midnight this rises up the parzuf of Rachel much so that at “Shacrit” the Shechinah rises in Her strength to unite face to face. Then the “tikun” of “Tefila” shall be as is proper. 1041 At midnight Z’a the emotional soul can enter Gan  aden, the delight of God. Techalet is hod, seeing the depth of the matter which is hod. Which is the splendor of God. It is from here that king David Seizes. It is also from hod that we arouse (zivug) unification at midnight. from this God wanders in 18,000 worlds 1042, Rabbi Berg says midnight lasts two hours, till the end of the second watch. It states in the Zohar The Torah must be learned by day and night. The night must be added to the day in order that the Holy name may be with him in harmony and perfectly. Night is commonly taken to include the evening hours before midnight, but the real night only begins at midnight. In the beginning of the night evil spirits roam the world, but as the north wind blows at midnight they all enter a cavern in the ocean. 1043 A north wind blows at midnight upon David Hamelech’s harp. This wind is the "ruach hovering over the face of the waters". This is ירוחם זורא (hidden spirit).

1033Sefer brit Manuchah p.17
1034Tikunim Chadashim-Ramchal p.267
1035Safer Hachalot-gr’a
1036Aor Yakar Barashit p.82
1037Shoshon Sodot
1038Shoshon Sodot
1039Lekutey Maharon p.142
1040pri atz chyim-ar’i p.348
1041Machashif halavon yaakov abuchizera p.16
1042shar mimori rasb’y-ar’i p.219,Advice-R. Nachman
1043trumah 73b
This is the "spirit of life" in a man's heart. It is the source of each person's individuality. It is the thoughts that are hidden in his heart. All of his body is directed by this ruach of the heart. This ruach would cry out to David over Yisraels needs awaking him.\textsuperscript{1044} The north wind of midnight is the left pillar. Chuchmah without chassidim, which is the first 3 sefirot of the ruach. The south (wind), right pillar is chassadim. Judgments of the left are mitigated by Chassadim of the right. The Ruach of the heart goes out of the left chamber. This is the Ruach that played David's harp. This is the Ruach from Bina of the North. The harp of David sweetens the judgment of Malchut. The north wind is Chuchmah of the left pillar. In it is a evil spirit from the shattering of the "sitra achra", by it many evil spirit's power is shattered and can no longer rule go off to a certian place. Then God can commune with the sadeekem in Gan aden without any interference.\textsuperscript{1046} At midnight when God communes with the sadeekem in Gan aden at that hour the angel Gavrial comes with the south wind coming from with the north wind. Gavrial is "Memunah" over the North wind. The south wind comes with Norial who is its "memunah". The generation of Moshe knew the secret of rising at midnight. With this North wind is all the good hid for those who fear him, This is "zivug" Yakov and Leah.\textsuperscript{1047} God goes in to Gan Aden which is Malchut at midnight to meet with sadeekem and their Torah.\textsuperscript{1048} This is Ester Malcah and Mordichy going before the King in garments of Malchut. Light of the middah of Malchut dresses in the \textit{אור} (atmosphere) of Gan Aden, and illuminates the garments of sadeekem. The garments of sadeekem in the upper Gan Aden are in \textit{גדולפלא} (a great wonder) of the nashamot’s merit and purity. According to Teferet are the supernal sefirot attached to Teferet.\textsuperscript{1049} Only Moshe saw the \textit{תמונה} (image) of God with out a garment, the \textit{כבוד} (glory) of God. Yet "no one can see God and live". As the \textit{ملابس} (garment-Chasmal) dresses in him. He is created in the \textit{תמונה} of God in "image" and "likeness". This is what is referred to in Ester that Mordichy "dressed in garments of Malchut.\textsuperscript{1050} The \textit{אור} of Gan Aden that dresses Nashamot is fine light of Malchut. This was the garment of Ester mammash. It was by this way angels descending to this wold dress in the Malchut so to not be naked.\textsuperscript{1051} In Midrash Ester it is described as green, this is because the “cord of Chessed” thats drawn on one who learns Torah at midnight shined on her.\textsuperscript{1052} A light of "malvush" that descends below to all worlds is called “cord of Chessed”. It descends in the morning and also at midnight. The Malvush descend front and back. So there can delight to souls of Sadeekem with God in Gan Aden.\textsuperscript{1053} David woke at midnight and praised the God until the name ascended upon it’s thrown at the hour when the light of the day appeared. If you work to establish the Holy name all the blessings of heaven will abide with you.\textsuperscript{1054} Rabbi Nachman teaches that by “tikun chatzot” (midnight meditation) there is sorted out and clarified the thoughts of one’s heart.\textsuperscript{1055} There is a

\textsuperscript{1044}Lekutey Maharon
\textsuperscript{1045}Metak mDavash on Tikuney Zohar p.294
\textsuperscript{1046}Sulam on Zohar trumah p.26,Achray Mot p.54b
\textsuperscript{1047}Emek HaMelech
\textsuperscript{1048}Zohar ShirhaShirim rosenberg p.139
\textsuperscript{1049}Aor Yakar Barashit p.200
\textsuperscript{1050}R. Petia on Idra
\textsuperscript{1051}Chesed LAvraham
\textsuperscript{1052}Beor Esser Sefirot
\textsuperscript{1053}Emek HaMelech
\textsuperscript{1054}Zohar Bichukoty p113a
\textsuperscript{1055}Lekutey Maharon p.44
new luminary that rules each day so each day requires a new "zivug". The light of the new day begins at night. The day is prepared by "mariv", and at midnight is made "Zivug". The "zivug" after midnight is caused by the tefila of "mariv". By this is drawn "chitzon" Arich from Abba and Imma. At midnight God enters Gan Aden in order to have Joyous communion with the righteous. God meets with the "ruchot" of sadeekem in "gan Aden haArtz". From man's Ruach is Ruach ha Kodesh. This is the secret of Gan Aden HaAretz. For this reason it is appropriate to rise at this time. For then God and all the righteous in Gan Aden listen your voice. As its written in the song of songs " You who dwell in the garden companions listen to your voice “ ( 8:13s.s.). In Gan Aden they listen to the voices of those who learn Torah in the middle of the night. It is these who give delight to the Shechinah. When the morning dawns God extends his scepter of grace upon Everyone who participates in her rejoicing and unification. At midnight God arises. The king draws close to the gate of the palace and knocks saying "open to me my sister my love" (5:2s.s.). Then God enters and has Joyful unification with the souls of the righteous. He is indeed blessed who will arise at that time and study the Torah. When the night passes and the dawn brakes forth at that moment the king and the shechina unite in joy. Then God reveals heavenly and hidden beauties to her and all her companions. God presents them all with gifts. Happy is he who is numbered amongst them. Torah is called delight and this is what it means when it says God comes to have delight with the sadeekem in Gan Aden. All who study the Torah are privileged to drink from the river that goes out of Gan Aden. At Midnight the shechinah enters the point called ציון (Zion). This is the place of the mikdash (temple). It is the Kadosh Kadashim (Holy of Holies). The Zohar continues explaining midnight in parsha Trumah. There we learn that at midnight God arouses love of his left hand towards Yisrael. As we said earlier the chuchmah is revealed from Ima. Love precedes only from the left, which is careful fulfillment of the commandments. When God beholds the spirits of the righteous crowned with many good works from the previous day, which are the chassadim we mentioned before God is pleased and a light brakes forth, and gan aden begins to sing. Then they are crowned with a divine name engraved in 32 letters. All sadeekem present receive presents, but not all are the same as the Ar'i teaches all Yisreal have a share in the world to come, gan aden and gehenom, and they are all called sadeekem. But this is only because they read from the written Torah. The written Torah is called olam haba. The world to come is the 7000th year. This is the world that will be all קדוש. In this place stands delights for souls of sadeekem. There cleaves in them Dat, and it is there that they cleave in God all of them, as it says " all of you are alive this day". Complete sadeekem can enter into pardes from this world. There they see those who have already passed on from this world. In these no tuma rules in them in life or death, he is as one of them. They are called מעלה אישים (upper men). If one chooses to fallow the way of the tree of life he can go on to this great level, but if he fallows the yetzer hora he must wait for the ruling which will be enacted against him. The 7000th year is Shabot HaGadol (The Great
Shabot) is called "צבאות אדני stands in Gan Aden and delights in Gan Aden. It's said that one person may take another's portion in gan aden, so all are not the same. One serves from fear while another from love, but both are called sadeekem. One is greater than his fellow in humility and the fear of sin. God said "if you guard the measure of this world. All that will return to you in measure in this world. This is the oral Torah." By this you will merit Olam Haba which is the good hidden for sadeekem. There you will receive the strength of God called "noga" as its written "and Noga will be like light". In the future Noga will portioned out of the first light. Know, that on the way to Gan Aden is a man's "Klipa Noga". Lavanat HaSaphir is called טל (Dew) of Nashamot that walk there in the way of חן (grace) and they arrouse חן when they come down. God said "if you guard the measure of this world. All that will return to you in measure in this world. This is the oral Torah." By this you will merit Olam Haba which is the good hidden for sadeekem. There you will receive the strength of God with Saddeekem in Gan Aden at midnight. At midnight is zivug Leah and Yisrael, which is called “pleasantness” of God. This is what is refered to as the great good light hid for the Sadeekeem in the upper Gan Aden. Each night at midnight there is wunderous light from zivugim of Sadeekem in Gan Aden, from them goes out the soul of converts. At midnight is renewed Nashamot. There descends from the beginning of the night till midnight the central point which is Ketter. The other 9 sefirot are added to Leah until the morning. Then Leah rises to her place, and these 9 sefirot are added to Rachel. She descends to Briah Yetzera and Asiyah. Their source rises up to Atzilut. The 9 sefirot rise by Tefila from world to world until Atzilut. Rabbi Aslag on the Zohar teaches the night is divided into 4 portions of chesed givurah teferet and malchut. First chesed than givurah ,teferet and malchut. Midnight is teferet. It unites the kav (beam) of the right and the left in malchut, which is gan aden. This is the unification of right and left. The Ar'i explains it this way in Shar Mimori Rasbi Supernal angels at midnight rise up to the upper supernal angels, and enter the "penimi" internal aspect of holiness of bina and intellect. “Penimi” of the sefirot is portions of the “Nashama”. Opposite this is the “chitzon” (external energy) this cooresponds to the physical body and Angels. Midnight is the spirit of all spirits. The Nashama is able to rise above with zu'n through self sacrifice in " kidush" God. By this one draws the vessel from imma of his nashama. This is from the 216 letters of the 72 names. This is the vessel made at midnight. The final letters mznpc is the name ruling after midnight. By learning at Midnight a חוט (cord) of Chessed is with one by day. This chessed nullifies judgments against upon one’s faculty

1066Safer Giloy Razia
1067safer lecutim-ar'i p.412
1068Bahir
1069Emek HaMelech
1070shar kavanot-ar'i p.62,Patachy Chotam p.285
1071Emek HaMelech
1072Emek HaMelech
1073Emek HaMelech
1074Machashif halavon yaakov abuchizera p.101
1075sulam on zohar Tazria p.14
1076shar mimori rasb'y-ar'i p.68
1077arba maot shekel cesef-ar'i p.242, Share Ramchal p.235
1078atz chiyim-ar'i p.376
of speech caused by accusations against their soul. The order of mishpot, its main thing is to draw the chord of Chesed in emuna. Avoda called ד"ษ grows and draws upon the עינ (cord) of Chesed. Power of the name is drawn by chesed as עינ (cord) of Chesed. In the time the sitra achra covers the moon. The sun Z’a is not close to her, except by the עינ (cord) of Chesed which is drawn to it. This tears the klipa that covers the malchut. The yesod of Z’a is the עינ (cord) of Chesed. It diminishes the first 3 sefirot of the left shattering klipot. Then givurot can nourish more from the Malchut, and chassdim dress to Chuchmah. This is the beauty of Malchut.

When saying “a wise man has his eyes in his head” this refers to one who becouse of the “cord of Chesed” drawn from midnight allows them to see not just from their eye, but the brain in their head sees the spiritual essence of things. Rather than seeing only their physical representation. The kings that died decended from Atzilut to Bria. This is always called death. During the day the Shechinah is in Atzilut, but at night it decends to Bria, Yetzara and Asiyah. In the beginning of the night She decends little by little. At midnight she completely enters Bria. Because She is seperated from Atzilut She crys to her Beloved. איה of א"ל cries out becouse She is separated from מי. Those Who rise up in the middle of the night give strength and help to the Shechinah.

The light of Misa Barashit illuminates from one end of the world to the other. God hid this light, but it goes out through one “cord of Chesed”. Its explained in the Zohar God said "let there be light, and there was light". This light was not ש"ו (mixed) till darkness was introduced, it being pure light. Rabbi Yosi says the light was concealed and kept for the righteous in the world to come. It only functioned in this world on the first day of creation. After that it was hidden away, and no longer seen. Said rav Yehuda yet this light sustains all things. The "aor Ganuz" worked only the first 3 days of creation, then it returned to illuminate during the 6th day till the end of the Sabbath. Rabbi Yuhuda in the Zohar explains That Torah is more active and clearer at night. The illumination of Chuchmah in Chassidim produced by Yesod shines only at night, which is dominion of Nakavah. When Chuchmah is in Chassidim this causes Malchut to rise to Binna. By this is received complete freedom. Yesod spreads out Chassadim over the Chuchmah in Malchut, then She is able to illuminate. One thing you need to know first about drawing from the Yesod above is that עב does not dress at all. This is the light by which one can see from one side of the world to the other. Every place is at some level with it. By it you can see above and below. It opens up the Yesod of Teferet. It has power to receive Teferet, Mammash. The 2 pillars Chesed and Givurah are only united by the Yesod below and that is Teferet. By this is received complete freedom. This is the final and end intent. From Teferet is born the world of Bria. All existence between 2 extremes. Enjoined by all temurot (exchanges). As between black and white, hot and cold, sadness and joy, love and hate, war and peace. This is all according to the zivug which is established in the central pillar. By this is renewed all. The Nefesh in each man is חלף (exchanged) and prepared in every moment for pleasantness and sweetening by the

1079Lekutey Maharon p.35
1080Marachot Elokim
1081Zohar Shir HaShirim p.130,133 Rosenberg
1082Machashif halavon yaakov abuchizera p.79
1083Zohar Shir Aichah p.20 Rosenberg
1084safer ha paliyah
1085Safer Leshem
1086sulam on zohar Emor p.102b
1087sulam on zohar Beshalach p.51b
nullification (of evil), giving of will and revelation. Till the end of time. This is all from tamurot mamash. All these works are through zivug (of the 6 corners) by the central pillar. Much work is needed because of the many complaints which distance the 2 corners from one another, Chesed and Givurah, north and south. The middle pillar mixes up a partnership between these 2 extremes, Chesed and din.1088 Rabbi Abulafia says to recognize in thought, and with your eyes the light. Feel in its power that it is illuminating to you.1089 The chitzonim (evil forces) do not have power to withstand the force of the letter תנ, it pushes them away. ת"ש subdues the klipot.1090 Chuchmah dressed in Chassidim is called freedom. It subdues the klipot causing them to flee. If a man engages in chanting of the Torah at midnight God and “Canesset Yisrael” adorn him with a crown of grace to keep him safe from harm, and he sheds light on the upper and lower beings. By this he is made as a new being every day.1091 Whenever the Torah is studied at night a thread of hidden light descends and plays upon them who are involved in their learning (at midnight). The cloud moshe entered on Sinai was from the primordial light. It is the light of chassadim, God's power of giving producing fulfillment of commandments and their result.1092 Moshe dressed within the holiness of a cloud of this light wearing it as a garment. By this he was able to change his flesh from physical to spiritual in nature. enabling him to handle more light.1093 Moshe entered a cloud which was the angel Michia’l. Its written “He founded darkness around him ענך והענן ועפרל”. These are Chesed and Givurah of Atik.1094 It is written the ענן (cloud) filled the mishcon (tabernacle). King Solomon wrote “God dwells in עפרל”, which is the same as ענן, but are called ושביט.1095 The rainbow in the cloud gave moshe’s soul its garment. So it could go up to the mountain, and through this garment he could see the sites and feast there.1096 In flesh is "Ofanim". To the East "Chayot" to the west. To the south is image of Man, it is the Chayah of Chuchmah. And Sarafim (north).1097 The cloud acts as a barrier and as a garment. The light of the cloud is sweetened from the joy of the nefesh, and strengthened by divine service.1098 There are 2 clouds the one moshe entered and stayed in on Sinai for 40 days. It is Malchut. The secret of 40 is markava of 4 sefirot beneath Bina, Bina rides on them. The other cloud was upon the “mishcon”, this one Moshe could not enter. It was Bina.1099 The clouds of Glory which surrounded Yisrael in the desert are in great chesed and love. By these Yisrael are dressed in the clouds of Glory.1100 A cloud decended and pushed aside spirits from adam.1101 Our world has a spiritual source thats fine and brilliantly shines, but the world is ruled by evil.1102 After the first day of creation this light was never fully manifest again, but it does renew daily the works of creation. As it is written " He builds the world with chuchmah".1103 This is chuchmah of the left

1088Safer Leshem
1089Safer HaCheshek- Abulafia
1090Aor Yakar Barashit p.23
1091Zohar Vayikra p.23b, Sulam on Zohar Trumah p.128b
1092safer lecutim-ar’i p.460
1093shur kuma-moshe cordevero p.88
1094Avodat Yisrael p.38
1095Benay Yishachar
1096Zohar Smot p.99
1097Atz Chyim
1098shur kuma-moshe cordevero p.99
1099sulam on zohar Vayikra p.8a, Aor Yakar Barashit p.231
1100Beney Yisachar p.29
1101sulam on zohar Vayikra p.22a
1102Share ramcha’l p.15
1103zohar smot p.148a
from imma as said before. Rabbi Ashlag teaches on the Zohar that the light of the day is chassadim. Chuchmah is the secret of 1000. Chassidim are the aspect of 100.\textsuperscript{1104}

We learn from chassidut that an external aspect of love is born from reflection on the closeness of the divine, while a more inward love is generated by reflection on the greatness and loftiness of the blessed ayn-sof.\textsuperscript{1105} In Ayn Sof are no desires or “Bozimin Nahorin” (illuminating lamps) these are only found beginning in Atzilut. Ayn Soff cannot be comprehended so it is called Ayn.\textsuperscript{1106} It states in the Zohar in parsha Yitro that those who separate from Rebbi Shimon separate from all. Rabbi Yehuda Bay Elloy said so great is the loss of Rabbi Shimon Bar Yochi. Now no one knows and no one has permission to reveal. How important beneficial is it to be regularly involved in the Zohar. Becouse of the shattering of vessels we need to sustain and stand up the worlds renewing them. Until there stands up the Nashamot of Rasb”i and his friends who are able to raise things to their source. They are able to do the elevations and “tikunim” that are needed. They decend by the letter \textit{ט}. The Ar”i Rashb”y and his friends are from the “givurot of gadlut”.\textsuperscript{1107} How many times its explained in the Zohar how important it is to learn the Torah at Midnight. We learn from the Zohar that a redemption comes to the children of men who call out at night. It redeems them from their separation from God because of blemish from their sins. In Tikunim we learn night is imma which is malchut of the world of Bria.\textsuperscript{1108} The main thing of \textit{גאולה} (redemption) is in the night time so the corban pasach (pasach sacrifice) is only brought at night.\textsuperscript{1109}

Chapter 15
Mystical Law

With the secrets of the Torah one must be careful. As the Zohar compares revealing secrets to one unworthy as revealing nakedness. This allows flow to the ”chitzonim” (other side) heaven forbid. The wicked reveal secrets, it is as if they kill people.\textsuperscript{1110} When a person reveals a secret to the wicked, he causes the yesod Of Z”a to channel its flow into the 70 princes over the nations and they can then over power malchut. God intended that they should all be subject to malchut, under the ruling of the Jewish people, but a person reveals a secret to the wicked cause the the opposite result, allowing the forces of evil power over them. When secrets of the Torah are revealed to the righteous, the yesod of Z”a directs its flow directly to malchut.\textsuperscript{1111} One whose Dat is “dry”, and in his heart he does not believe. But he questions whether things are false. It is forbidden for him to begin learning Kaballah. As that would be what is called “cutting the sprouts”. But if one is Yoshir even if he is lacking Dat give it to him to occupy in. Even if he will error in it, because of his lacking Dat. There is no sin in this. Always learn more where you heart desires as here is the place where where you have been sent to tikun in this gilgul. If you learn Kaballah separate from meat and wine on week days so you will not come to sin. As the Klippot chase after such a man to make him sin. By eating egg before all things in galut (exile). This

\textsuperscript{1104}Zohar Vetchanon
\textsuperscript{1105}Safer ha Brit- R. Pinchas Eliyahu
\textsuperscript{1106}Sulam on Zohar Pekudy p.139a
\textsuperscript{1107}Avodat Yisrael p.34
\textsuperscript{1108}zohar tikunim-perush metak mdavash p.1213
\textsuperscript{1109}Marachot Elokim
\textsuperscript{1110}Sulam on Zohar Hazinu p.294b,Chesed LAvraham
\textsuperscript{1111}Ar”i
reminds of the destruction of the Holy Temple. Then we can eat meat and wine even on days when Tachnun is said. Purify your self from all lacking midot as the extra soul of Shabot does not dress in “tracings” of transgression. The tracing of transgression leaves your forehead after a Mikva. So purify yourself. Rise at midnight. Do not search continually concerning katnut deeply it arrouses the chitzon, and they remember your sins. There is no problem in learning concerning Gadlut. 1112 The desire to learn secrets of the Torah, Kaballah in particular is a great gift from God. Yaakov Abuchitzera teaches that the Nefesh in a man is “elohot”, but נפש (essence) of God does not enter into man in this world until he removes his courseness and dresses in a spiritual garment so to be able to handle the light. One must be careful when entering into the Dat of “Misa Markava”. They must guard them selves as with those involved in this work the “sitra achra” (other side) wants to accuse above. If they are lacking in dat, or don’t have complete “emuna” they will be far from accomplishing this learning, his Nashama will not receive. If his Nefesh is not coming from a place of truth, these things will be far from him. But a Nefesh with a “tiva”, and complete emuna eats and is satisfied. There is emuna to emuna.1113 A big secret in sitri Torah is to portion כבוד (honor) to the last attribute (Malchut), because emuna makes miracles and נפלאות (wounderous things). נפלאות are Divine rulings that change nature. Emuna in the name makes נשים (miracles). All the blessings we say on miracles illude to keter as from here they come.1114 The head of emuna is Chuchma stima from the head of Arich. From here goes out songs, of springs of light. When the Shechinah is in the clipot these (songs) are of the galut (exile). But it will be of these songs which will be on the head of Mashiach. This is fear of the name.1115 Every day has barriers that guard as thorns. So that those who are unfit cannot enter the vinyard. There are many types of Guardians. There are snakes and scorpions to protect the good. If there were no barriers the wicked could then access the secrets. These confuse the mind of the wicked. Preventing the entry of those who do not belong.1116 Its taught by Rabbi Moshe Cordevero in Shur kuma that by divine providence and knowledge there are those who there does not illuminate upon them the secret of the zohar. It being concealed and hidden. To them there is not vision bursting forth, but the kabbalah remains hidden.1117 In a sense in the torah that they learn they don't find more and more. There are laws to revealing Kaballah. There is that wisdom which is necessary, one must posses it. But to reveal only so that one will say "so what", is a great destroyer. Other wisdom requires heavenly permission to reveal. The words must be given from above, and there are those secrets which are only shared with the few who are worthy. Those who fear God and guard the holiness with all their heart and soul1118. I have seen the children of the upper world and they are few, but they are chuchumim. The small people are like high ones, in lowliness. They are not even in the vinyard Mammash. They dont enter the depth of the secrets. There are those who enter the vinyard, but do not know how to go out from there.1119 In Safer Mishnat Chassidim it is taught that in other generations one would be punished for revealing this wisdom (kaballah), but in this generation it is a “mitzvah” of great joy before God. From the revelation of this Chuchmah in its merit will come Mashiach.1120 Rabbi Moshe

1112Mishnat Chassidim  
1113Patachy Chotam p.394  
1114Shoshan Sodot, Marchot haElokut  
1115Tikumim Chadashim-Ramcha’l p.391  
1116Sulam on Zohar Nasso p.123a  
1117shur kuma-moshe cordevero p.67  
1118Rabbi Ashlag  
1119Rokaouch R Petia on Idra p. 2  
1120Safer Mishnat Chassidim
Cordevero also teaches that people who don’t have Chumash, Mishna, Gemora and occupy in Kaballah there is no doubt they are in error completely. If one has not seen the light of “pilpul” there will not come the light from Kaballah upon them. They will only come to error. By doing Torah and mitzvot they have a segulah to have unique providence shine upon them. Those with only a Nefesh are called slaves and merit only Hasgacha from the Ofanaim. If they cleave in Torah with great desire one can merit Ruach with the Hashgacha of the angels called Chayot. If one is distant from his yetzer Hora and close to Torah and mitzvot they cam merit to their Nashama which get personal providence from the כסא. But one who does not learn serves God for reward and is a slave. By learning the secrets of the Torah one can merit to serve not for reward, He is a son of God

In learning pilpul is much argument. If 2 chuchumim (sages) are from the same soul source they will argue much. As each wants to nourish more than his friend (from their shared source). It is only like this in this world. Rabbi Nachman of Bresslov teaches that once one completes the whole talmud they are deserving of the “zelem Elokim” (divine image). One who learns the complete Talmud is given the kingdom, as each tractate is a princess. Each part of the Torah has its own song. When words of Torah rise above at night, they arrouse many songs. This is the “song of songs”. By the truth of the Talmud one merits to their Nashama. But know as the Ramcha”l teaches that those who toil only in “pilpul” their Torah is as eating bread from the earth, but the master of Kaballah eats the bread of heaven. "Man does not live by bread alone" = יְהוָהלחם. Rabbi Nachman Teaches issues of doubt are a aspect of the tree of knowledge of good and evil, which is “klippa Noga”. In the midst of the Torah is the “Atz Chyeem”. Of the 4 portions of pardes the written Torah is in Asiyah corresponding to the Nefesh. The mishna in Yetzera cooresponding to the Ruach. The Gemora in Briah cooresponding to the Nashama. While the secrets of the Torah are Atzilut and coorespond to the aspect of soul called Chayah. The main part of the strength of the Shechinah is enjoined in knowledge of the secrets of the Torah. Of this one needs to know very much. One needs wide Dat and great Kidusha to understand the "parzufim" and the "Yuchudim" according to their truth. Certain wisdom of the Rasb’y was hidden from the eyes of everyone in the world until the Ar’i ha Kodesh revealed this chuchmah of the Rasb’y to create an arousal below which will bring redemption. Rabbi Abulafia brings attention to the fact that he found it difficult that man can create by way of effecting nahnaga (Divine providence-guiding power). The work of man can be as work of his creator. Yet only a person who rejects the Torah can say “ I create as God ”. Giving form to matter is a מופת (miraculous wonder). This is giving nature to physicality. This is the nature of the physical world. In the form of matter there are subtle changes. Bringing energy only concciled as potential to become actualized. But how is it possible to nullify something completely ?. But a thing that is close can go out. (its easier to
accomplish something that is in the way of natures providence). Because the "glory" of nature is included in it (and not disregarded). It is the completion of what has been prepared by nature, by the Name. The name first goes out rising preparation so that the work can be accomplished by nature of nanhaga of creation. Know that the final thing in preparing for a thing to go out from potential to actual is, much learning. There is no learning without the letters. The learning of man is the work of Elokim. The completion of cavana is in the form of the letters. So to in the work of the name. There is no way out side that of nature. So work is like the letters. They support it according to what the man has done. All nanhaga in the world is not good except because of Yisrael. Man was created in nature as flesh, but Torah is above nature. Concerning this Holiness we learn that. “Atz Chyim” is Z’a, “Atz Dat” is Nakavah. One is life the other is death. Whoever involves themselves with them, but gives more consideration to Nakavah when She is separate from Z”a causes to himself death in this world and “olam Haba”. Exprising this further in the Zohar it says “its not good for man to be alone “. This refers to man being occupied only with the Torah of Atzilut. So God decided to make for him a helpmate, being the Torah of Bria. She is the Queen of the Torah of Atzilut. She is the Mishna. She is matto”t and is called “the youth”. But, the hand maid to the queen is only a helper of the Shechinah. The Mishna is as woman of impure and pure blood. Becouse of this there can be no “yichud” till the “Erev Rav” is eliminated from the world. It is becouse of this Moshe was buried outside of the Land. For 3 things the earth is disturbed : A slave who becomes king. The slave who became king is matto”t. A handmaid who covets her mistresses estate, this is the mishna who is the wife of Matto”t. A fool filled with bread is the “erev rav”, a fool can not be wise. One needs to work with "maseret Nefesh" (self sacrifice) towards the downfall of Edom, who are making us suffer by the dominance of the "erev rav". Masters of Kaballah have qualities from Z’a which are from the “Atz Chyim”. Z’a is called man. The rest of the people are from “Atz Dat Tov vRah. This is Matte”t He is the Markava to Malchut, and includes the 4 “Chayot”. Those of the “cattle” eat the “Omer” of barley, which is the 6 orders of the Mishnah. The first “seder” of Mishnah “Zairim” (seeds) is concerning “Olam Tohu” it is Chesed, the 2nd “kodshim” is in Atzilut it is “Holy” it is Hod. The 3rd “sader” called “Toharah” concerns the worlds Bria Yetzera and Asiyah making “pnimi” pure and “Kodesh” of Atzilut it is Yesod. The 4th order “Nazikin” concerns “clippot” is Netzach, they are “mazikin” (demons). The 5th order called “Nashim” concerns Nashamot it is Teferet. The final order “Moad” concerns “cavanot” is Givurah. Mishna wakes up the Nefesh, Ruach and Nashama, and removes sleep from you. This certainly is the Mishna. On this subject the Zohar concludes saying woe to those who eat chaff and ears of grain of Torah. Torah having both both good and evil, food and klippa. Such a man knows nothing of the mysteries of the Torah, only its physical aspects called wheat. The “Atz dat” is wheat. There are so many secrets of the Torah. But many eat from the Torah only straw. This is pashat (the simple meaning). This is embarrassing to the Torah. They have a body but no Nashama. The revealed Torah is light and darkness from the side of birth pains of Mashiach, but the Torah of secret-Kaballah) is all light. From this Yisrael will merit teshuva, and will

1133Safer HaCheshek-Abulafia
1134Benay Yisachar
1135Sulam on Zohar Shalach Lecha p.127a
1136Zohar p.-aa#365,Sulam on Zohar Emor p.98a,Avodat Yisrael p.21
1137Mishnat Chassadim, Shar Pasukim p87
1138Sulam on zohar Pinchas p.239a
1139Sulam on zohar Ki tzeze p.275b
1140Zohar Chadash Tikunim p.235
be delivered from the birth pains of Mashiach. This will be accomplished by learning Zohar. One must know about the גירושי (forced exile) of Chuchamim. As Rabbi Shimon and his friends. Many of their words are from on the way traveling. When the Temple was destroyed there was seperated the Shechinah from the hachel of rulership of the world. She does not have Yichud with Her people. So they Travel wandering from place to place. It was ruled that the Bait Midrashim should be destroyed. Those who occupy in pashat Halachah and Talmud do not have power to sustain themselves as wandering people. They are as baby birds that are not able to fly after their mother. But those Sadeekem who learn Kaballah have the power to wonder from place to place as Rabbi Shimon and his friends. They were subjected to "forced exile" from their houses. They were a Markava to Malchut in the secret of galut by wandering גירוש (forced seperation). By this they merited to have the Shechinah rest upon them. The life of these sadeekem enlivened them. The Nashamot of Sadekem above are in מנוחה (rest). Like a sacrifice, Torah is offered as a gift to God. He is at his own table. At His table are all manner of food including fine flour, average flour and waste matter. God distributes this food to those who are sitting there joining Him there in the banquet. The bread the king eats is made of fine flour. This He gives to those He loves, those near to Him. This food is from the side of the Atz Chyim, it has no waste matter. Average flour is from the “Atz Dat Tov and rah”, it contains waste matter. This God gives to the angels, while the waste matter God gives to the spirits and demons. They serve the horses and riders of the king. This average flour is given to the kings horsemen. These are the sages of the Mishnah., Who are angels. Their servants are Jewish demons. There are also evil demons, “mazikin” and gentile demons. The sages of the Mishnah say they are of 3 kinds one is as angels, 2nd is as demons and the 3rd kind is as animals. Some of them are “Chuchamim” of the written and Oral Torah. Its for this reason that the sages of the Mishnah said “ If a Rabbi is as a angel of God seek Torah from his mouth”. Asmad"i king of the demons and his family are jewish demons. They were subdued by the Torah. Jewish demons are not kodesh or tuma but הלוח (secular), they are above Yishmoyal and Asev. If one is “kosher” (meaning his actions are upright) and is fit for Chuchmah penimi, then Chuchmah penimi will stand with them. By this Chuchmah Penimi they will come close to Kidusha. They are made in the Image and likeness. He is called “son of the King”. And איש God (Man of God). He is in the appearance of the אינ of the Divine Name. The “son of the King” is in the likeness of “Adam Kodemet”. This level includes them all. As the first man possessed upper Image (image). It includes the essense of all 5 parufim. He who cleaves in Kidusha merits to Eternal light. But if he guides himself in a twisted way his Nefesh cleaves in tuma and is cut off. Those people whose actions are not according to the Torah. They are far from the "penimi of Chuchmah". Their Chuchmah is of the demons. They are chuchmim (wise men) in Chuchmah Chitzon (secular wisdom). Chuchmah penimi is very high, Chuchmah chitzon is very low. The demons are very clear and exacting in the arrangement of the Chitzon of Chuchmah. המзы are mazikin of this world. Expaining this further Rabbi Abulafia teaches

1141Tikunim Chadashim-Ramcha’l p.476
1142Oar Yakar Barashit p.58
1143Sulam on Zohar Pinchas p.253a
1144Zohar Tehilim p.40 Rosenberg
1145Svaot God
1146Svaot God
1147Chesed lAvraham
1148Beney Yisachar p.92:2
that anyone who reveals a idea of Chuchmah but doesn’t reveal it to the point that is penimi (internal-spiritual) has no portion in the olam haba. As the proper portion that one is required to reveal in writing is a אות (sign-wonder) from God. Don’t say all wise men of the earth talk and write like this. As athiests also write books, and they have no part in olam haba as ones portion is according to truth of connection. For this reason avoid the so called “truth” of the nations. Cleave only to truth. Those chuchumim who become wise in wisdom of the Talmud. They are completely most far from from the truth. There are 2 ways the revealed and the hidden. Both are true but the revealed is only as the body. In every part of its generalities and details it is revealed to any intellect. They are vessels to all spiritual ideas. Vessels to all the penimi (innermost) of spirituality which guides them. Among the vessel there is chitzon (external) and penimi. The penimi vessels are much above the chitzon. The chitzon are the guardians who stand outside guarding the city, guarding the penimi. The external vessels are as slaves, but in truth the chitzon is only guarded by the penimi, but the penimi only finds completeness through the chitzon. The chitzon only open up by the penimi. With the penimi there is that which is very penimi on these dwells ruchot, nashamot, and chayot hakodesh. Divine names instruct unifications for their needs. There is also spirituality that inhibits the dwelling of these powers. Ruchot (spirits) charged with the guiding and oversight of these powers. The penimi ideas are on the level called ראשון פעל (first level work). They work in everything. No work comes before or after this level. Only by this level called penimi can the work be done. All is from it. It rises up the name it is the level that raises up the intellect very much. It raises up what is below and opens what is above, and also the limit of ability to go up by the name. The limit of opening is called ראשון חומר (first matter). As a child is instructed in the form of the letters I will reveal to you, and you can receive from me the beginning in Kaballah. So that you can call in the names till becoming a chuchum in this. With ability of “memory” so to cut out recognize and remember the names at all times. In every place take into your heart and make a tracing in your nefesh so that it can never be removed. You will begin to recognize each letter separately after much time. As it is the way of the Nefesh to become familiar with things after much time. As children are never forgotten. So too review your learning 101 times then Chuchmah will go out to you מאין (nothingness). Always arrouse thought to remembrance in the 4 letters of the name. The intellect intellectualizes intellectualization of the name to the faithful. It is called the מקור (source). There is left 13, this alludes to a angel which comes from joining to רצון (Divine will). Thus says Avraham Abulafia.1149 101= the letters שם-א in the miloy of מששה. The name מששה is in 101 verses.1150 We are able to search the six corners, from one end of heaven to the other. From bina which is heaven to malchut which is the other end, but beyond this we do not search. We should not search out below malchut or chuchmah itself.1151 We know of the תמציאו (existance) of the Ayn sof, but not concerning its essence. From it goes out the source of “din”, by the contraction of itself.1152 The first Tzimzum made in the Ayn Sof is the secret of God sitting on the כסא. By this is sweetened all dinim מתבسانיח (sweetened) always.1153 Atzilut is light of Ayn sof through א”k. So we say the world hangs on ב”ה. This is from tikun of Misa Barashit, revelation of the light of ה”י and the first 9 sefirot of ב”ה. But all

1149 Safer HaCheshek- Abulafia
1150 Benay Yisachar
1151 shur kuma-moshe cordevero p.128
1152 Mishnat Chassadim
1153 Safer Leshem
the time before tikun its in olam nikudot and Tohu, then the yichud (of revelation of Chayah) is concealed. All is created from one central point Malchut of the Ayn Sof. The "Yesod" of Limit and measure is the tzimzum which forever stands and is caused by light of the Ayn Sof. All exists from a hidden reshimu. It has nothing of its own to sustain the world at all, but it hangs on בלימה. The will of God alone. "The world is full of His Glory" this refers to the "reshimu". 10 sefirot without (differing) מהות are differentiated by the type of their flow. Each gets from השמים is Teferet, its end is Bina, but not the essence of Bina. Only the part revealed from it. The cause of the concealment of the Torah is the power of the "Sitra Achra", The other side. Its strength comes from the breaking of vessels. When one repairs the vessels for their Nefesh this will result in more holy action and turning from evil actions. These vessels become repaired by sparks that are raised in ones "aor chozir" returning light. All vessels are aspects of malchut. First we must raise the vessels that fell before we raise the sparks. Vessels for the light of the Ruach allow for perfection of emotional expression of the love of God, and fixing the vessels of one's Nashama give one greater intellectual revelation. Until becoming wise making one worthy of secrets of God's Torah. One must be careful of their ruach. What they involve their heart with. We dont find in the Torah greater laws than those concerning our social interaction called "mishpotim", such as laws concerning land and movable objects. The vessels shattered so the “sitra achara” would be far from them. So shatter the “midot” of sever judgement in yourself. This is what is referred to as בותר בלב (shattered heart). Light invoked is drawn down at times to a vessel that is overwhelmed and shatters. Light goes then back up. Tikun is then made on the vessel, and light comes to fill the “new” corrected vessel. From “olam Bria” 2 paths eminate that of the “Sitra Achra” and that of “kidusha”. There are not Klipot in Atzilut, but there are in the back of the first 3 sefirot, Kadosh Kidoshim of Bria. There, there are 7 hachalot (palaces) of tuma. In these hachalot are evil spirits that some times do miracles for Yisrael. There are windows there that open to Kidusha. There sits the righteous of the nations and their angels. They do not damage Yisrael. They benefit from the light of Kidusha. There is also there nashamot of Tuma. The 2nd (shadow- palace of tuma of Bria) it cooresponds to the שטן here is formed the heart of evil desires. Here is the memumnim (spiritual supervisors) over the Muslims. In Bria good is mixed with evil. Its tikun is by Abba (Chuchmah of Bria). The “Sitra Achra” will become a source of blessing if one traces it back far enough to its Holy source.
Chapter 16
Concerning meditation

The first and last letters of the Torah are "ל" and "ב", spelling out in Hebrew לב heart. Showing its central importance in the Torah. In the atbash system of letter exchange לב becomes שך referring to the 320 sparks it can rise up by proper judgment. The heart shows the wideness of ketter through vision of Torah by the 32 paths of chuchmah within it. The heart reveals the לב תי (glory) of the 22 letters, which is according to the heart's judgment of Chuchmah. Rav Nachunyah ben Kahanah says The heart is called “canneset Yisrael”. The written Torah is the heart including ב"נ, This is the heart of the mouth that is not revealed. The mouth is Bina the heart is Malchut. When both are together and equal they are good. The two chambers of our hearts are bina our thoughts and malchut out bodies properties. the good inclination is on the right while the Yetzer hora is on the left. "Yichud" (unification) is gematria heart. The idea of the unification of mind and body. Nashama is Torah, Nefesh is mitzvot, while the ruach

1164safer ha paliyah
1165zohar Chadash tikunim p.214
1166Aor Yakar Vol.2 p.214
1167zohar tikunim-perush metak mdavash p.950
between them is the light of chassadim. We raise up the nefesh to the nashama. This is done in four worlds in asiyah through the letters. The letters by expanded consciousness are called "gadlut" (greatness) especially when the letters YhV'H rule over the 70 spiritual princes of the nations. The world of Yetzra by the crowns upon the letters. Bria the vowels and Atzilut by the notes of song. In Asiyah rising the nefesh. In Yetzera the ruach. In Brea the nashama, and in Atzilut the chayah. Bria Yetzera and Asiyah are feminine worlds compared to Atzilut which is masculine. The letters are Z’a and Malchut. The nikudot are the 6 corners of Bina, yesoi”t. While the Tamim are Abba and Imma the first 3 sefirot of Bina. The letters are markavot to nikudot, Nikudot are markavot of the tamimm. Tammim receive from above the crowns of the letters. These crown are not actually in the letters. Nikudot are Nashamot to the letters, and the body of the tamim. A high level are the eyes they are the vowels. The vowels support the letters. The secret of "nikudot is enjoined in Chasadim. Every "nikud" is a יוד and יוד is Chuchmah.

There are 3 kinds of Tammim and Nikudot those that are above, those that are below and those that are with the letters. 3 kinds of Tagin on olam nikudot. Tagin are on olam tikun, which is all olam Atzilut. The letters are on By”a as they are vessels. Completed vessels are in By”a. All these go out of A”k. רם ו Chuchmah and Nikudot are Bina. There are 3 kinds of Tamim are Akudim Nikudim are on olam nikudot. Tagin are המלך א and מלאכת סופר. Letters without Tagin have no blemish. Tammim are Akudim Nikudim are on olam nikudot. Tagin are ר”מ are on olam tikun, which is all olam Atzilut. The letters are on By”a as they are vessels. Completed vessels are in By”a. All these go out of A”k. רם ו Chuchmah and Nikudot are Bina. There are 3 kinds of Tamim are Akudim Nikudim are on olam nikudot. Tagin are on olam tikun, which is all olam Atzilut. The letters are on By”a as they are vessels. Completed vessels are in By”a. All these go out of A”k. רם ו Chuchmah and Nikudot are Bina. There are 3 kinds of Tamim are Akudim Nikudim are on olam nikudot. Tagin are on olam tikun, which is all olam Atzilut. The letters are on By”a as they are vessels. Completed vessels are in By”a. All these go out of A”k. רם ו Chuchmah and Nikudot are Bina. There are 3 kinds of Tamim are Akudim Nikudim are on olam nikudot. Tagin are on olam tikun, which is all olam Atzilut. The letters are on By”a as they are vessels. Completed vessels are in By”a. All these go out of A”k. רם ו Chuchmah and Nikudot are Bina.

The sefirot have no actual existence aside from the light of the Ayn-sof which spreads out upon them. There are 3 kinds of lights. There is a light that is “makiff” (surrounding) a vessel from afar. This light is called “makiff Chozir”. There are two ways of prophesy. "yosher" is given to a man according to his merit or lacking,. While in "iggulim it is more general. It is not directed to where one may be spiritually. The energy of the sefirot of the nefesh dress in the limbs of the body. There are 10 limbs of the body, each has 10 blessings. The sefirot have no actual existence aside from the light of the Ayn-sof which spreads out upon them. There are 3 kinds of lights. There is a light that is “makiff” (surrounding) a vessel from afar. This light is called “makiff Yosher”. There is a second light thats “penimi” that enters the vessel. The third light enters the vessel and then returns to outside and surrounds the vessel from outside. This light is called “makiff Chozir”.

1168sulam on zoharTikunim p.289
1169zohar -perush sulam Toldot p.67
1170Machashif halavon yaakov abuchizer p.26
1171Zohar ShirhaShirim Rosenberg p.174
1172Aor Yakar Vol 2 Noach p.195,210
1173Emek HaMelech
1174Aor Yakar Barashit p.180
1175Mishnat Chassidim
1176Safer Leshem
1177Aor Yakar Vol.2 p.52
1178Lekutey Maharon p.46
1179Tefilot Ramcha"l #417
1180safer ha paliyah
1181Shari Ramcha"l p.30
To vessels are chitzon and penimmi and in תורות is Chitzon and penimmi. They being face and back. These are hvyh with and with out "nikudot". Light outside of the makiff yoshir is Yachida. The portion of light which enters within descending till the end penimi returns and a portion remains. There goes out from it a makiff, this is called makif chozir. It is Chayah. This guides all the parzufim in all worlds. Aor (Yoshir) is Rachamim drawn in the letter י, its head is as a י. Aor Chozir is din its head is from below to above being the י on top of the letter י. Its vowel is Kamatz, patach is rachamim. Aor Chozir unfolds in Aor Chozir. Mym Nukvin is aor chozir the roots of its tree are below and its branches are above. Mym duchrin is aor yashar its roots are above and its branches are below, and fruits are in the branches. The Tree begins below in the secret of Aor Chozir at the roots of the tree below in Malchut. The lower ד.ג is made of 3 pillers, it is ש. The source of the tree is 3 branches of ש, which are 3 ת"ה. Supernal waters are in kav aor yoshar. These are Rachamim. They are ח Bina and 500. There spreads out the light from the first ד by the ת to the 2nd ד. Lower waters are in Aor Chozir. Light returns to its source by Aor Chozir, and descends by aor yoshar. Doing mitzvot makes vessels. Through mitzvot angels are made that dress and are vessels to the masculine waters that descend from above. These angels are multiplied in number through doing "misim tovim". By sins angels are made that take the divine energy till one is left with only the minimum life force. Minimum life force is called ה"י ה (life) this energy is given over always. This energy is apportioned by the evening “Teffila mariv” and at midnight and received primarily during the “zivug” of “Shacrit”. While another force called ה (power) is only given over at night. A third flow is given over till the 6th hour of the day this is received by eating. Rabbi Nachemyah 3 times a day felt himself before the כסא (throne) of God. Each and every day in the markava from which was created the world. The form of angels is as form of man as it says ל"בר א"AIR ("breath of the Almighty gives them understanding") meaning that Nashamot dwell in the mida (quality) of מ"ש. It is Malchut that builds them from rulings of Bina. Moshe returned to Bina so no one knows his place. All nashamot need to rise up by their comprehension till reaching the place from where they were hewn. They rise up till they are sanctified in supernal Holiness. The first of all mitzvot is to form understanding and reasoning concerning the Mitzvot. After, one can rise up to the world of the gilgulim (planets) with their מ"ש (advisers). These are angels. Moshe will go to give power to sadekem so that they can receive reward, and blessings go out to...
the world. Sadeekem in time of tikun are able to stand in Givurah elyon. They go in to guide to the angels. Slomo HaMelech wanted to do this tikun, but it did not rise to his hand. All the time that Nashamot dress in bodies, their is siezing of the supernal sefirot that dress to the Ruach (by the other side). Ruach ha Kodesh guides men to all that they need. The ruach illuminates by way of Binna upon the Malchut by Dat. “Ruach ha Kodesh” does not dwell from above, unless it is arroused from below. One must awaken all their body parts in great power in the worship of God. Awakening the Holy Supernal power of Malchut. He becomes uplifted in Holiness shattering the power of the “sitra achra”. What ever your hand finds to do do with all your strength. There is another man. He is the tikuney of the D and lilly. Left is the serpent. Nakavah of Tuma united, the women of harloty is adam belial. He is the lower man under the sun. All klipot below are from him, to the left in the serpent. These klipot seize in the Shechinah with horrible din and lacking of the moon according to flow to the chitzonim. Connection with klipa causes separation in kidusha. So it says don't dwell with evil. If a Cohen in his avoda is pusel. This causes connection with the klipa. If no connection is make (to Holy), as must be made. As the flow of sefirot depend on cavanot and one's will. Then flow is lacking. Giving sparks to the klipot, providing them life force is called "Sacrifices to the dead". Minor inequities are purified by the river of fire before gehenom called "Dinar", while more difficult transgressions require gehenom. A Nashama after leaving this world must fall to “Nahar Dinar”and Gehenom before entering Gan Eden. Those who while in this world strengthen themselves with the having bold zeal in things of Holiness. Those who when they fall in this world quickly work to rise to a higher level these will ascend from Gehenom immediately. But those who blemished the quality of boldness through being bold in things of the otherside, or even worse detering people from serving God. These must remain in Gehenom. Through Holy boldness one merits “emuna”. Tishri is the time to develop Holy boldness. Holy boldness is achieved through joy. The shame faced are destined to Gan Aden, as Holy boldness stems from embarrassment, shame of distance from God. Sadeekem who don't perform the mitzvot with proper "tikun", but do them with weak hands, without "ratzon" (will) of the mitzvot themselves. They journey to the Gan Aden below in Yetzera. Where people are rewarded for their emotional ruach attachment to God. To get into the Gan Aden above requires a mitzvah to be done in great love and desire. Aroused by awareness of one's Nashama. Because of the weakness of one's mitzvot they are punished in Gehenom. By blemish in Malchut Shamayim (Yolk of heaven) are punished those who transcend the will of God. They are punished mida (attribute) for mida. As Pharoe was punished so to reveal the Malchut (divine). This is the כבוד (glory) of malchut shamayim. By this is purified the 7 “midot”. Do not offer “sacrifices of the dead”, these will no stand to your merit in the day of judgment. There should be revelation in thoughts of the heart.

1194 Tikunim Chadashim-Ramcha’l p.383
1195 Avodat Yisrael p.25
1196 Aor Yakar Barashit p.235
1197 Sulam on Zohar Trumah p.140a
1198 Sulam on Zohar Pinchas p.220a
1199 Aor Yakar Vol 2 p.41
1200 Emek haMelech
1201 Aor Yakar Noach p.50
1202 Emek HaMelech
1203 Svaot God
Yisreal fought Amalak in a place called "Rafadim" (weakness), referring to the weakness coldness in Yisrael's hands as they do not fear Elokim, because they did the mitzvot in weakness. This is Amalak, the top level of tuma. Moshe raised his hands on high to overcome the hand of Amalak.\textsuperscript{1204}

\ \ Chapter 17
Energy work of your hands

Hands are the secret of emuna. Moshe intended his 10 fingers as the 10 sefirot so to bring the maximum level of emuna. It was for this reason that when moshe rested his hands Amalak became stronger.\textsuperscript{1205} The 2 hands are the 2 of י"הנמ. They correspond to Mashiach ben Yosef and Mashiach ben David.\textsuperscript{1206} Mussaf of shabot is Moch Stima, by joining י"הנמ + יוהודא = מוסף. Efryim is born from Yosef. He is formed by the 22 letters in the womb of Imma. The doors of the womb of Imma are made of 2 ד that together form a ד. That is the secret of the 40

\textsuperscript{1204}Lekutey Mahoran #22, Avodat Yisrael p.34, Atz Chym,
\textsuperscript{1205}Shoshan Sodot
\textsuperscript{1206}Tefilot Ramchal
\textsuperscript{1207}Benay Yasachar p.17
days a fetus is forming in the womb, and is preserved in the power of the 22 letters. From the letter ב which is the womb are given birth to 2 “Mesiachot” (Messiahs). She puts her Head which is the central pillar which is Z’a between her legs. They are Netzauch and hod. Masiach ben David is the aspect of Netzauch of Malchut. Masiach of yosef is Hod of Malchut. Mashiach ben David is against Yishmoyal corresponding to Atz Chyim. Mashiach ben Yosef is against Asev corresponding to atz dat. The flame of Yosef is ב”נ. Bait yosef is flame in the time he spreads from his level of Yesod to Hod. So to flame up. This is “Open to me the gates of righteousness that I may enter” (hallel). It will be through this that evil will pass away from the world. Mashiach ben Yosef will fight wars. Masiach ben David will work to spread out Wisdom of the Torah. David is the sadeek of the tikun of Malchut. Yosef is the sadeek of the tikun of Yesod. Yosef merited the markava above of Bina, and the markava below which is malchut because he guarded brit kodesh. Yosef is called ממרא. Below the chest (the people of Yaakov) are called ישורון. Here the face of Leah is at the back of Z’a. They stand back to back. She rises only to his belly. She rises by Dat till the belly of Z’a. The light of leah is as the light of Z’a. Yakov stands in the back of Z’a before ב”נ Yeshiron, their feet are in the end of Atzilut. From these sefirot is carved out Nashamot of Men. From outside of them is carved out מלאכים (angels), and from out side of them is carved out the klipot. From outside of them is the body of this world, they are Firmiments.

Leah fell from the back of Imma when the vessels shattered. David is the aspect of Malchut from above the chest, from the place of Bina. From here is his life and existence. "Ratzon" (will) is Atik. Chesed is "ratzon" concerning the "avoda" (divine service) of Yisrael. If there is no "avoda" there is caused hiddenness of this Divine will called Chesed. The Nashamot of Yisrael bring out Dat from potential to actual by the giving of the Torah. This is called Z’a. It is all arranged by God in his free will to give us all free choice. Thus there is revealed accordingly the power of evil which stands against the "kidusha" (holiness), so there will be displayed love and fear of God. These are all acts of his kingship. They exist so that we may approach levels of Holiness needed in the service of God. The "chuchum" understands the good that is hidden. Where ever he is he sees the place of the level of "kidushah" (holiness). The evil is only to teach the good (it will never leave his hands weak !). Wearing Teffilin only allows a “reshimu” a residue of Gadlut to remain after “Tefila” as one cannot raise the “mochin” themselves for more than 3 hours. This is why Moshe could only raise his hands for 3 hours. Its forbidden to spread out one’s hands to heaven for more than 3 hours so there wont be nullified the nanhagot (divine guidance), "temurot" (exchanges) of all placing the world in "tohu", as He created them to bestone. Such action can nullify conduits of flow, uprooting it’s source above. Its also for this reason one is forbidden to slaughter a mother and its young on the same day, or work

1208Mishnat Chassidim
1209sulam on zohar Achray Mot,sulam on zohar Pinchas p.243b
1210Tikunim Chadashim-Ramcha’l p.97,107
1211Alp Bet Book p.209
1212Zohar citavo p.7 (Rozenberg)
1213giloy Razia
1214Mishnat Chassidim
1215Mishnat Chassidim
1216sulam on zohar Pekudey p.262b
1217Ner Yisrael p.266
1218Olah Tamid p.12
with a muzzled animal in the field. 1219 All “mym nukvin” is raised through the hands. Hands raise the Ruach, emotional soul to chesed givurah and teferet of Imma revealing to the ruach divine understanding.1220 The right hand arrouses Chesed the left hand Givurah the body Teferet.1221 The hands of Chesed and Givurah of Binna, which is Imma, dig in the Mine of “mym nukvin”.1222 The 10 fingers of Binna make a vessel of Malchut. So “mym nukvin” goes from the left to the right hand.1223 Z’a raises his hands up to his head correcting its Chuchmah and Binna.1224 Draw Keter from sefirot Chuchmah and Binna. By this bringing salvation.1225 The 5 fingers of the left hand are 5 Givurot and 5 fingers of the right hand are 5 Chassadim. These are the בברם (horizontal boards) of the “mishcon”. The right hand is included in left and the left in right. The right hand is from the מנהל and having 5 Givurot of Abba, of the right pillar. These are the 5 double letters of the מנהל from the רחם (womb) of Yesod of Binna, of Imma. From them are the vessels of Binna, “Mym Nukvin” enters them. From the Nails of the fingers go out lights of "mochin" bouncing and going out illuminating in Leah standing in the back of Z’a. Lights go out of the nails in the place of the first 3 sefirot, in the place of “godlut” of the hands at the shoulders, this is only when there is no ruling of the klipot upon the nails.1226 The first man in Gan Aden had a garment like our nails. Later God made for Adam garments of the leaves of Gan Aden haArtz. His original garments were of “Gan Aden Elyon”. They had a sweet fragrance, like that which Yitzchak “Avinu” smelled when Yaakov came before him and He said He “smelled a field God had blessed”.1227 One should not let his nails grow as if they do his accusers multiply, and he becomes sadder every day.1228 The 10 unholy sefirot are held by filth of the nails of the sefirah Chuchma, specifically Malchut called lower Chuchmah.1229 1 is the central point. It rides on ד making נ which raises up the mesach of Chereek of Z’a. When it descends beneath the chest of Z’a there rules Chuchmah of the left. So there should not be drawn from above to below. This damages tikun of the central pillar. By the power of the dinim of the mesach of Chereek . This causes all kinds of punishments for those who make this blemish to the central piller by drawing Chuchmah from above to below.1230 Light of Chuchmah is only revealed from below to above. This protects it from the wicked. In order to draw chuchmah one must fix the central pillar. Uniting the right and the left raises the mesach of chereek, and there goes out all the letters through the light of Chuchmah. Malchut illuminates from below to above.1231 There goes out the 7 lower sefirot of olam Nikudim in the secret of Chereek.1232 “Aor Chozir” goes from below to above by way of the end of the fingers between the nails. The fingers are on the sides of Dat right and left.1233 There are 3 divisions in the fingers and 3 in the hairs. They are called : 21
We can raise our hands up to our brain. By doing this at time of washing there is made new "mochin". When the angels came to Avraham, they washed their hands to remove evil dust. Thus is a good statute, if one has been at an unclean place. As the filth helps to arouse the evil inclination. Rabbi Moshe Cordevero teaches fingers of the hands are vessels for going out flow from above. The 5 fingers are called:

hod- ר י ת ר ה
Netzach- נ צ ע כ ה
Tiferet- ת י ר א ה
Givurah- ג ו ר ע א ה
cesed- ל ו א ג

these are Chassidim that fell into the Yesod of Z’a. They return and rise in “aor Chozir” with the growth of Z’a, then the Chassadim are sweetened. The 10 fingers also parallel the 10 sefirot. The 10 fingers correspond to the 10 utterances of creation. The (14) "י" bones of the 2 hands correspond to the 28 letters of the first verse of the Torah. These are the letters from which the world was created. The vowel "patach" opens up flow of the ten sefirot of chuchmah through the fingers of the hands. Malchut goes out of the (Shoulder) = כף שכם. The Shoulder is the lower ה of,string, while the arm is the ה, the fingers are the upper ה and the palm of the hand is the י. There is a בֵּרֵית (covenant) cut between the 10 fingers and 10 toes. The fingers and the feet are Zu"n, and Zu"n of Arich. The right hand is Chuchmah the left hand is Binna. The right side of hands and feet is water, the left side is fire. Tongue is between them. Ears are N”h. There are 2 pillars from the chest and above. This is from “kavanah” of the hands. And 2 pillars below the chest from the “kavanah” of the feet. They grasp in completeness only through the “mesach” of the “chereek”, where there is received the attribute of justice. The first 3 sefirot of Chaga”t are called hands the last 3 sefirot are called Feet. According to the brit between the fingers of the hand and the 10 toes of the feet there is drawn to the body of man all. This is His Tefilla. The main thing of the brit is by 10 fingers of the hand, the brit of skin is the 10 toes. The form of man coresponds to 3 ( sefirot of the head) and 7 (body). The Shechinah is greater in the brain. This is the (dwelling) of the Shechinah in the body from above, and it is the atera (crown) in Asiyah. The purification of hands and eyes are one thing, lips and feet are one thing. Rav Nachunyah ben Hakana teaches that one must guard their fingers, so they will be able to work wonders with the supernal waters, the first 5 sefirot. To rise on high one must guard their thoughts. So as to be able to rise above through ה י נ ו and not fear from strange thoughts and not fall. Guard the way to the Atz Chayim as the 2 sided sword on the way gives judgment "mida neged mida ". Ben Azzi and Ben Zomma did not guard enough, and went beyond where was proper for them. One must have permission to enter here. look at your hands and see the shechinia resting upon them, and see that they are prepared before raising them. The Ruach that
sweetens the flame of burning anger is music. This is the aspect of hands they are the vessel of Asiyah. In the hands is the Nefesh of all life the spirit of all flesh. The 2 hands are the aspect of two "" as in "". The Vilna Goan teaches that fingers show siezing of the "sitra achra". At night the "sitra achra" siezes in the "midot" of Givurah, which is Gavreay. Chesed ל ג ו (rolls) between the hands, concerning this its written " by chessed the world is built", this is from the upper heavens. Its Written "Your hands are גליליזהב (golden wheels) " . From them are "netivot" (paths) called גל (power) of chesed called גליליזהב of ZOHAR of keter. Zohar is in the midst of keter, showing rulership by keter upon all the sefirot. All emanated by way of atzilut. Spiritual fire is different than physical fire, it is between keter and Chuchmah. Great heat goes out from it. Sadeekem raise "mym nukvin" of Zu"n by their hands to Abba and Imma. Then abba and Imma even raise it further until arich of Atzilut, and then until Ayn Sof. The world only receives flow of the Nefesh Ruach and Nashama according to the "mym nukvin" that is cleansed by the hands. This will continue until the world is brought unto a state as it existed before the sin. N"h Atik dress in the hands that are raised to ones head which is at Chesed and Givurah Arich which dress Chaba”d of Abba and Imma. The right arm makes Chaga”t Abba and Imma. The lower part of shoulder makes Nh”y Abba and the left side makes Imma. Light is drawn to Chuchmah and Binna of Z’a Then descending in Dat of Z’a “Mammash”, After dressing in Abba and Imma. Zizug of Aba and Ima is by the 8th Mazel of Atik which is Aba and 13th mazel Atik which is Ima. There are 3 hands :

- גלילוזה (left)Givurah
- גלילוזה (right)Chesed
- גלילוזה (center)Dat

The gematria of these 3 hands together =גלילוזה גלילוזה גלילוזה = נקמגקנאק1253

"Navua"(prophesy) is called ב (hand) because of 14 letters of ב (hand) because of 14 letters of אני

1254 Hands allude to Malchut, having all power of purity from the man in the markava. The 2 hands are the גלילוזה parzufim. The 4 fingers each have 3 bones together they are 12 coresponding to the 12 alaksonim (diagonals), including the 2 bones of each thumb there is a total of 28 bones corresponding to the 28 camps of the Shechinah. 1255 ח is on the 10 fingers. The 28 parts of the hand correspond to the 28 letters of the "meloy of the meloy ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח ח הי.  

1256 The 5 fingers of the right hand are 5 Chassadim. The five fingers of the right hand have 5 הויה in the vowel "kamatz". On the left hand is the 5 Givurot which are 5 הויה in vowel "Shiva". Upon the 10 fingers of the 2

1248 Lekuty Maharor p.
1249 safer ha paliyah,Safer Hachalot-Gr’a
1250 Sulam on Zohar Tikunnim p.477
1251 Arba Maot Shekal Kesef p.175,Atz Chyim, Aor Enyim p2:2
1252 Emek HaMelech
1253 Aor enyim p. 100
1254 Matok mDavash on Tikunim p.329
1255 Shoshon Sodot
1256 “ " " " " p.714
1257 Lekutey Maharor, Alp Bat Book p.200
hands it is the letters of הוהא of “meloy” 1258. The 4 fingers are הוהא, they have 12 parts these are the 12 permutations of הוהא. 1259 It is explained in the Zohar that Adam’s nefesh was reincarnated into Abraham, his ruach into Isaac, and his neshamah into Jacob. It is also explained in the Zohar that Abraham rectified the sin of idolatry, Isaac the sin of murder, and Jacob the sin of sexual immorality. 1260 One needs to pass their tests like Avraham, Yitzchak, Yaakov and become a “markava”. 1261

We must do teshuva and return from our lacking and our weakness 1262."
Returning the soul to its source and opening Flow

Teshuva at the proper level causes even the evil mixed in our good (bad tefillot) to return to good. This will bring all the sparks of klippot Noga to a holy place. Teshuva at the proper level causes even the evil mixed in our good (bad tefillot) to return to good. This will bring all the sparks of klippot Noga to a holy place.

Great sadeekem acquire chuchmah so to be able to war with their “yetzer hora”. Till their heart is empty of the “yetzer hora” as it has been killed. This limits all kinds of desires and loves of this world. So that they will go to do the will of God in “tefillot” and “yichudim” arrousing a ruling creating many kinds of love and desire flaming from his heart. Like a man who burns in love. He has no love for things of this world. These things don’t occur to him at all. Desire is in partnership with the flow of Divine abundance that comes to his vessels. Desire comes from Atzilut. It is flow of אלהי . By this he cleaves in the voices. There comes to him desire of love to be covered in the wings of the Shechinah, he receives anything from Chuchmah Elyonah. So go in and ask for Chuchmah in great desire, desire of your nefesh. Ask so that you grow in comprehension unto all abilities. Preparations are necessary for Chuchmah of Navua (prophesy). You must work for this day and night. From the tiva (desire) for Divine names. This is the cavana (intention). Choice love and desire. These are the general principles. The name of Keter is to them all. It is the first cause close to thought that arrouses the movement to ask, arrouse will and thought. These are one thing and are not separated. רצת (will) rises up in all levels till reaching the level called חשק (desire) in all its completeness. חשק (desire) has no limit or end. It raises up thought from its beginning to completion. חשק is the end of all tiva (burning desire). It is a מופת (wonder). Devacut (cleaving) and חשק (desire) are one thing. One cleves in חשק (desire). All this goes out from thought to actuality, then there is כח (power). The giving of חשק (desire) is רצון (a spiritual sign) it is עבזא "אלוהי מיוו" . Through this there will be a רצון in our אزوا (hosts). From the stones of the Cohain Gadol's breast plate is חשק from the source of Binna. It is breath and חותם (a seal). חשק is אור עזון (essential light). From the 12 stones of the breast plate go out powers of the first "yesodot". Knowledge of the name is desire. It has desire in it. There is no way for a man to return his desire except by the name. The Nashama called Metronita , is the aspect of the women taken in war of kidusha. All desire is in Her. She is taken by teshuva from the depth of the heart. They will see your חותם (seal) and let you enter within the Markava. Becouse of the power of din there needs to be great purity. Rise to the level of Navua by making a markava to Teferet. There are 3 levels of navua. First level is from chitzonim (the otherside). This is when one’s thoughts are not their own but those of the otherside. This level is tuma (impurity) as Billam and Lavan. They go into pardes peek and tread on the shoots and blemish there. They peek and die. There are those who go in peek

1263Alp Bet Book p.136
1264Petachy Chotam p.382
1265Avodat Yisrael p.33
1266Safer haCheshek-Abulafia
1267Shekal HaKodesh
1268Safer Cheshek-Avrah Abulafia
1269Avodat Yisrael p.58
1270Emek HaMelech
tread on the shoots blemishing them and go out. One must be careful not to do this. 2nd is returning to the land. Then one can begin eating the herbs of the field. All the prayers of man his actions and tikun are accepted through this herb and there is accepted all that they do below. As it is invited from above. So it rises above. Behold the secret of the 72 names. They are the secret of the hachalot. All of them open to man according to judgment on his actions. There are many kinds of herbs and fruits. They are one level upon another. Till the upper navua. With the herb of the field they can enter in peace and go out in peace. This is secret of the Nefesh. There is a level above this. It is the supernal bread of Binna. This is secret of the Ruach. This is Hidden in the sefirot. In the shadow of Yisrael is nourished Sucat shalom for us. This is as it is said “By the sweat of your brow you will eat your bread”. A level above this is Trumah it is of Nashama. This is the secret of navua braking forth, until the navua of Moshe. 1271 Gather friends with shields, swords and lances this is the secret of unification to destroy klipot. So one must hurry to restore the 3 pillars. 1272 The right pillar is the crown of priesthood. It is the first ר”מ אתות. The left pillar is Keter Malchut the lower ר. The middle pillar is the crown of Torah which is ו, which is also called a good name. 1273 It’s written “this is the Torah when a man dies in his tent”. Torah is maintained only in one who kills himself for its sake. Death means poverty. For a poor man is considered as dead. 1274 We receive and draw flow to make our power complete where there is prevented flow and where power is lacking. 1275 Chase after revelation so that there will be not left any time for the “sitra acra” to bring accusations against Yisrael. Run in all levels of “kidusha” this level after that till there is not left a place where the “sitra acra” can rest. So it will be in the “end of days” when ruling will be revealed from the unity of God. 1276 The level of soul called "chayah" does not go out to a man except by receiving chuchmah. One who merits Chuchmah and dat their goes to him the fear of God. 1277 God gave his Chuchmah to those who fear him. God did this by emanating the Nefesh from Chuchmah. From the Nefesh of Chuchmah there is given the Chuchmah to Binna and then to Yesod. It is in the way the Chuchmah of God comes to the world. 1278 Chuchmah is only revealed in the “Ateret Yesod” to one who carefully guards himself. One must not give the כ to another jurisdiction. Meaning one’s soul must always be included in Malchut (shechinah-by thoughts speech and action). Not malchut of the other side. 1279 Fear itself is chuchmah, but the nashama goes in through teshuva which is called bina and Sarah. Bina is called Ruach ו'נ. The ruach is called “kol” (voice), which is also the written Torah. It says " the chayot ran and returned", in Hebrew "ratzo v shuv". The "shuv" returning is dominant in the world of tikun. As here we do Torah and mitzvot in the physical nullified to their soul. כבוד (glory) of "chuchumim" is inherited through "misim tovim" drawing light of Chuchmah פנים (light of face) of ד "ן י. Woman comes from the aspect of כבוד (glory) of the daughter of the spiritual king. They are ו called 200. 1280 For the merit of one’s Nashama they should chase after and contemplate the words of chuchmah in “Ratzo vShuv” (Running and
returning) The power of Teshuva is the father of Rachamim according to Rachamim there is received flow from one’s Teshuva.\textsuperscript{1281} From rachamim their is strengthened in all the sefirot from the side of Chuchmah to the right and left.\textsuperscript{1282} Rabbi Nachman of Bresslove teaches that the Woman (Shechinah) comes because of the aspect of Ellul. This is the "kavana" (intent) of Ellul. פנים (will) is made in Ellul. From Ellul comes tikun of "blemishing the Covenant-Brit". Ellul is a time where one's “cavana” is “running and returning”. Avraham Abulafia teaches that if your heart runs return it to it's place, by this is cut a covanant. By this way there is received 72 names.\textsuperscript{1283} There is a segulah in Ellul to make Yichudim, so to Join the Beloved to God. In Ellul is arroused supernal will so that there will be arroused the Nefashot (souls) of Yisrael to teshuva (repentance). Man is given good Dat. These are days of will. This is the will of the time of creation of the world, but if Yisrael does not merit this arrousel then they only receive saving power from their own restraint. By thought there is renewed the time and the world. By our actions there is made for the sake of the name of God salvation. Each of us receives what we receive towards their teshuva and salvation. Elul is unique for teshuva, as in it we can become as new creations. In Ellul rules the it is “golam” (formless). In the Nefesh, Elul is the left arm so it is time for Tefillin. In Ellul is open the “gate of heaven” to receive tefilla and praise. The 40 days from Rosh Chodesh Ellul until Yom kippor are 960 hours. This is the time that arrouses Yisrael to teshuva called "ם. This is the time that arrouses Yisrael to teshuva called ח. The teshuva of Ellul make hurry the revelation of Mashiach ben Yosef, so there will come Mashiach ben David.\textsuperscript{1284} The 2 Mashiach one of David and one from Yosef coorespond to Nisson and Tishri.\textsuperscript{1285} The redemption from Egypt occurred in Nisan, when the Mars is dominant..\textsuperscript{1286} From Matan Torah till Mordichy and Ester was 960 years.\textsuperscript{1287} Moshe spent 40 days on Har Seni from Rosh Chodesh Ellul until Yom kippor. (maybe these 40 days coorespond to 10 sefirot of each of the 4 "yesodot"-or the 40 “saw” of water in the Mikvah) This is when he received the 2nd tablets. Ellul is the time for the"makiff" to become "penimi", creating a new beautiful garment called "Chashmal". All these days Moshe Fasted.\textsuperscript{1288} The 10 days of Teshuva from Rosh Hashanah toYom Kippor is a time the 13 "tikunim" of Arich exist in the world. They open by the 13 gates of mercy. When we say one holds out his hand and swears by his beard this refers to arich.\textsuperscript{1289} In the 10 days of teshuva of Tishri the dikna of Arich illuminate in the upper worlds and open up 13 gates of Rachamim. During the rest of the year when we say the 13 “midot” in prayer there is only drawn from Z’a, but in the 10 days of teshuva they (the dikna of Arich) illuminate all the time.\textsuperscript{1290} Dat sweetens givurot in Chassadim always through Rachamim. Moshe the father of all "Naviam" (prophets) drew from the 13 "midot Rachamim". "Simcha" reveals these 13. Moshe in his great power was able to draw them into Z’a. The Rashb’i said to be careful not to make separation from Atik to Z’a, as they are in ב’yות (completely unifies). We draw these by Divine service. Great was the power of the prophets as they illuminate the 13 attributes in the

\textsuperscript{1281} Shoshon Sodot
\textsuperscript{1282} Aor Yakar Barashit p179.
\textsuperscript{1283} Safer ha Cheshek
\textsuperscript{1284} Benay Yishachar p. 120
\textsuperscript{1285} Benay Yishachar p. 121
\textsuperscript{1286} Ar"i
\textsuperscript{1287} Benay Yisachar p.108
\textsuperscript{1288} Lekuty Mahoran 6:3, p.45,#21,Mishnat Chassadim
\textsuperscript{1289} Sulam on Zohar Idra Nasso
\textsuperscript{1290} R. Petia on Idra p.40
midot of man, being 9 midot (of Z’a). From here "Canneset Yisrael" is called 6 "midot". 1291 ע”ב נשל בכללי נשה ת’א is Nashama to Nashama from the light of the Ayn Sof. Inside it is made everything by 13 מ”， (arrangements). By them is made all works and all tikunim, all works of Nanhaga (Divine guidance) of all worlds forever. 1292 Through ע”י רצון עליון (supernal will) which is Ketter there is joy which is United and elevated through the "rest" spreading out through the sefirot. According to chessed there is received the rachamim on God’s children in exile. 1293 Light of Bina reaches and is eminated on chesed and does not change from אור. So also the chessed is called אור. All 7 are included in Chesed. 1294 By chessed elyon (supernal kindness) there is gadlut (advanced development), and the 13 qualities of Rachamim are drawn into Z’a measure for measure. 1295 All sins are put on the goats of Rosh chodesh that are raised up and they become purified united in Holiness. This is as the head of Asev in Machpelah. 1296 Those as Asev are from Tohu. There each soul is individual, dominated by self love. While Yisrael is the opposite being as one soul Which is the state of Tikun. The Ar’i teaches sparks of Asev are in the head of Kidusha. So the head of Asev is in Machpelah. From there in Tohu come great souls of converts as Smiyah and Avtalon Who were heads of Yisrael. 1297 The great tikun in the power of the Ar’i is of the "Yetzer Hora", Adam Balial in the "sitra achra". This is taking sparks of Aba and Ima and raising them up. 1298 All forces of tuma dwell in tohu. 1299 From Bina of Olam Tohu was eminated all tuma. They are between levels of Kidusha. ב (Bina) eminated 7 sefirot so to nullify these (klipot). The were created on condition God world create Atzilut. The being good and evil to sustain the world. Aynsof created Tohu on condition that it would be destroyed and from its power would be flow to evil spirits. 1300 The “yetzer hora” of the right side is “Yishmoyal”, he is called “snake”. The “Yetzer hora” of the left is of Asev who is the ס”א, and is called a dog. 1301 Asev married Machlat ben Yishmoyal to cause the "Yichud" of Edom and Yishmoyal in Atzilut. 1302 Yishmoyal has the form of a snake that rides on a "tanin", that rides on Lilly the wicked. This "tanin" is made best man between the ס”א and Lilly. The “tanin” of the sea has no eyes. But the young “tanin” above is in the spiritual form with out eyes, meaning with out colors. It does not have yesod of “brit Kodesh” above. Which is secret of rainbow above that sparks illuminating white, red and green from the side of the Avot. 1303 All the nations are under Yishmoyal and Asev, 35 to each. So there is a Mashiach from Yosef and from David. Yet a Sadeek can include both of these powers. 1304 There rose on Avraham Elohim ruach navua (spirit of prophesy) as he rose to Kadosh Kadoshim (Holy of Holies). This is the rising of Elokim in Trua (shofar sound). With this the will of God is

1291Avodat Yisrael p.26
1292Safer Leshem
1293Shoshon Sodot
1294Aor Yakar Vol 2 p.155
1295Avodat Yisrael p.43
1296Aor Yakar Noach p.40
1297aor enym-kamarna Rebbe p.134
1298Emek HaMelech
1299Aor Yakar
1300Emek HaMelech
1301Sulam on Zohar Nasso p.124a
1302Emek HaMelech
1303Emek HaMelech
1304Rabbi Nachman
drawn and cleaves with the sadeek, and a “cord” of chesed is upon His face. People who are from the side of Avraham receive punishment from the side of givurah for their misdeeds, being the exile of Edom. This is the opposite of their nature. Those from the side of Yitzchak are punished from the side Chesed (of klippa) so are exiled among Yishmoyal. The world was in a state of “tohu” and “vohu” (unformed and Void) until Avraham recognized God. One must rise out of “Tohu” in a man’s dat. Power spreads according to the vessels, thus is one a conduit to the divine flow. According to one's accomplishments and merit of their vessels to the completion of the powers of their nefesh ruach and nashama. If it rises in one’s thoughts to walk in a way that is against God. one's vessels brake, and one can be left without a soul except for minimum maintenance to sustain life from elokim, elokim does not separate from them at all. The sefirot difficulty in revealing the lights is only according to one's actions. One sends light influencing divine guidance. This is what we spoke of before called "yichus", which is "rachamim". Then the light can spread out well, without being prevented. Noach left the physical earth and entered the ark which alludes to Binna where he caused to be aroused and gathered "rachamim" in Bina. The ar'i teaches the ark is malchut of bina. The end of Bina where Bina is gathered. Man has 22 ribs, between them is the brain. God delivers man and beast in the 22 ribs. If one is missing it is as if the world could be destroyed as these corespond to the 22 letters from which the world was created. If one is missing a man cannot live. Bones are the structure of the body, they correspond to chuchmah. All mans sins and merits are written upon them. A tracing is written on what ever organ sins whether it is the eye the heart or the rest of the limbs. Also by the sin a garment is made to his Nashama. When a man calls out a Divine name spiritual garment dresses to his Nashama. The Shechinah comes to rest on the head of the person who unites the Divine name. I say to you to return to me, becouse of what I can do for you. Simply, if you do the great thing I will dress in you in Ruach Ha Kodesh, and add more midot tovet (good qualities) to your character. Giving you more levels (of holiness), and more significance to your levels. As it says “כימהעשהיתיך” (because of what I do for you). As I dress your soul in a רחमים that is unique which is the secret of the name רחמים. This is the secret of the decent of God that spreads in אש (fire)=צורה (form). If You remember my name אדני, then I shall bless you from the upper pool, and there shall not be increased the שם. Your song will stand with you becouse you are the people of the King in His party. “In every place that you remember My name I will come to you and bless you”. Hillel completed emuna (faith) of Yisrael in the Dat (knowledge) of God till that it was proper there should rest the Shechinah up Him. No other chasid (pious man) achieved as him. For this reason Hillel could say: אפרים לכל באין באין גם את באין באין (If I am here all are here, if I am not here who is here) The Midrash, counting Abraham as the first Jewish King counts 14 kings between him and King Solomon, and another 14 kings from King Solomon to the destruction of the First Temple. King Solomon is the 15th of

1305Marachot Elokim
1306Sulam on Zohar Pinchas p.219a
1307Avodat Yisrael p.1
1308safer ha paliyah
1309shur kuma-moshe cordevero p.106
1310safer ha paliyah
1311Brit Manuchah p.65
1312Safer HaKanah
1313Lecuty Mahoran, Petachy Chotem p.210,Sulam on Zohar Shoftim p.275a
1314Sulam on Zohar Trumah p.131a
30 kings. These 30 kings correspond to the 30 days of a lunar month, and thus the institution of Jewish monarchy is seen as starting as a “moon” with Abraham, waxing until its greatest point in the person of King Solomon, and then waning as Jewish civilization became more decadent after him, until the destruction of the 2nd Temple.\textsuperscript{1315}

The 248 kinds of yichudim are 248 mitzvot. The 365 are kinds of sweetening of givurot. (When) in Teferet the 613 supernal lights have a segulah (miraculous power) to fix the 365 and illuminate the 248.\textsuperscript{1316} All lights of the 613 (commandments) come from ב"עא and ה"וי.\textsuperscript{1317}

Chapter 19

Spiritual biology and energy healing

Every limb of the body is enjoined in a mitzvah, and it receives tikun by it. It also makes tikun in the corresponding supernal limb. This is through the aor chozir (returning light).\textsuperscript{1318} Every man who fullfills 613 mitzvot completes his ישועות רבנן and completes his garment called נפץ צאיא (garment of the soul when not in this world) that unfolds to his Nashama. Any mitzvah he lacks is a lacking in his garment. The nourishment of the Nashamot in Gan Aden is Aor panimi, it is from the Torah one learns while in this world. It dresses in the רבנן צאיא . The Aor makiff is from work of the mitzvot.\textsuperscript{1319} In Atzem Shamym is the garments of Sadeekem called "chaluk dRabannon". Which is letters according to the merit of Mitzvot. According to the permutations of letters of prayer. This is malvush in the secret of Chashmal. It is the "Yetzer" (inclination) of each world.\textsuperscript{1320} In this world the Nefesh of a man dresses a body. After leaving this world the Nefesh

\textsuperscript{1315}Ar"i Safer Lekutim
\textsuperscript{1316}Aor Barashit p.182 Yakar
\textsuperscript{1317}Emek HaMelech
\textsuperscript{1318}Aor Yakar Barashit Vol 2 Noach p.220
\textsuperscript{1319}Benay Yisachar p.15:2, 65:2
\textsuperscript{1320}Emek HaMelech
leaves this garment dressing in it’s "chaluk dRabannon". The body is a garment of 248 limbs and 365 sinews. These 248 limbs and 365 sinews act as conduits of life force.\textsuperscript{1321} The limbs of a man correspond to branches of the supernal markava. The malvush (garment) of Caniset Yisrael is in 248 limbs of Atzilut which are angels. There are 248 lights in Adam elyon (supernal man) from 248 mitzvot. So that by each of the 248 mitzvot there does not rule the tuma (impurity) of death (on its cooresponding limb). All the 248 positive commandments are masculine being Teferet that is drawn from Chesed. 365 days of the year come in from the 365 branches of din (judgment) of the supernal tree. They are from the aspect of פחד (great fear) drawn from the feminine side, so women are obligated to guard all 365 prohibitions of the Torah. Prohibitions are from din (stern judgment). So do not transgress the prohibitions. The 365 prohibitions are in the Malchut\textsuperscript{1322} The 365 prohibition and 248 positive commandment are eminated from the Torah. Man is in the דלי of God when he is doing His will.\textsuperscript{1323} If a man breaches one of the gates of the 365 prohibitions there breaks forth the chitzonim.\textsuperscript{1324} A man must guard so that he will not blemish and multiply tuma. If a man breaches the 365 prohibitions separate the good from the evil. By transgression of prohibitions givurot blemish in the (lower) 2/3 of Teferet where there is the revealed Chassadim. Its like it causes Nafashot (souls) to be stolen by the klipot. Raise Mym nukvin and return these Souls.\textsuperscript{1325} The secret of raising the “mym nukvin” is the merit of “Tefilla”, “Yichud Sma”, “Niflat Apym” and Good deeds. These arouse the mochin of ז”א and Nakavah to arouse more “mym nukvin”.\textsuperscript{1326} Not eating the atz dat tov and rah (tree of good and evil) are 365 prohibitions. They are like sexual offenses, places of ruling of the chizonim. One who enters the gan and comes unto the chizonim there, there is aroused unto him supernal givurot. They flow to the malchut, and this disturbs minuchah (pleasant rest), givurot flow to the chitzonim. When a man comes unto these death rules upon him God forbid. The atz dat tov (tree of good) is mitzvot and that which is permitted. The mitzvot are atz Chyim (tree of life), that which is permitted is atz dat tov.\textsuperscript{1327} The 248 possitive commands refine the good, completing the tikun.\textsuperscript{1328} One who does good and Chesed is opening the 248 gates. They are gates for Chesed to illuminate the sefirot. The Shechinah finds a place to dwell in the lower world on a (throne) כסא and the only כסא in the lower world is the Nefesh Ruach and Nashama of Men. The true ס"כ is man when when his action are upright. The Shechinah only rests on a man who is complete in his 248 limbs.\textsuperscript{1329} The shalah ha kodesh says concerning the verse " your camp shall remain Holy" refers to our 248 bones. Woman has 253 bones.\textsuperscript{1330} The 5 extra limbs in woman are 2 צירים (hinges), 2 doors and 1 oppening. The 5 extra limbs in Nakavah coorespond to 5 parzuflim of Asiyah. The Chitzonim don’t nourish from any of them.\textsuperscript{1331} Man has 248 limbs, woman has 5 more that are hidden. She has 2 extra ribs and 2 פתחין, the 5th bone is internal making her as the nakavah above called “gate to God”.\textsuperscript{1332} The 248 limbs of a man and 252 of

\textsuperscript{1321}Aor Enyim p.47
\textsuperscript{1322}Shoshon Sodot
\textsuperscript{1323}Emek HaMelech
\textsuperscript{1324}Chessed IAvraham
\textsuperscript{1325}Mishnat Chassadim
\textsuperscript{1326}Emek HaMelech
\textsuperscript{1327}Aor Yakar Barashit p.184
\textsuperscript{1328}Mishnat Chassadim
\textsuperscript{1329}Chesed LAvraham
\textsuperscript{1330}Sni Luchot ha Brit,Safer HaKanah
\textsuperscript{1331}Svaot God
\textsuperscript{1332}Shoshan Sodot
One must sanctify all of their 248 limbs to receive “kidusha” making them a Thrown for God to rest upon. The 248 of Asiyah are complete yichud above. By transgression of the 365 one sleeps. "Vidoy" causes letters of sin to depart from the bones. Speech emanates from ones bones. From the torn down negative letter combinations are built structures of Holiness. The 248 limbs of the king (bones) are part of the sefirot "yosher", above nature, above astrology dictated by the stars. Aor Makiff (surrounding lights) needs to illuminate through the 248 Psoitive commands, they are the 248 limbs penimi. And 248 makiff. 248 are half of the Malchut as 2 x 248 = 496. From doing mitzvot there illuminates more distant aor makiff. It pushes away strongly all “chitzonim”. As the chitzonim do not have makiff. This is the secret that the serpent is עיו"ר (naked). Jews have Aor Makiff this is their Glory and Teferet. Goyim do not have makiff. Spiritual nourishment from the positive commandments is drawn by way of the 365 sinews, which give life to the 248 limbs. The male side is made up of 248 formations some are internal others are external. Some are for mercy while others are for judgment. All those of judgement are united with the judgment of the back side. Where the female is extended. The mitzvot each correspond to a place in the body, and each mitzvah contains aspects relating to the whole body. It is the aspect of the feet of the mitzvot that gives nourishment to the klippot. This is when the mitzvot are not done with a complete heart. With the accent of the worlds on shobbot even the mitzvot that are done in a lacking manner are elevated by the accent of the worlds. As they are then separate from the Klipot. Rabbi Nachuyah ben HaKanah teaches that that all sinews have רוחי חתרת (a crown of spiritual power).

Every one of the 248 limbs and 365 sinews of the body have sparks of many nashamot of sadeekem, but flow from these sadeekim is only as is enjoined, only as needed. Those attending upon “chuchumim” are holy, they correspond to the limbs of the sadeek’s body. The 32 paths are from the Yesod of nature. They make 248 limbs. They are the secret of l"ע (216 letters of 72 names) with 32 equals 248. (illuminate each of the 216 letters of the 72 names with the 32 paths. 16 + י"ע = 248) The Nefesh is just like a body having 248 limbs. There are sparks from the head to the foot. In each generation more of these sparks are taken out of the dominion of the Klipot. The Nashama's existance is in the 248 limbs, they enter Gan Aden., There shines the supernal son which is Teferet from Keter. 248 limbs are made by the name ד"א and from the name י"ע מ"ב (is) every limb. Every limb has 120 permutations of name ד"א. From י"ע מ"ב they are actualized. The 248 limbs are malvush of Chasmal. This "malvush" has 378 colors.

1333Benay Yisachar p.96:2
1334Avodat Yisrael p.33
1335Aor Yakar Barashit Vol 2 p.68
1336Lecuty Mahoran
1337sulam on zohar
1338Benay Yishachar p.29:2
1339Safer ha Brit -R. Pinchas Eliyahu
1340Zohar Vayikra p.142a
1341Lekutey Mahoran P.135
1342Safer Hakanah
1343Sulam on Zohar Tzav p.29b
1344Aor Yakar Barashit p.80
1345Mishnat Chassadim
1346Chesed lAvraham
1347Emek HaMelech
Bones correspond to Atzilut, in Atzilut are no Klippot. The sinews correspond to Bria and have the name ו"ז. In Bria Klippot only nourish from the “chitzonit” (external aspect), which is the sinews of man. Flesh corresponds to Yetzerah and have the name ה"י, while skin has name ב"ן and is in Asiyah. Each have aspect of (middle) ש"ר (head) ו"ש (end). Skin itself has all 3 aspects, so too sinews and bones. They each also have aspect of “ebor” which is Nh”y "yonika” which is Chaga”t and “Gadlut” is Chaba”d. The secret of Skin, flesh, sinews, and bone is equal to the revua of א"ל נ"ר ת"ג = כ"ט. ס"ר נ"ר ת"ג (nerves) are in 2 י"א and 2 ש"ז. They are whiter than brain. "Giddim" (connective tissue) are in 2 כ"א and 2 כ"א (nerves). Skin, flesh, sinews, and bone cooresponding to ע"ב ו"ט ו"ט ו"ט. The flesh of a sadeek decends from heaven it is Teferet. The 365 prohibitions are unification of abba and imma, while the 248 positive commands are a covering of chassidim in chaga’t of z’a, it is penimi. The ability to rise above through the holy names is according to ones fulfillment of the positive commands. One is not punished for the transgression of positive commandments except in the time of God’s anger, but the transgression of a prohibitions put one immediately under the power of sitra achra. Prohibitions are Givurot of the left. They are included in the right being the positive commands. The positive commands and prohibitions are one body with no seperations being male and female. They are א"ל נ"ר ת"ג. The 365 prohibitions are the first three sefirot of chuchmah of left, they are "aor makiff" (surrounding lights).

The length of a persons life directly depends on how many sparks they have in their body. These sparks together are known as "tzelem" (image). Each time a person fails to perform a commandment his "tzelem" is damaged. Since man is made in “tzlem Elokim”, and the whole world is in Elokim. If a man spills blood his blood will be spilled, becouse damaging a part of the world is as damaging in his own body. There is to man a masculine and feminine "tzelem". At times the aor penimi does not enliven the body. As this happens only when the body is complete. Otherwise because God because of merit and rachamim enlivens the body by the aor makiff chozir. Also at times the body is enlivened by the aor makiff of Yoshir. This is a greater נ"א then the aor makiff chozir which has to it zimzum. But the makiff chozir is between

1348Aor Eniyim p.184,Shar Mimori Chazal p.80
1349Emek HaMelech
1350zohar tikunim-perush metak mdavash p.1393
1351Safer Leshem
1352Aor Eniyim p.39:2
1353shar mimorim-ar’i p.4
1354sulam on zoharTikunim p.255
1355safer ha paliyah
1356Shoshon Sodot
1357Tikunim Chadashim-Rachel p.180
1358Alp Bet book p.20,53
1359Chabad Chasidut
1360sulam on zoharTikunim P.222
1361safer ha paliyah
1362Zohar Vayikra p.35a
the aor makiff and penimi. It is between having limit and not. From it all miracles are made, and hidden things. It is between having limit and not. From it all miracles are made, and hidden things. 1363 Man is the world. From delight and Teferet there is emanation of holiness upon the hands of sadekem in this world. By dat light spread out from our hands. Teferet is unity of our two hands. The hands have 14 bones corresponding to the 14 divisions of the body. There are two arms, each made of three bones, two legs each also of three limbs, the body and Brit make all together 14. It’s also explained that there are 7 forms in man. 2 hands, 2 legs, body, the “brit” are 6 and one’s wife is the 7th part. God eminated 9 sefirot that are masculine and one sefira feminine. God created man and woman together as one in Image of elokim ( Image of elokim) All Nashamot join together at the level of soul called Nashama to Nashama (chayah). 1365 The limbs of man are composed in 24 branches of the Markava. The garments of Yisrael are 248 "malachim" (angels). All are called according to the name of their Master. They corespond to the 248 possitive commands. 1366 All mitzvot correct these vessels that together are called "tzelem" and " hevel gimore" (the breath left in the bones till resurrection). 1367 Hevel Gimore is left in the dead man’s vessels. They are the 288 sparks. 1368 "Hevel Garme" is Nefesh of Nefesh that stays with one's bones in the grave till Resurrection. 1369 The resurrection will occur by means of holy spiritual drops that manifest by the Name whose numerical value is 39, 39 is the numerical value of the word for dew. 1370 Man is created in “ tzelem elokim” , which is a partnership of , which in the body becomes and which is the soul. 1371 But before we talk about the soul and the resurrection lets understand the body. It teaches in the zohar God uses three great channels to reveal himself. The brain reveals bina, the heart teferet, and the liver malchut. 1372 Supernal flow descends from above to the brain then the heart and then to the liver. 1373 The liver houses the Nefesh that spreads out to the flesh. The Heart houses the Ruach which spreads to the blood vessels. While the brain houses the Nashama that spreads out to the bone, (connective tissues) and (nerves). 1374 The heart is King over one's skin flesh and blood. The Yesod of fire dwell in it (the heart). From there it warms the whole body. 1375 Between the mouth and the heart is the (wind pipe) which is a . Malchut is called mouth and heart. Malchut of Binna is called mouth. The voice of the heart rises in the (wind pipe) is consuming fire, strong judgement. This goes out of the right chamber of the heart. It is strong judgment burning fire. The corners of the lungs rest on the heart. The corners of the lungs cool the fire of the heart. The liver is fire to the heart, while the lungs cool the heart. A Ruach goes out of the left chamber of the heart. It is 5 sweetened givurot of Imma. The 5 corners of the lungs are also the 5 givurot of Imma. There are 7 breaths that are aspects of Malchut. They arrouse and
elevate from the 7 sefirot. The sefirot go out this way from above to below. We intend this arrousel with breath. Breath goes out only from the heart to the mouth. And goes in from mouth to heart by the הקנ (wind pipe). The 7 breaths are 7 kinds of arrousel rising from below to above, and descend from above to below. There are three conduits of sustenance in the neck: the trachea, the esophagus, and the blood Vessels. These correspond to three Names ("אלוהים") x 3 + (collel 1) = גרון (neck). The הקנ is מ_pullot it is moch chuchmah. The esophagus (eating drinking pipe) is Binna. The veins and arteries of the Neck are Dat. The right lobe of the brain, the seat of chochmah, spreads through the trachea, which is on the right side of the throat. The trachea is used only for producing the voice and speech. The Light of the lobe of the brain of binah descends through the esophagus, which is on the left side, where the food passes. The middle brain, the place of dat, descends by the jugular veins, which transport the blood, the vehicle for the chief life-force of the person. For the blood carries the Nefesh of the person, passes through them. ה”), includes 2 sides of the heart north and south. The 2 corners of the lungs are "יה includes 2 sides of the heart north and south. The 2 corners of the lungs are east and west. The main nanhaga is to draw Teferet upon them. Fire corresponds to the color white and the lungs. Wind to red and the liver. Water to green and the spleen. Black corresponds to Earth and the liver (Gal Bladder). The existance of a man's body is from the powers of the letters and from the 4 yesodot of "יהוה. It's 4 letters are 4 nanhagot. The Last ה is the silent (kingdom), "stone of earth", all aspects of limit in the body are as stone. Man was created in Chuchmah, he is called man. Intellect is from 32 "nativot" (paths). From another perspective the two corners of the lungs are water and netzauch and hod of teferet, the lion and eagle in the markava. They correspond to “winds are his messangers. Lungs are the aspect of Chassadim. The kidneys correspond to the 4 chayot of the name יוד, and the "tammim” (notes of song of the Torah), and the soul level called "chayah”. The Ox is hearing which is Bina. It manifests from the name סא, and the vowels. It is a manifestation of the level of soul called body. The Eagle who is Z’a. This is smell. Smell manifests from the “ruach” which is called פแม่ of ה"רש and from the “tagin” crowns on the Torah’s letters. This aspect is of 6 sefirot Chesed to Yesod. The man is Malchut and the aspect of speech. Speech is enjoined in the mouth. Here is Nefesh called ליב ה (palace). Its source is the last ה of the name and the name ן. It is the secret of letters in Malchut. Each Chayah has four faces and four wings.
brain of Chuchmah is from the right side from the face of the Lion. The heart is Binna its from
the left from the face of the ox. The lung is Dat it is from the Eagle which is Teferet of the
Markava the central pillar. Thought is the face of man. He rides on all the "chayot" of the
Markava. The man rides upon all the Chayot of the markava as a horse. 1385 The permitted
(kosher) domesticated animals of this world are derived from the face of the ox in the chariot.
The permitted wild animals are derived from the face of the lion (even though lions themselves
are not kosher). The permitted birds are derived from the face of the eagle. Forbidden animals
and birds are from the corresponding faces of the animals of the unholy chariot. The animal soul
of man descends from the human face of the chariot, whether the holy or the impure, as taught in
the Zohar. 1386 When a Jew lives in Aretz Yisrael their food is from the Shechinah. The 2 wings
of the lungs give drink to Yisrael. They are the “chief butler”. The 2 kidneys are the “chief Baker”
they cook the seed from the brain and cook water they receive from the lungs. The king is the
heart it is the thrown of judgment. The 4 “chayot” are its 4 messengers. They are the 2 wings of
the lungs and the 2 kidneys. They are Chesed, Givurah, Netzauch and Hod. Wind blown from
the lungs to the 2 nostrils of the nose. The left nostril cools the air the right heats it up. The brain is
the thrown of mercy. The spleen and its camps are bondmen and women. They take all the dregs
of everything. The kidneys are called דשא, fire offerings. From the 6 rings of the wind pipe the
voice subdivides to 6 voices of the Schechinah. The 7th goes out of the mouth, which is the
thrown. The 6 wings are its steps. 1387 In Tikunim it says the two kidneys illuminate the heart, and
the lungs draw to the heart. 1388 We learn from Tefilot Ramcha’l that there is evil and good in the
heart of man, but only truth is in the kidneys. From our Kidneys we can give power to Mashiach,
and heal illness in Yisrael. Sickness is caused by evil, but God heals illness through “Aric
Anpin” Who is “arich Apyim”. Who heals the illness and all its offshoots. Binna is the רופא
(doctor). By our Teshuva the wound of א”י לא is returned to Z’a Who gave this wound, and
from א”י לא which is Arich we are healed. They give advice from the side of א”י לא. Every
sick person has a ruach of tuma, that dresses in din upon the man. The Nashama of the man itself
sends upon him din, enlivening a pulsa denura. So men must come and pray for mercy for him.
They have to draw Keter to his Nashama. Healing him of his sickness. By causing revelation of
the Supernal sefirot upon the sick person, the Schechinah that is resting on his head, and he
requests rachamim for him. 1389 Z’a at times is called “Aric Apyim” when its 2 nostrils are are one
upon another. “Aric Apyim” is from Lashon רופא as God is caused to make “tikun” good in all
worlds. According to the contemplation of Dat on damages in the worlds and what must be done.
It goes from the Supernal mouth, referring to Atik and it goes out to Z’a according to actions
below. There are 12 tribes above in 12 seals of 12 sarufim of א”י into branches being 70
crowns of the head of Z’a who has 70 tikunim for the 70 Nefesh of “Beit Yakov”. 1390 The
thoughts of the Kidneys are נסתרות (hidden things). They spread out specifically Bina, but only
in times when power illuminates the eyes with Chuchmah. When evil rules in the world ruach
haKodesh leaves Yisrael, the kidneys don’t advise, and the heart becomes as stone from the
falsehood of the world. In such a time of darkness there is only “pilpul” (argumentative Torah)
and קושיות (difficulties of understanding). But when there does illuminate הלייבון

1385 P.659, Mishnat Chassadim
1386 The Ar”i Safer Lekutim
1387 sulam on zohar Pinchas p.235a
1388 zohar tikunim-perush metak mdavash p.1001
1389 Chesed L”Avraham
1390 Emek HaMelech
which is the secret of יסוד illuminating from the gates of Gan Aden. Then there is given to the intellect for secrets of the Torah. The midah of כניעות in Oral Torah cooresponds to Arich. Learning מנין arouses Arich. From the Idra we know Arich is Healer and is aroused by פרט.

Healing comes from teshuva forever. Teshuva arouses Arich, this arouses healing. Healing is better not from a distance but close as Alisha placed his body on the child and revived him. It is best to cleave your own limb with the one that is ill and pray (so to) possess the sick limb with Kidusha and healing. The form of the intellect of significant thoughts is of the kidneys. They are full of letters in their true form. Formed in image and likeness as angels. Each letter has the appearance of vision of Navua (prophesy). All of them shine brilliantly. Chuchmah and Tevunah are drawn to the brain then to the heart then to the kidneys and finally to the limbs in action.

The brain is water which is chuchmah of the right called chassidim. The heart is chuchmah of the left from bina which are judgments. The brain is water, which is Chuchmah of the right, the chassidim. The heart is fire, the Chuchmah of the left from Bina which are judgments. The brain is the thrown of “Rachamin”, the heart the thrown of Judgement. God sits on both. The "Gid Nasa" (Sciatic nerve) has 5 branches to the right and 5 to the left. These correspond to the powers of "tuma". All siezing of Klipot is in Hod. The "Gid Nasa" is close to the brit . Its 10 branches are 10 sources of Tuma (impurity) surrounding the markava. They surround the wicked. Eating the "Gid Nasa" draws Tuma. The "Gid Nasa" is the only place in the body that the angelic Supervisor of Asev can seize in.

After Yaakov wrestled with the סם his thigh was in a state of weakness until Smual came. It could not draw light of “navua” (prophesy) until it was returned to its place in “Kidusha” (Holiness). God gave in exchange to the “other side” the belly of “sotah”. There are 3 sarim of the left side which arouse man to chase after "tivot" of his body. The greatest dwells תנוך on the right ear. The intermediate one is on the right hand and the smallest is on the right foot. So the princes of the tribes put blood there. Also put the blood from the chicken used for caporot before Yom Kipor on these places so to remove "ruach of tuma" and to remove the sarim that cause one to chase after "tivot" as they arouse complaints against him for doing so.

The klippa forces of judgment and concealment correspond to largeness of the liver, מרה (galbladder) and מטרה (spleen). Each limb in man has a source in hvyh in atzilut bria yetzera and asiyah. Atzilut is yu”d of hvyh it is the head and brain within. Bria is H’a of hvyh, it is till the chest, it is the heart of man. va’v is yetzira it is until the chest. Asiyah is H’a it is the back of man. Yetzera and Asiyah are the chest and below.

1391 Tefilot Ramcha’l #187,390, Safer Hakanah
1392 Benay Yishachar p.20
1393 Minchat Yehudah
1394 Safer Hachesek-Abulafia
1395 Marachot Elokim
1396 Sulam on Zohar Pinchas p.150
1397 Sulam on Hakdamah tikunim p.102
1398 Safer HaKahanah
1399 Emek HaMelech
1400 Shoshon Sodot
1401 Sulam on Zohar Mishpotim p.111b
1402 Chesed LAvraham
1403 Sulam on Zohar P.148
The spleen (spleen) is on the left. Their disease corresponds to Asev and Yishmoyal. In Tikunim we learn the spleen is the vessel of the demon lilly who is the aspect of Rachel of the klipot. Lilly is trained learned evil behavior of the Nefesh animal soul. She is involved with sexual transgression. The spleen gives sexual energy to the "Yetzer hora", she is known to damage infants. Salt removes excess bile from the spleen. Secular endeavours and lusts begin in the spleen. The pleasure from which the righteous perform Mitzvot with is from the spleen. The spleen is the place of judgements of Nakavah that are open. The vessel of klipot of the ruach is the liver, it is vessel of the s'm. The liver has masculine judgements of "duchrah". While the gal bladder is the vessel for the klippa of leah or bina. This is the klipa against instinctual animal awareness. These are called judgments of Nakavah that are closed. It is associated with "dat" knowledge according to Rebbi Moshe Cordevero while The lungs are water. Lilly manifests by drying the corners of the lungs. The main influence upon the intellect is the lungs, which bring moisture to the brain. This wetness is the aspect of oil and the brain is a lamp. The Nashama in the brain is the light. The ruach is in the lung. The Ar'i teaches in Atz chyim that the heart is vessel of the ruach. Made by the nashama which can descend only as far as the limit of the heart, so the heart can receive from aba and ima. The vessel for the external nefesh of atzilut is the liver, its essence makes the nashama of asiyah. The brain is vessel to the nashama. Flesh and "gidim" (veins) veins are judgment, white is more significant. There are gidim moving ruach and Liên (atmosphere) from the brain to all the body. The heart dresses in the "gidim". While the nefesh dresses in the liver and veins. The 70 sinews coming from the liver correspond to the 70 nations. From the zohar rabbi Ashlag teaches that the heart is Gan Aden. Its lights are the secret of angels that spread out, in the secret of "elokim" ruling all the limbs of the body. The angel Matto’t taught Moshe that one must make limits in their heart to its 6 corners. One can only work in mispar katan after mattot has been sweetened below. In Tikunim it is taught when the mouth and heart are equal we say take the Atz Chyim and live forever. This is because there are two thrones. the thrown of bina is the heart. The thrown of malchut is the mouth. By these two organs one is judged. The heart is the secret of god's war with amalak, which is the secret of the liver. Thought rules, that which is engraved on the throne is engraved in the nature of the heart. The ruach is first to the skin then to the flesh,

1405Sulam on Zohar Pinchas p.219a
1406zohar tikunim-perush metak mdavash p.997
1407Lekutey Maharon #23
1408zohar tikunim-perush metak mdavash p.517,Sulam on Zohar tikunim p.218
1409shur kuma-moshe cordevero p.150
1410Tefilot Ramchal
1411Lekutey Mahoran p224
1412Mimor Svaot God
1413sulam on zohar Shelach Lecha p.29
1414atz chyim-ar'i p.380
1415sulam on zoharMatos p.1
1416Avodat Yisrael p.34
1417atz chyim-ar'i p.50
1418Tefilot Ramchal #349
1419Malbim Barashit
1420safer ha paliyah
1421Mishnat Chassidim
1422sulam on zohar Nasa p.4
1423Safer Chesek-Abulafia
blood vessels, and after to the bones. At resurrection this order will be opposite. The zohar also explains it this way. Yaakov is the inner aspect of the body. The liver is on the right and spleen left. They are klipa of Asev and Yismael. Yaakov is heart, lungs and kidneys are Avraham and Yitzchak. The 6 rings of the wind pipe are 6 aspects of z’a. It’s taught in the zohar that if man merits his limbs to perform a mitzvah of the supernal king, Ruach Hakodesh descends in the ladder which is the neck in many spirits of holiness. Angels of God ascending and descending are breaths that go up and leave the body through the ladder of breath of life breathed into the nose. Breath is tikun of the aor makiff. Adam merited to reveal supernal secrets concerning speech and breath of man by which goes out Kidusha by the forms of the letters. By this is “Ruach Ha Kodesh” and Spirituality. There is no other merit then (vibrating lips of peace). When the lips are fixed there is “tikun”. Since the Temple has been destroyed the gates of tefilla which are drawn from the lips, that are "Ima Illah" have been closed up. Lips are Netzau and Hod of Bina. 1"s rose up and went away, leaving only ש"א (of elokim). The head is the first 3 sefirot, the lips are Bina. So with them is what is called (covenant of the tongue-speech). From this is the power of a man. The windpipe is teferet that includes six sefirot, which are 6 levels of the thrown, which is Imma. There descends chuchmah from the brain to the heart, because the heart is the place of understanding. The right side of the brain chuchmah spreads out in 32 paths. The left brain to 50 gates bina. All works according to what is needed. All tikunim of Nashama are from power of bina called heart. In midrash Rabba Kohalet we learn of 10 organs that minister to the soul. The gullet is to pass food. The wind pipe for voice. The liver for anger, the s’m dresses in its blood, his sword is the spleen. From the Zohar we learn of 12 organs that establish the Ruach, these being : the brain, heart, liver, mouth, tongue, 5 lobes of the lungs, and the 2 kidneys. 12 organs coorespond to 12 months they are 2 hands, 2 feet, 2 kidneys, “mara” (gal bladder), ר advisers. The kidneys advise. The heart understands and the tongue decides. One must bring their voice over upon their heart, then to there spleen this will renew “simcha.” The body is one as l”CAF parzuﬁm joined by the הדרש (spine)which is 18 vertebrae by which aspects of Zachor and Nakavah are united to lights of the rekia of heaven. The spine devides the 2 l”CAF parzuﬁm. The spine itself divides the body in 2 halves. The middle

1424 sulam on zohar Balak p.55
1425 sulam on zohar Balak p.37
1426 sulam on zohar Nasa p.4
1427 sulam on zohar Pinchas p.165
1428 sulam on zohar Nasso 123b
1429 Mishnat Chassadim
1430 Safer Leshem
1431 Avodat Yisrael p.35
1432 Shar Mimori Rashbi
1433 Shoshon Sodot
1434 sulam on zohar Pinchas p.168
1435 Tikunim Chadashim-Ramchal p.446
1436 zohar tikunim-perush metak mdavash p.292
1437 Sulam on Zohar Tikunim p.278
1438 Sulam on Zohar Vayachal p.201a
1439 Av Enym 2:13
1440 midrash Rabbah Kohalet
1441 safer ha paliyah
pillar gives to all the midot. There is spreading out from the Yesod which is the rekia of heaven of Teferet. This is as the spinal cord. It binds both together. (the rekia of heaven and below). The spinal cord is the 되ד תרודה כף. It is a "reshimu" of half of the "Malvush". By the spinal cord a sadeek can connect to a higher emanation, bina, while being rooted in the lowest malchut. Leah and Z"a are the inners of Ima and grows there. Z'a and Leah go out from ibor ב going out from Bina of "tiffila" (prayer) till half the spinal cord. The liver separates impure blood from pure blood. When any part of the body is burning up from heat this illness is caused by the מרה (gal bladder). It can engulf the body as a storm at sea. The Shechinah calms the waves.

The spine connects teferet to yesod.

Aba descends by the spinal cord till Nh"y of Yesod of Aba. There is only between Yerushalym above and below 18 mil, as the 18 vertebre of the spine from the brain to the brit. Which is the Sadeek Yesod Olam. The brain alludes to Yerushalyim Above.

There is a unique bone at the bottom of the spine called תורן רָעָבָן, it is also known as רוחי (primal energy). it is from the עפר (dust) of Bina, as the luz bone. From the Gal Bladder comes evil, it cleaves to the liver. We also find in the Zohar that the kidneys and the gal bladder are called advisers and falsifiers. They can excite a person causing him to engage in falsehood. While the stomach and spleen are the happy ones who gladden people. The kidneys prompt one to action. While the heart discerns understanding. The tongue shapes and the mouth articulates.

"Misa Barashit" (the work of creation) and the 32 paths chuchmah of the head of יק. They create the 32 teeth of "adam Yisrael". All givurot and life force is from the power of the teeth.. They are divided into to groups, so are called שיני . They came from the power of Givurot, but are white as they have been sweetened. The 32 teeth of a child grow by milk of Yonika. Ideally man has 32 teeth these are the 32 paths of Chuchmah. Because of inequity there are struck these paths causing pain to the teeth. This is why one tooth is damaged instead of another. Each has its own power. They receive Chuchmah of brain. The heart is the secret of malchut containing 32 paths of wisdom within. It is chuchmah from the left from bina, called breath. It is a consuming fire because chuchmah is revealed with strong judgments. The judgments guard the chassidim of the hands. The judgments are only silenced by the chassadim. Which is the secret of the ruach in the two wings of the lungs. (living spirit) in the lungs it is the aspect of "makiffim". It is the hand of man under the lungs. From here is drawn the aspect of light of the

1442Aor Yakar Barashit p.162,164
1443Emek haMelech
1444Sni luchot Ha Brit mishpatim
1445Emek HaMelech
1446sulam on zohar Pinchas p134b
1447safer ha paliyah
1448Emek Hamelech
1449Shoshon Sodot
1450Shoshan Sodot
1451Safer HaKananah
1452Midrash
1453midrash Rabbah
1454Emek HaMelech
1455Emek HaMelech
1456sulam on zohar Hakdamah Tikunim p.290
hands. Blood of the heart is crowned with chassadim in the lungs. The wings of the lungs are wings of the "caruvim". There are 2 chambers of the heart one with blood and one with air. The one with blood is the dwelling place of the “yetzer hora”. From the kidneys go out "navua", prophesy. They are netzauch and hod of Teferet of Z'a. The wings of the lungs are wings of the "caruvim".

The Kidneys are Netzauch and Hod of Teferet Z’a. ד"ת is in Dat Z’a. From these it spreads out below in Teferet Z’a. Dat Z’a cooresponds to Yesod Aba which is in the Yesod of Ima. They are in Teferet of Z’A. There rises light of Kidneys to Dat. As How could the kidneys "advise", except through dat. Dat is enlivened by the Yesod of Aba and Ima. All Yesod is in Dat. It rests on the heart of man. Its called nefesh in the heart. If the lungs merit song of Ruach Hakodesh we say the caruvim spread there wings to receive three "chayot" of the marcava. The four winds of the world are emanated from the four wings of the Chayot. They correspond to four legs of the thrown. The heart is an aspect flesh from the side of the ox. 4 klippot coorespond to four legs of the thrown. From the spreading of the wings is revealed the first light. This is called the ancient light of the morning. All this rises in the 150 "tehilim" of David, which is the moon (malchut).

The 4 winds of the world are Chuchma Bina Teferet and Malchut, in Zu'n they are Chaga't and Malchut. The right side Chessed reveals illumination of Yeso'i't, Z’a is strong in the East where there is received 3 pillers of Yeso'i't. Z’a is surrounded by the North. There returns and is revealed light of left drawn from Yeso'i't. The west rises to the North. The wind of the south nullifies judgements. Wind from the north subdues the "chitzonim" and klippot. The sparks that fell from the sin of Adam fell in the 4 winds of the world. The "sarim" of the nations cannot take any of this flow except by the sins of Yisrael. All magic begins in the North. There are "memunim" (angelic supervisors) in the air of the 4 winds of the world. In the winds there are angels that open pathways to above. The 4 winds are 2 legs and 2 arms. In the Zohar it's also explained that ones flesh is the 6 corners of chuchmah. Which is teferet of the Ruach. So our emotions are shaped by chuchmah, divine inspiration. One's skin is a vessel of one's animal soul, the malchut. Flesh is a vessel for one's ruach, it is Teferet. The blood vessels are bina vessels to the Nashama, while the skin is a vessel of one's nefesh. The blood vessels to the nashama. The bones are vessels for the chayah, chuchmah. While the Yachida is keter God's will and delight dresses in the brain. God manifests himself in the brain heart and liver. The liver receives first it devours fat, then it is offered to the heart. In the body are pure and impure fat, clean blood and blood with wastes. Impure fat...
are called by modern science low density Lipoproteins (ldl). This is the stuff that clogs up
circulatory vessels and causes heart disease. High density Lipoproteins (hdl) have enzymes that
break down Cholesterol deposits, and they also take bad Cholesterol back to the liver to become
bile. Which absorbs and digests fats. H.d.l. Does not stick to the lining of the arteries, but
reduces the risk of disease. A malfunctioning Liver can cause an imbalance in good and bad
cholesterol. Liver and heart disease are caused by the “yetzer hora”. The liver produces
Cholesterol everyday to be used to make bile for digestion and fat absorption. The liver also
removes wastes and toxins from the blood. Cholesterol levels are high if little bile is produced.

The liver for the ד"ו discharges impure fat, which science calls low density Lipoproteins (ldl)
into the arteries. 1477 The heart itself is the Shechinah . Its ייד מספרים (veins) are the Nashama and its
forces. The beats in the veins of the heart is mishcon (tabernacle) of the Teferet within and its
forces of the Nashama. The Shechinah chases after talmid Chuchumim. The ד"ו goes around
these veins so that they will not beat as Teferet isn't drawn to them, as the tami chitzonim
(impure forces) are there. The Shechinah does not dwell with them. The beat in the heart is
Shechinah. It is Ruach ha Kodesh (the Holy Spirit) that is arroused from Teferet on Malchut. 1478

Power of the body is blessed from the markava of the blood. 1479 Death can be caused by red bile
of the liver, green bile of the gal bladder and the black bile of the spleen. These Correspond to 3
deaths one of burning, slaughtering and death by piercing. 1480 The liver receives nourishment
first. Then passes it on to the heart. The heart passes this sustenance on to the brain. This is the
way the body works. But spiritually there is another mechanism that is working. First from above
the head receives nourishment and passes it on to the heart, and eventually to the liver. When we
fast we sacrifice from the liver, it offers energy to the heart, that offers to the brain. 1481 The blood
is sent from the liver according to how זך (pure) it is in the veins through the limbs of the body.
Blood that is more זך dresses the power of the Nashama the is in the brain. In the power of the
blood that is more זך the heart sends it in the arteries internal vessel (organs) in the limbs of
Man. 1482 The first going out is of זך אור.

The connection of the soul to the body as evidenced with the pulse beat. It's taught that the
AR'I could tell from a person's pulse beat by what sefira a person had sinned with. 1483 The AR'I

teaches in lecuty Torah that the light of the ayn-soff spreads out in Aba of atzilut, to the end of
atzilut. So chuchmah spreads out in the blood vessels of man enlivening him. In the beat is the
hidden life force of the ayn-sof. Through thought one purifies the 320 sparks, and removes the
sparks from the waste. At times because of sin one is unable to purify the blood. To push the filth
out of it. Then one needs strength to bring it out, the life force of abba descends from its back,
from the name DFK. From here is a man's life force. 1484 By occupying in Torah, Tefilla and
Mitzvot there is arroused and brought out sparks from the Klipot Noga of By"a, then these sparks
cleave in the blood of the man himself. They are refined from their being blemished and trapped
in the sitra achra, the Klipot giving them life. By the mitzvot, blessings that are made "lismo"
(for its own sake) these sparks are forced made to rise above (out of the klipa) from the feet of

1477 Sulam and R.Berg on zohar Pinchas p.224a,
1478 Aor Yakar Vol 2 p.57,58
1479 Sefer HaCheshek-Abulafia
1480 Sulam on Zohar Tzav p.29b
1481 zohar smot p.152b
1482 Mishnat Chassidim
1483 Ar'i
1484 Sefar lecutim-ar'i p.459
the parzufim. The quality of a man’s Life force can be determined by his pulse beat. The ten Hebrew vowel points are 10 types of pulse beats. By seeing which sefiros has a lack we know which to strengthen. There are 10 types of blood, 5 are clean. By the pulse you can determine which sefiros of chuchmah has been damaged by עון (inequity). Different (types) of pulse beats have different feelings. Each finger feels a beat different from another. These are the 10 beats. The actuality of the beat is as the actuality of Teferet. This is the secret of arousal. According to the sefiros is the arousal. The 10 beats are as 10 fingers, 10 nikudot. Each beat makes a nikud that the finger can feel in the beat. If a beat is long and the one after is short this is the vowel Kamatz, which is Keter. He is sick because of damage to Keter. Long pulse is vowel patach and damage to Chuchmah. If it is of 2 short beats this is vowel Sare and indicates damage to Binna. The pulse beat is the aspect of flow that illuminates. Illuminating flow of Teferet in the 10 sefiros of Malchut. The point of the nikud in the beat on one's finger is according to the different fingers. There are differences in the feeling of the beats. This is the secret of the sefiros. The beat is of Teferet and in Malchut they change. So to receive the beat according to its aspect and nature. From this there is multiplied the beats in zachor and nakavah and the beats are changed. The beat is as a voice in nigun, as a harp feels in 10 voices. Malchut rises 10 voices as beats. The harp is also arousing of Teferet to Malchut. They are not distinguished as 10 beats by length. The beat of the heart is Malchut from Teferet. Heart beats are mammash the work of Malchut. Not being caused by the arousal of teferet. The beat of the heart is from the left ear. The right side of the heart is full of blood. Its left side is full of ruach חיוני which spread out through all the ורדי (veins) of the body. The ruach חיוני is Malchut. It spreads out all its forces. In all the veins the ruach חיוני spreads out its forces. In all its aspects and sefiros. The heart is its central point to all its sefiros and aspects. It is the Mishcon of Teferet. This is Teferet of the left. It returns the arousal as beats of Malchut. The beat fro the left side of the heart, the side of Givurah. This is ruach זיוות which is teferet called ruach. It is aroused from the left side the North. The harp of David all the forces of the Shechinah are aroused from midnight onward. All the seforot of ruach צפונית חיוני is aroused by things involving Teshuva. Thus Nakavah arouses the Zivug as she is from the side of the body and Teferet of the Ruach is upon her. As ruach aroused the Harp of David so it arouses zivug below by the name ה”נ which is Zachor that spreads out on nakavah. The Chuchmah of Atzilut of the force of creation spreads out in Atzilut in the veins of the blood. Hiding and concealing in it life of the Ayn Sof. Because the beat itself is Aba, Chuchmah. Because in thought we purify the 288 sparks from the filth being left in the beat. The good and the bad blood goes in them. The beat needs to be strong to take out the bad blood. Because of great inequity sometimes we are unable in thought to purify the bad blood, since only the back of Abba descends in the Revua of ה"ד = ת"ע. Abba is chuchmah the secret of Nikudot. Sometime you feel one beat over another, this is "Shiva". Sometimes one beat (appears) next to another, this "Sare". 10 pulse beats are (10) ה”נ and the 10 fingers. They are 10 kinds of flow. They are 5 to ה”וד on the right and 5 to ה”וד on the left (of the 13 midot rachamim). By the 2 ה”וד of the 13 midot of rachamim there is aroused the Malchut above. Chesed and Givurah are called tepuchim 5 are higher and 5 are lower. They are 2 ה"ו , each is made of 3 ה"ו.
being Chesed, Givurah, Teferet and ויטויבאעויס. The AR'I also teaches sparks of ruach enter the heart. It spreads by beats of pulse in the blood vessels to all 248 bones. The nefesh of nefesh grows in the liver, the ruach of nefesh grows in the heart, while the nashama of nefesh grows in the brain. The pulse beat is referred to in "shir ha shirim" as it says "the voice of my beloved knocks". The pulse beat is the judgment of the "yud" of hvyh, revelation of abba, creative inspiration. Rabbi Nachman teaches that the pulse beat comes from breath. Breath comes from air by means of speech. A person's speech fills the air of the room. Rulings go out from above and they are arroused but because of thickness of the אויר (air) they are not heard. The beat of the pulse can prompt one to the service of God or its opposite. All is dependant on speech. Shortness of breath is from having "little Emuna". This is as G-d forbid during a plague. At such a time one needs to do Hard "avoda" and Fast. Not only does the pulse beat reveal one's personal spiritual state, but also the nations. Its taught in tikunim that a short pulse beat is a quick redemption, but if the beat is weak and forced this indicates one problem will arise after another. When the temple was destroyed shadows of the evening became stretched out. So to when the exile ends the shadow will stretch. It will be 6 fists and a half. Happy is he who will be there to see it, happy is he who isn’t.
Chapter 20

The Divine energy flows in 2 united systems

All receive flow from who is above them. There are 2 distinct systems by which the sefirot function, and are organized in they are called "iggulim" and "Yoshir". "iggulim" and "Yoshir" both have vessels and lights called עולם. The vessels have the aspect of "chitzon" and "penimi". The "chitzon" vessel is larger. Lights are "penimi" and "makiff". "Makiff" lights are greater than the light that are "penimi". Iggulim are always in the aspect of Nefesh. Iggulim are aspects of the 4 Yesodot : fire water air and earth, even in Atzilut. The penimi of all worlds is Yoshir. They go out of the Yesodot, which are iggulim. The 10 sefirot of "Yoshir" are ruach. Zohar and tikunim only speak of Yoshir. As Iggulim, the (Godliness in) yesodot are in great concealment. The yesodot fire air water and earth each one is more chitzon and more thicker lower in level. The Yoshir is not perceived at all. All "yoshir" stand in “iggulim” in the image of man. His head is Chaba”d. In the window of the “Iggulim” enters the “kav” dressing in the Chambers (empty space) of the “igul penimi” (central circle). In the middle of all the “iggulim” spreads out the kav yashar in the aspect of light like the igul mammash, except that it is Yoshir.To these “iggulim” is a “aor penimi” (internal light) it is excessive light in the head and goes out. There is also a “Aor Makif Chozir” (surrounding returning light) it is upon the head from above but does not enter at all.Yoshir which is above spreads out in the iggulim that are below it (Yoshir atzilut to iggulim of Bria). All renewal of the worlds is initiated by Yoshir alone, not by igggulim. The circle of the panoy is equal on all sides as it is the rakia and יד מ"א. Inside here all the worlds are created.

The divine energy of the body, nature is in the form of the sefirot called "iggulim" (circles). It works like when one throws a stone into a pond and immediately upon the stone hitting the water a circle in the water forms around the stone. Which consequently by its wake makes a second circle surrounding the first. If the force of the stone falling is great enough there are more and more concentric circles till filling the whole pond. Thus is the divine sefirot in nature flowing according to this cause and effect pattern. In the world of "iggulim" each "igul" does not touch each other. Under this "nanhaga" (guidance) each person alone thinks they are the king. This is

1495Alp Bet Book p.174
1496Nahar Shalom p.295, Safer Leshem
1497Mishnat Chassadim , Safer Leshem
1498Emek haMelech
the world of Malchut and the Nefesh. The circles (iggulim) are the letter ס. The Sefirot "yosher" (upright) are the letter שם. While the other form of the flow of the sefirot is called "yosher", it is a kav whose end is square. While the rings created are sefirot "iggulim". With the sefirot "iggulim" is the light of the sparks, pieces of the vessels that shattered. These we raise up to their source fixing and completing the vessels above. This is called the returning light, the light of judgment, concealment and limit. It rises from the mouth tying with the supernal light "oar yosher" which spreads out from above to below. The light of "Yosher" is drawn down within the light of "iggulim", the returning light. With iggulim there does not go out the first 3 sefirot with the 7 lower sefirot. They dont go out as seder tikun. Iggulim go out from Imma of A"k. She is the source of all dinim. Malchut goes out from her. Yoshir goes out with the first 3 sefirot. The sefirot of Yoshir go out from Abba of A"k. It is from here that there goes out the flow of seder tikun. There spreads out from igul to igul what has been drawn from yoshir. Igulim are the aspect of Nefesh and Yoshir is ruach. One gets the Nefesh of Iggulim before ruach of Igullim, it is like this will Yoshir also. But the Ruach is created and נוצר (formed) before the Nefesh. As all is created above to below. Beginning with the kav and the Tzimzum, then Akudim. All existence of Nefesh is drawn from Ruach, all existence of Iggulim is from Yoshir. But to this world the Nefesh descends before the Ruach. The building of Z"a and Nakavah is "seder misa barashit" (the order of the work of creation). The end of the Kav is square. When there shattered the vessels of Olam Tohu the parts that fell were shaped into Olam Atzilut. To its right is Bria, to its left Yetzera. behind is Olam Asiyah. The first 3 sefirot of Netzuach of Malchut made the right pillar of Bria, the first 3 sefirot of Hod of Malchut made the left pillar of Bria and the the first 3 sefirot of Yesod of Malchut made the central pillar of Bria. The model of the stone hitting the pond is similar to how the original work of creation is explained. What's called the "Kav" (ray) and "reshimu" (tracing). As it is taught God removed a part of himself leaving only a tracing of his energy. Then he struck into this tracing the "kav", a beam a ray of his infinite light. The body is the light of essence, it primarily being from the "reshimu". While the nashama is the "kav". Bria, Yetzera and Asiyah were only made for refinement of their Mym Nukvin of their kings of Iggulim. Their tikun is made from the light of מ"ת of Imma, from Malchut of Atzilut called called Z"a. From here forever is made all refinements, and tikun in By"a. He (מ"ת) is called הארץ אלהי. After these tikunim of BY"a is tikun of Yoshir and their tikunim are from מ"ת of Abba. Tikunim of Imma include all bodies. Tikun of Abba is of all Nashamot enjoined in misim tovim. The only light thats drawn to the world is by way of the kav. This light which is that of the Nashama enlivens the body. The makiff light does not enter the body, it is unable to handle its light. But makiff lights of chesed spread out without limit, they illuminate the body. Cause and effect begins with the Kav. By it is the

1499Avodat Yisrael p.43
1500Emek HaMelech
1501sulam on zohar hakdamah
1502Sefer Leshem
1503Emek HaMelech
1504Emek HaMelech
1505Chabad Sichah
1506Safer Leshem
1507Safer Leshem
The essence of every Sefira and parzuf is emanated from above. The "rakia" (firmament) that we see with are our eyes (in which the planets are set in the sky) are the 10 "iggulim" of the head of Malchut. They are in the midst of the "challal" (empty space). They spread out the body of the kav Yosher of Malchut of Asiyah. This is Gan Aden Ha Artz. From the mouth of the head of Asiyah until "Gan Aden Hartz" is only "yosher". The time the ת"ר" descends to illuminate in the Photographer's (empty space). There it traces light of the "lavush", light of secrets of the Torah, hidden for Sadeekem to walk into Olam Haba with. By this the dress in the Illumination of his name ה"ו"א and this is the main thing. The place between the makiff of Aor Yoshir on its vessels and aor penimi of Yoshir is the Photographer (empty space). There is emanated all the worlds. The kav when drawn into the Tzimzum makes צורה (form) for all worlds. To the challal" (empty space) itself is no revelation at all. The only power that is revealed there is, is what is revealed in it. (it has no power of its own). Drawing of kav Yosher is אור החיים (light of the living) of Chuchmah on Teferet to Netzauch and Hod. All the 6 corners are united with teferet. There is also needed the connection from Teferet to the 6 corners. (The) צינור (conduit) is the aspect of aיתנה (window) on the vessel. Only in this way is it illuminated. There descends flow from the צורה of Malchut of God of the sefirot of the world of Ofanim. It descends straight to this window in the covering of the heaven to the Bait HaMikdash (Holy Temple). By gazing at the morning sky one draws Mercy from Dat. The sky is the "rekia, which is Yesod. It gives flow to Malchut. When king Solomon rose he looked to the east and saw certain things then to the south and also saw things there, then to the north. He then lowered his head. At that moment a pillar of cloud and a pillar of fire would come. On the pillar of cloud was a eagle. His right wing resting on the fire. Its left wing and body were on the cloud. The Pillar of fire is Malchut, it was seen in the desert at night. The pillar of cloud is Teferet and was seen during the day. One going on a journey should rise at daybreak at a certian moment and look at the east, and behold certain letters in the sky braking forth from its surface, some ascending and some descending. From the flashing forth of these letters the heaven and earth were created. If one is aware of the name מ"ב and is mindful of it with devotion and a loving heart he will see 6 "י" "י" "י" on the right and 3 on the left. Also 3 "י" "י" which ascend and descend sparkling in the rekia. He should then say his "tefilla". When the morning arrives a pillar appears in the south in the part of the firmament beneath "gan Aden". This is different then the pillar in the midst of the "gan". After the morning blessings and putting on Tefillin raise your head and see the name attached over your head. The first Nanhaga is association of the "kav" with the "reshimu". This is "nahagot" of י"ה. It will also conclude, be at the end of all other "nahahagot". It is called A"k. ס"נ is “nahahaga” of olam Nikudim which is also called olam Tohu. In Olam Tikun “nahahaga” is from union of ס"נ and ס"נ. Here is included the “tikunim” of Ketter from

1508 Safer Leshem
1509 Shar Bait Hakavanot (#99)
1510 Emek HaMalach
1511 Safer Leshem
1512 Aor Yakar Bararesh p.75
1513 Safer Leshem
1514 Chesed LaAvraham
1515 Zohar Mishpatim p.112b
1516 Oar Yakar p.100
1517 Zohar Trumah p.130b
1518 Zohar Shalach Lecha
the 13 “middot” of Rachamim. This is “nanhaga” שג ה ה. Healing all the time. This is "Olam Tikun". In דומם also tikun. The 13 “mazolot” devide to 4 Yesodot. The “nanhagot” of שג only requires 6000 years. In the future it will be “Nanhagot” of שג. This is the world of “Akudim”. The time of Redemption. This will result in there no longer being a source of the “sitra achra”. The ruach of “Tumah” will pass from the Earth. As it’s written “I will put in the a heart of flesh, and a new spirit” and “ God will be one and his name will be one”. When Idols will be removed from the earth “ God will be one and his name will be one”. Then the yetzer hora will pass a way from man. There there shall be no free will. Concerning this wrote Yechzkial “ I will put in them a new heart and new spirit.” This רוח will want חכמה (Divine will). Or as said in Gemore Succah “God will slaughter the yetzer hora”. The “Yetzer hora” was only given to us so that we could gain merit. One needs to learn much to stop the turning away by the yetzer hora of a person from God. It accomplishes this by the problems it creates. But ultimately all this is only to “ return the shechinah to Zion”. Then there will be a “new song” that creates the redemption, and prevents one from being forced to return in gilgul. In the future it will no longer be needed. As it says “ I will replace your heart of stone with a heart of flesh”. “Olam Akudim” is the 7000th year. It it “nanhagot so high it provides no source to the “sitra achra”. All its levels are sweetened from din. Korach wanted the level above Aharon. He wanted that Givurot of the Levi should dominate the Chassadim of the Cohanim. In truth, in the future this will be so. So the Ar’i says in the future he will rise as “ חפירתמר קצדי” In the time of Redemption nanhaga is in the light of Chuchma illuminating in light of Bina, from light of Keter. So miracles shall overpower nature. Now there is only revelation of the Ayn Sof itself from Nh’y of Atik of Atzilut. They reach down to Bria and are called יד (teets) of the animal. They reveal Ayn Sof according to the need of creation of raising up sparks according to the needs of atzilut. In the time of final tikun, the coming of Mashiach and resurrection then these “teets” will not only reach Bria, but they will extend to all worlds so to raise up all the sparks making all completely אחדות (oneness), fixing all worlds. After tikun is completed there will be nullified the light of "מה and ב". As their light will be included in שג and ב"ע. (Now) all tikun of ב"ע is through שג. At the time of final tikun all will be fixed into the aspect of only one kav. As all will be united in the middle pillar. The Rambam says that all the books of the prophets will be void in time of the Messiah. At that time all trouble will disappear, so they will not be needed. There are no new ideas in the writings of the prophets, all is found in the Torah. The prophets came to give warnings for future consequences if they do not keep the Torah. "Ben David" (the Messiah) will not come until that those who sinned during the the times when the Temple stood have recieved their punishment. Then there will be Joy and there will be the "zivug" that was hidden all the days of "galut". Then shall be merited a "zivug" like during the 6 days of creation. All "penimi" will be corrected. Then it will be as written "All will know God". Olam Tikun cooresponds to the המ"א, which is also המ which makes tikun in all worlds. By it

References:
1519Share Ramcha’l p.36
1520Emek HaMelch
1521Share Ramcha’l p.45, Shoshan Sodot
1522Benay Yisachar p.40
1523Chesed LAvraham
1524Safer Leshem
1525Emek HaMelech
the last א shall rise to the first א. Then the א will stand where the א once was. ה Givurah is the left seed. She needs her power hidden. So there does not perish the sitra achra. This is the secret of “left א (hand) is on the אס (vessel) of א”. This is the א of אס אי. This is א of א תי. This is the secret of “hide my face”, it will not be revealed. Through this the א is also hidden, except when absolutely needed. But in the future this א will remove Amalak from the world. From fear of God it will spread in the world, as there will be space. This space is tami (impure) now, but in the future it will be pure. ה In the future א י and א יב will be nullified, and there will not illuminate except the aspects of א יב and א יב. א At this time God will be one and his name will be one. His name which is Malchut spreads out to the 4 corners of the earth in her 4 " א". ה In the future all makiffim will be united with the Aor penimi. Then will be nullified all tzimzum and thickness completely. א In the future we will work the name א" to אליעים אסטחathed א is upon olam Akudim with Zohar of Ayn Sof. Light of the ears nose and mouth (A"k) א ירוה א (shines) in them always. All aspect of upper אסטחathed א that are in Arich of Atzilut are called “upper purity” and "קָדְמִהוּ א_upper purity. They are all world of the kav and Tzimum which is a world unto itself. It illuminates in A"k. These worlds above A"k are so concealed that the Ar"i swallows his words concerning these things, only including them in A"k. But in truth they are above A"k. To upper אסטחathed א there is no measure, or searching in. Even in A"k the Ar"i only spoke concerning Zu"n of A"k. Keter is called א ור (purity) of A"k called Chuchmah. Avir Kadmon in place of א ור is called Keter. א Ayn Sof is called א for as it there is no other name possible. It is the "igul" (circle) called upper א ור (purity). In Targum this is called the end of darkness. א The Emek HaMelech teaches that A"k is head of Atzilut. Malchut of A"k is the head of Atzilut. The source of your Nashama is from the place that is the source of Chassadim which is the Yesod of A"k. א אהיהבת draws flow of Arich called א ב. They are source of Arich. Letters of א אהיה הב give birth to Dat of Malchut from א אהיה הב א אהיה הב is set in Bina of Malchut of A"k. By the 4 letters of א אהיה הב "ה"mochin"descend from Dat to Malchut of A"k י is the head that is not known. י is head of Atik of Arich. Descend in "דיקנה" of Arich and it includes 2 mazalot, Chassadim and Givurot joined in mazalot and by beard of Aharon, which is the land. א Nothing pushes away the time of redemption more than when they don’t separate between good and evil. א ימיהא אירוחא (end of days) is Malchut the last of the sefirot. If Yisrael repents one pain will be considered as if they suffered all the troubles of exile. If no teshuva Yisrael will have to wait for redemption until the end of all generations. א אאא is nature in all things. In all

1527 Tikunim Chadashim Ramcha’l p.404
1528 Tikunim Chadashim Ramcha’l p.389
1529 Avodat Yisrael p.24
1530 Tefilot Ramcha’l #489
1531 Safer Leshem
1532 Avodat Yisrael p.58
1533 Safer Leshem
1534 Emek HaMelech
1535 Emek HaMelech
1536 Emek HaMelech
1537 Tefilot Ramcha’l #511
1538 Sulam on Zohar Ki Tisa p.189b
things is elohu"t (divinity) to guide them. He is the life of them all, and is called א'elah. Which is nature, but the main thing of their life is from יהוה. In his will they are guided. They are called יד"ה as He is able to change all natures of existence. יהוה is existence of all existence. In truth יהוה is made by יד"ה which is from the last ה of יהוה. Sometimes ה ascends to this level. The upper יד"ה is conceived from love of its companion יד, and brings forth ה which spreads out and branches till it is joined to the יד. This is by Chesed, but the “yichud” of יד with ה is by “mazel”.

Every ה refers to God and his “Bait Din” (court). Where ever this is seen a man is requested to perform some visible act so that he may be saved. On Rosh HaShanah this act is blowing the Shofar. The redemption from Bavel was the aspect of יד also the redemption from Egypt. Redemption is arroused in meloy יד. More concerning this will be explained later with the help of God. 60 is awakening of the first masiach. In 6 more is the awakening of the 2nd. This leaves 6 more years until 72. At that time the redemption will take place. There will be 4 redemptions corresponding to the 4 “Chayot”. There has not yet been the complete redemption because of sparks still trapped in the klipa. The next redemption is the final one. The will be no other after. As at that time will be gathered all the sparks that are scattered in the world. For this reason Yisrael has been in exile everywhere in the world.
Chapter 21
Shells that conceal light

We explained before how the supernal dresses in the physical. How the liver is the vessel to the s”m, while the spleen is a vessel to the demon lilly. Rabbi Moshe Cordevero explains that there is an image below of evil that is the unification of Lily and the s”m. This is the unification of the forces of judgment, the other side. Thus from evil anger and forbidden sexuality the other side gains power to rule in this world. If one blemishes in the "brit", G-d forbid, there is blemish in 1  " & 1 which is the body. Anger is against love of God and causes one to not be stimulated by words of Torah. Torah stands against the fire of Gehemom. She is Lill”y. Lilly is at the sea coasts trying to slay mankind. When God destroys Rome Lill’y will be in its ruins. Lilly would harm Adam until he had a Nashama. Then she fled to the sea coast. Know that when God went to create the world He first thought to create two (Adam and Chavah) but in the end it was only one (Chavah was part of Adam, taken from his side). The main thing of Torah is guarding the Brit, as without this there is nothing. The main thing of the name and the Brit milah is not to bitul (nullify) klipot but to prepare for the Shechinah. To raise up the Nashama. Preserving the purity of the “brit” is like observing the whole Torah. If one does Torah and mitzvot, but still is occupied in transgression this strengthens the existence of a blemish and the power of evil according to the damage. It is very easy to fall into transgression from a lack of understanding, flow to the nashama from Ima. This generally leads to evil in the ruach, emotional soul. This is why the Ar’i say the "klipa" of Ima is "Gehenom" (hell). Rabbi Moshe Cordevero also teaches any action in this world good or evil creates a unification of the supernal

1547petachy chotam p.151
1548Chesed LAvraham
1549Tefilot Ramcha’l #460
1550Zohar Vayikra p.19b
1551Marachot Elohot
1552 “ “ p.207
1553Aor Yakir Vol. 2 p.231
1554Zohar Barashit p.197a
1555shur kuma-moshe cordevero p.68
1556ydid nefesh
1557arba maot shekel Kesef-ar’i p.172
sefirot, but the result of complete unification of the good is not revealed in this world now. It will shine its light, have its ultimate revelation later. Only the damage, and it’s blemish has its effect in this world. The Ramcha’l in Tikunim Chadashim teaches that all God does is for the good of Isreal. He wants the nations to rule over them. Till they receive all their punishment. Therefore there is locked up lights of all levels. This is so that there can be given a place where the sitra achra can spread and rule. If the lights were revealed the sitra achra would not stand. The tikunim we work can not be recognized now at all, but will be seen in the times of Mashiach when there will be nullified all filth and evil. Then they will be able to shine through. The Zohar also explains concerning this that actions of Holiness produce a breath for the soul that is an intercessor for him above. Likewise a secular profane action causes the soul to be cast as a "stone in a sling" when it leaves this world. Preventing its accent to Gan Aden. This soul cast as a "stone in a sling" has no rest. This is the worst punishment. There is a Nefesh that is cut off with its body. There is also a Nefesh that is cut off, but not its body. A Nefesh that has “corait” (cut off) cannot return to its place above that it would of had if it would have been a worthy person in this “gilgul” (incarnation). Its ruach also has no rest. Its Nefesh also has no Divine pleasure. Its only as a animal. While the Holy breath after the body is disposed of becomes a breath giving life. It becomes his "Yesod", the gateway to the quality and quantity of the light which his soul lives by and delights. Like a seed sown it guides the departed soul to be bound in the supernal glory of the bundle of life. Light sown for Sadeekem are 32,000 myriad worlds. There will be new heavens. The Teferet will be renewed by דבר and will be by this a new earth. This is the renewal of the Malchut, by the דבר of Tefila. Teferet is the essence of voice and דבר drawn to the Yesod. That which is drawn to the Yesod is called דבר before going into the Malchut and becoming called דבר. There is given the Torah newly everyday by the chuchamim of the generation according to the source of one’s soul. He is the aspect of דבר. “Listen to the voice of God” this is the aspect of his soul. Revealing Oral Torah is the aspect of דבר. Halachah is the aspect of דבר. As Moshe heard the דבר of God. Before there is comforted Zion and Yerushalym דבר (your word) is on the heart of Yerushalym so that there is drawn דבר = רוחל. Before God forms the memunah on a drop of seed. God decides and rules, whether it will be a Novi, Chuchum of Mishna or of Chumash. Or whether he will have Ruach HaKodesh or bat call, or just be a fool. But whether he will be a sadeek or a rusha, this is not ruled. The נשמת breath is fire that smokes by way of the left nostril which is Dat, Teferet of Bina. The Brain of Chuchmah sweetens din in the power of Keter, that flows in Chuchmah. Of the holy breaths we must breath in this world. The Ar’i reminds us how important it is to breath the words of kabbalah. As Masiach ben Yosef will die, heaven forbid, if he has no one to relate to concerning Kaballah. In each generation he is killed by the kiss of God. This is so he will not be killed by

1558Tikunim Chadashim-Ramcha’l p.388
1559Safer Leshem
1560Zohar smot 59a, Trumah p.142b
1561Emek HaMelech
1562Aor Yakar Volume 2 p.63,17
1563Benay Yishachar p.10
1564Benay Yishachar p.63
1565Zohar Tikunim Chadash p.121
1566Aor Yakar Volume 2 p.76
Aromulus. As it is not yet his time. As we lack enough merit of Kaballah. We don't want him to hurry so he wont be killed. The deliverance of Masiach ben Yosef from Aromulus will be from revelation of the light of Arich dressing in Abba called “kodesh” (Chuchmah is Kaballah). It will be a miracle. Only this great light has the power to nullify the “klipot”, as in Aramulus dresses the סם . The Ar'i teaches in Shar Kavanot the air of our breath during our blessings makes a "tikun" fixing in the surrounding light of the world of Asiyah. Thus illuminating our divine inspiration. Breath is flow of Netzach. Lights are arroused and illuminate us in our breath which is tied to the name ה"י. This light is revealed in Tefila. In the “Hachel” (palace) of יר , this is the prayer “hallel”. Rabbi Ashlag teaches that the parzufim of atzilut are made from purification's that are done. These parzufim (divine faces, made of ten sefirot) are the surrounding lights. The heart of man is made great from the lights of chesed and givurah. The yessodot (foundations) of aba and ima the parzufim of atzilut, surrounding lights, are revealed in the chest of z’a. There is no "zivug" (unification) except through chesed. Chesed and givurah are the sources of good and evil, correction and ruin. Wine of the great women is not given to the simpleton, the שפחה (the slave women) can not enter her place. There the supernal flow is drawn on the Malchut as Teferet in yichud with the Malchut. Malchut devides the flow. When Yisrael is in their own land. They are in the aspect of one on the Malchut, called "one Ophan in the earth". The nanhaga is not with us in galut (exile). As there are the garments of galut. They are guided by lower flow. They have garment of weekdays from the side of Matto”. When any Divine flow is drawn in galut the sar of the host nation gets some. The Kidusha must first dress in a יד . These are sarim of the Chitzonim, dressing in Ofanim. This is called "avoda zara in purity". This is not the proper way to serve your God. This is called doing a "little avoda zara". "In the beginning evil was mixed with good in "klipot noga". There was a great seizing of good by the evil. This is the concept of Yisrael exile among the nations. Hashgacha (providence) descends in Histashalut below in Kodesh till Ofanim in a limited measured way. When Chuchmah is not revealed in Bina and Bina is not in the 6 corners of the angels, not in the Malchut. And the Mulchut is not in the Throne and Ofanim, but only to a small measure. This level of life force is called "galut" (exile). This is the Galut of the Shechina. This causes there to be only limited yichud. So that Yisrael can only draw very little supernal light and providence. And there rules in them the chitzonim (other side), according to their wickedness. Know, Yisrael are detained in exile for 3 things for treating the Shechina with contempt, Yisrael turning their face away from the Shechina and defiling themselves before the Shechina. According to the zohar there are 4

1567pri atz chyim-ar’i p.246
1568Machashif halavon yaakov abuchizera p.49
1569shar kavanot-ar’i p.80
1570safer ha paliyah
1571Tefilot Ramchal #209
1572sulam on zoharSmot p.109
1573zohar -perush sulam Hazino p.79
1574olah tamid
1575sulam on zoharSmot p.99
1576Chessed LAvraham
1577lecuty torah-ar’i p.189
1578Chessed LAvraham
1579Sulam on Zohar Achray Mot p.75b
exiles. The exile of Egypt and Bavel corresponds to the head, the letter "yud" of hvyh and netzauch. The exile of Egypt is klippa ruling in the neck. Galut of bavel is unto the head. The exile of Media and Persia to the 2 arms, "hay" of hvyh and hod. The exile of the Greeks to the body itself and the "vav", the sefira yesod. Yavan (Greeks) is Teferet of klipot. The head of the erev rav is the eåðéí (Greeks). They are from the sons of Billam who made the Golden calf (Remember Chanukah). The Erev Rav are 60 myriad of Billam. The voice of Billam is like that of all the Erev Rav. The Erev Rav walk in darkness. There is no Noga to them, as they do not merit to return in Teshuva. They will all die. God shall strike them, there shall be not be left even one of them. 600,000 of the Erev Rav will die. It was not the will of God that the "erev rav" at the time Yisrael left Egypt come under the wings of the Shechinah. Because when they died they would gilgul in Yisrael, and they cause Yisrael to sin. The souls of the Erev Rav are from the evil of the soul of Hevel. There leaders were Yunis and Yumbris the sons of Billam. It was they who by witchcraft made the golden calf. It was Moshe who decided that they should go up from Egypt with Yisrael. The intent of Moshe in bringing the Erev rav out was with Isreal was to make tikun of Hevel, according to the Zohar. Moshe wanted to bring Yisrael living into Gan Aden in the land taking them past the 2 sided sword and the Caruvim, and there they would dwell forever at the level of Adam before the sin. While the final exile of Edom and Yishmael corresponds to the legs and the final "hay", being exile of the sefira malchut. They coorespond to the 2 feet. All redemptions since the world began, began in Hod. Hod is in Netzauch. The future redemption will be in the power of Netzauch as it is written “hod and hadar are before Him”, Hadar is in Netzauch. When Yisrael descended to Bavel Rachel was diminished and descended Mammash (from Atzilut) into Bria. So she (now) needs to be built by entering of new mochin. All 70 years of Galut Bavel sleep fell on Z’a. There also went away from Z’a Nh’y of Abba and Imma. “Galut” exile is when the flow of the 4 winds of Heaven go out to the 70 nations. This is when Holy Nashamot fall from the body of Adam into the 70 nations. The 4 galut correspond to the 4 orlah (unclean husks). Tohu cooresponds to Bavel, יד to bohu, Greece to chosech and Thum to the 4th Malchut (Rome). Galut is separation. They are not then “one nation in the earth”, as the name יהוה no longer rests upon them. All those who draw (kidusha) outside the land is “as if they have no god”. The יה is separated from the יה. They are not joined together till Yisrael is redeemed from exile. The Shechina with Yisrael in Galut is called Rachel. Yisrael in exile are as slaves among the nations. The sustenance is given by God to the nations and from this Yisrael is only given from the refuse that is left over. This is enough to make "the earth itself tremble"(Amos 8:8) . This is the idea that the Name is not complete on the . It is as if the King was sent away from his land and his Kingship. This is refered to in the verse "Teferet Yisrael sent from heaven to earth" (lamentations

1580safer lecutim-ar’i p.278  
1581Sefer Gerushin p.107-Moshe Cordevero  
1582Beney Yisachar p,64:2  
1583Chesed LAvraham  
1584Svaot God  
1585Emek haMelech  
1586aor enym-kamarna Rebbe p.50, Safer Leshem  
1587Benay Yishachar p.57:2  
1588Mishnat Chassidim  
1589Shar pasukim p.112,99  
1590Benay Yishachar p. 54:2, Zohar Chadash Tikunim p.119  
1591Benay Yisachar p.30
Who is there that will cause arousal, so to transcend the filth, so to cause unification?! It's proper for all those who fear God to rise at midnight sharing in the pain of the Shechinah. By this they will merit to see her Consolation. Sadeekem who give themselves over to death because of the galut (exile of the Shechina). By this is made Mazel Elyon. From the zivug of lower mazel and the light of ב"נ, secret of the Chayah. From this is drawn a garment of water dripping from כ"ח. Its 3 י dress in blood going out of נ"ז. In lower mazel there are 3 י that is drawn in Chesed of Abba and to all His 7 lower sefirot. Then to Chesed of Imma and to Her 7 lower sefirot. At Her yesod are the 100 blessings (we make daily). Rav Nachunyah ben Hakana teaches By facing away, ignoring the commandments while in exile one can be “gilgul” as an unclean animal. The tuma reaches to the 6 corners, their midot. This is death. The Ar’s said a man who's face can show no shame is gilgul in unclean "bahama" or birds. These people will walk into one "yeshurim" (suffering) after another. If they continue in evil ways they will be cut off from "the source of life" till they are not even included in the class called wicked rebels. So they will enter the world (not as a animal) but as rocks, after this as a plant and then animal. This is all before coming back as a human. There are also those cut off from "the source of life" who need to gilgul in the 7 lower earths, before coming back (in this world) as a stone. One who has sex by candle light is gilgul in a goat. People who have left the truth, and have no good to their credit, and those who did not bow on "modim". When they return in “gilgul” they are changed from humans to other kinds of creatures. A "Nefesh" is given 3 "gilgulim" to begin "teshuva" if it is not successful it is then destroyed from our people and descends to one of the 7 dwelling places of Gehenom to be forgotten for all generations. The Nefesh that does not begin Tikun within 3 gilgul is cut off completely. But if he begins tikun he gilguls till his tikun is complete. Edom and Yismoyal are sustained and empowered to oppress Yisrael in this last exile according to the inequity of the jewish people. Because of sin the time for redemption comes ever so slow, as the exile is lengthened. As its time comes closer war will be made above. There will fall the angels over the nations above. The sar over Yishmoyal is called מ"ת. àùåø rules over Edom. Both receive from Givurah one from strong Givurah. One רמ"צ spreads out by way of Teferet and ר"ז covering them in these midot. “Shofar Gadol” is hidden, “Shofar Katan” moves around it is the Shofar of Sinai. The Shofar of Shavuot that arrouses “Matan Torah”. Redemption will come from the side of Imma from the shofar hagadol (great Shofar) with 7 voices that become 70. The 7 voices of Sinia is the Shofar Gadol.
shechinah returns as is proper, there will be menuchah (rest). As there was not in exile. This rest will come from the side of Imma with the blowing of the shofar gadol, like during the giving of the Torah. This will be given to those who fear God. All the time of exile the Shechinah rested on their hearts, but was not fulfilled (revealed). In the future it will be fulfilled.\footnote{1608} After Mashiach is hidden for 9 months, as pregnancy, God will then fight for Mashiach against the thing which are troubling him. God will fight by entering the Great and Holy Tree. Which is Z’a. It has 70 branches. He will take the “middot” of the diagonals which are Malchut sweetened in Bina, and take the 70 “memunah” of the 70 nations who surround the tree and placing them into the “middot” of the diagonals that are sweetened from Bina. The 70 princes by this will be bound and prevented from acting. At this time God’s ruling will be made known in the world. There will be many miracles.\footnote{1609} The tree nourishes above and below by the 12 borders and stretches to the 4 sides of the world. 70 branches ascend abide and nourish from its roots. Each branch as the time arrives try to drain the life of the tree. Yisrael clings to the body of the tree. When there time is to become dominant they try to protect the branches and give peace to all.\footnote{1610} In the generation called heels of Mashiach we will cleanse the mixture of sparks of the heels of Adam.\footnote{1611} Exile is the idea of giving life to the worlds. As a man gives to his wife all her needs. But living in exile is not the “zivug” to enliven seed.\footnote{1612} Upper flow gives birth to Nashamot.\footnote{1613} From the male there is Chuchmah in Nakavah. Who is Bina.\footnote{1614} Malchut is of the supernal aspect which is Binna which is above from Teferet. This is "אלichaא". All draw flow from Chuchmah because of Teferet. Body and seed draws flow to Malchut from Chuhmah which is the moc. Below the way is the 32 paths "nativot Chuchmah". The fineness of Chuchmah is from Keter till keter goes out with the 32 paths until the supernal path which is the Yesod alone. It is the lower path. It is said that the way of Sadeekem which is from the Nakavah is called אורות נוגה (light of Noga) which is in Malchut. The path that is not known is in the secret of א, א is Keter ي is Chuchmah and א is Bina. By this arrangement is there drawn given and enters (flow) into malchut by paths of Bina but the seed of light is from Chuchmah from a ת为您提供 there is a ibor (pregnancy) of the seed so that it can work and grow. This is ibor. Nakavah becomes ibor from duchrah (male), the seed of the זכר (male) works in her. נון זכר gives flow to Nakavah. Teferet gives, apportions flow to aspects according to רוח. Thus is divided the supernal חיה (life force). Flow is in 2 ways by ביעלה (Z’a), 2nd type is lower wine that calls to upper wine. In the merit of actions below there is given supernal flow. Tikun rises above from below by actions that are עשה this is calling of the lower waters to arrouse זכר so to receive masculine wine (upper wine).\footnote{1615} The “good wine” is when a man merits to change dinim (Judgements) and Givurot to chassadim. He merits then much צцит (hiddeness), the good (hidden) for sakekem.\footnote{1616} Sadeekem are in every way the secret of Shabot.\footnote{1617}
is yichud. Earlier "Chassadim" first took a wife and if there was not enough "parnasa" (livelihood) they would starve and thirst. Refraining from all things of the life of this world only to occupy in Torah, Mitzvot and "Avodat God" (Divine service). But now the world labors after "parnasa", then builds a house, after takes a wife. So that one will be able to serve God, and occupy in Torah. Dont be as a crazy man who marries first. Then plants his vinyard, and then builds his house. As one who take a woman first before gaining a livelihood become free from mitzvot as a dead man. As he is unable to grow in the "avodat God". He becomes consumed in "avoda" for the woman. This is as if he is invoked in "Avoda Zara" (idolatry).

There is no completeness to a women except with her husband. "The heart of the king is in the hand of God", as at times God takes a Nefesh to "gilgul" (reincarnate) in the feminine world by Gavrial incarnating it in great women of the generation as Devorah, Leah, Sarah, Rivka, Rachel, Tamar, the daughter of Pharohe and the daughter of Yitro.

Noga is Batya daughter of Pharohe, Erev rav is klippa Noga called Lilly which is stiff necked. When it says in the Torah "This refers to the women. The first ה is revealed through the 2nd ה. This is her crown. The crown of Yovel of Imma. This is secret of ashet chiel the crown of her husband. She is the crown in the head of Z"a Malchut rises to Binna in secret of ashet chiel the crown of her husband. "Ashet chiel" is "Ateret Teferet.

If a man is a tamid Chuchum, he is in Atzilut. So he should not marry the daughter of a am haretz as she is in Asiyah the place of the klipa. This does not make a good Zivug. Almost all the commandments that a women is obligated to keep are not bound by time restraints, all these mitzvot have the blessing of length of days. The world was not formed to be Tohu. Its not good for a man to be alone. It was Tohu when god brought the flood. Before the flood the son circled the kav every day equally so it was always spring. So people lived longer.

The main reward of this world is physical which is from observance of the prohibitions of the Torah. Reward of the world to come which is spiritual is from the positive commandments of the Torah. Most of the reward of this world is from the acts of righteous women. The generation is only redeemed in the merit of righteous women. There are 3 things a man must provide his wife : Nourishment, clothing and marital relations. These coorespond to Avot, aretz and brachah. These are water fire ruach.

Nourishment clothing marital relations
Avot aretz brachah
water fire ruach

The obligation of a wife to her husband are 7. During the 9 months of pregnancy the mother is given 9 powers which flow to her from her husband in rachamim. A man who is

1618Benay Yisachar (p.15)
1619Midrash on zohar Mishly
1620Zohar Shir HaShirim-Rosenberg p.128
1621Giloy Razia
1622Shar Bait kavonot
1623Benay Yishachar p.12
1624Safer Leshem
1625Mishnat Chassadim
1626Shekal HaKodesh Moshe Deleone
1627Mishnat Chassadim
1628Safer HaKanah
1629Zohar Chadash tikunim p.214
1630Svaot God
1631Chuchum Lav p.10
1632Marachot Elohot
privileged to marry a ashet chiel needs to receive from 2 each in a meloy as ו"י which is 12 together both of these ו"י equal 24. They renew the malchut day and night. Also for this reason it is possible to nurse for 24 months. The secret of woman is ו"י who gives over from her husband Teferet and the child Matto”t. So there is nourishment from the breast of the mother ו"י from all that she receives from above she feeds below. This is the idea that athiests are nourished from ברו (unkosher) or as it says מתקייט והותרה (ruling given to her maids). 1633 In the zohar we learn milk is the idea of exile, while honey is redemption. 1634 A man needs all his works to be in Teferet. So that he can follow after his woman and give her כח (power) for giving birth. 1635 Tuma (impurity) is given more to women than to men. All Tuma is red to women as it takes from givurah that is red. Tuma of men is white. It unfolds from chesed which is right. It is a difficult thing to understand that tuma can go out of man as no evil descends from heaven. But there are 6 aspects of tuma they begin from Givurah. They are mixed evil with good. They make things tami from the left side. They are purified from water, as it removes the filth of the serpent. For this reason ימים ימים (living waters) were mixed with the ashes of the red heifer. This water is עץ ימים (tree of life), the red heifer alludes to the attribute of justice. It is made "outside" as all things of tuma are "outside". Purification is by Chesed. By Givurah is arroused tuma. 1636 There are women who occupy in deep things of men. They learn how by a oath to make a man fullfill their will. But this oath is in the name of tuma. 1637 At birth all bad goes out leaving in the blood of birth. Then the red judgments of blood can turn to whiteness of milk. The child nourishes from this milk which then turns back to blood. 1638 Visit the sick on the Chogim (festivals). Intend to bring on the sick the 50th gate of Bina. מ”ח with its source letters and collel is 50. (sick) =חולה 42. 1639 Walking between 2 women who are in needah can make a man sick. They will not recover until recieving a healing treatment. It can be dangerous to the man's blood. Even if they are not in needah a man should not walk between 2 women as eyn hora can then rule over their body or money. 1640 One who begets a son linked to the Shechinah, has open to him all the heavenly doors. 1641 Not only do we go through purification by exile from the land of Israel, from a women's blood of birth or with our bodies as mentioned before concerning its organs. But we must make purification's in time itself. If a man performs a worthy action below this awakens a action above. If a man does kindness below it is awakened above, and dwells upon him that day. A man who acts with mercy below causes that day to be crowned with mercy from above. This day will then stand to protect him. But if a man acts cruelly he renders that day defective, which then stands over him to be cruel to him and destroy him. Thus some days are more difficult than others, such as the 9th of Av. 1642 Moshe built the alter according to time. As things are properly set in their place. Moshe called in the name ובו 논ו. 1643 When Yisrael neglects torah it is a time of incompleteness. Time is to be made or finished because time is either elevated or

1633 Shoshon Sodot
1634 Mshevat Nefesh-breslov
1635 Safer HaKanah
1636 Marachot Elokim
1637 Zohar ShirHaSirim Rosenberg p.66
1638 Pri atz chyim-ar'i p.522
1639 Mishnat Chassadim
1640 Vayikra 14a
1641 Sulam on Zohar Emor p.92b
1642 Tikunim Chadashim-Ramcha’l p.365
1643 When Yisrael neglects torah it is a time of incompleteness. Time is to be made or finished because time is either elevated or
degraded according to the works of yisrael.\textsuperscript{1644} It's the same with the food we eat; we either elevate it or degrade it. As the angels sing when nourishing from the ziv Shechinah, we should praise God and speak words of Torah at a meal. It's forbidden for a "am hartz" to eat meat. It causes his face to resemble that of an animal. It's forbidden for a "am hartz" to eat meat as its not possible for him to tikun the sparks.\textsuperscript{1645} A "am haartz" is forbidden to eat meat as it may be fit for the alter.\textsuperscript{1646} Eating meat that does not have proper shechitah (ritual slaughter) causes one to come back in gilgul and feel the pain of shechitah.\textsuperscript{1647} By eating a tikun is made by raising the sparks that fell by the sin of Adam and another tikun at times needs to be made by raising up souls gilgul in the food. By blessing on what you eat you can complete the tikun of a Nefesh trapped in the food. Then it can go to Gehenom, to complete its tikun. If one does not bless upon the food or water that a "Nefish" is in this can cause one great grief. There are so many Nashamot in food that it was revealed to me from heaven not to fast anymore, but from now on to eat. So to give life to the dead that are "gilgul" in food. When one eats the food with a gilgul with out a blessing, the Nashama gilgul in the food becomes more damaged.\textsuperscript{1648} Even Sadeekem have trouble eating meat because of a גור (cord) of “tuma” that wants to desecrate in the body of the sadeek through desecrating his fresh (way he eats). This happens when the man and animal are of equal levels, then both need guarding from tuma. As we say he who has died must be guarded from tuma. The masters of the mishna ate meat. They had likeness of Elokim. So they could nullify evil rulings of Elokim. They rule in all things. Sadeekem fit to enter Aretz Yisrael are permitted to eat meat even if its not a “shalomim” (complete). It will raise their Neves beneath the wings of the Shechinah. By it will be raised up “Malchut harusha” and all beasts to the supernal image. Those who aren't sadeekem return to the likeness of a beast, so the sages ruled that they may not eat meat\textsuperscript{1649}. Only the souls of converts are beneath the wings of the Shechinah. The souls of Yisrael are on the wings.\textsuperscript{1650} (eating) Turkey arouses Gavria.\textsuperscript{1651} The “erev rav” caused the 50th gate of Binna to leave Yisrael because of their “tiva” for meat. Those who are obsessed with eating meat only want “din” (judgment). The meat turns their hearts to stone. By י' ת in (unifications) is made a heart of flesh, so that man will understand, and the Shechinah will rule over the 70 nations. Then Yisrael will be cleansed from mixing with the erev rav.\textsuperscript{1652} If one concedes a child within 40 days of eating Cheese and meat together its Nashama, and the breath of his ruach will be from the "sitra achra".\textsuperscript{1653} When one blesses on food for only its physical benefits, or having no Kavana. This makes the food as a body without a soul. This prevents the going out of the foods power to nourish the Neves ruchen of the man. He gets only a little (energy). He can become gilgul in water for this.\textsuperscript{1654} Those who only learn Pashat can only raise a gilgul up to the level of domaim (silent) to somaich (plant). While those who learn Sod (Secrets of the Torah) can raise up a gilgul 2 levels. Those who occupy in wondrous Chuchmah can raise up from Domaim to Adam in one time.\textsuperscript{1655} The Neves gets power from eating. It pushes away the waste

\textsuperscript{1644}zohar smot p.155b
\textsuperscript{1645}safer ha paliyah
\textsuperscript{1646}Emek HaMelech
\textsuperscript{1647}Benay Yishachar p.101
\textsuperscript{1648}Minchat Yuhudah
\textsuperscript{1649}Benay Yishachar p.101
\textsuperscript{1650}Safer haKanah,Shoshan Sodot
\textsuperscript{1651}Benay Yisacher p.26:2
\textsuperscript{1652}Aor Yakar Barashit p.184
\textsuperscript{1653}Tefilot Ramchal #455
\textsuperscript{1654}Mishnat Chassadim
\textsuperscript{1655}Chesed LAvraham
by its power and takes the good. This is done by the first Nefesh called young Daughter of Lot. As it grows there is added to it a Nefesh of ציון (will). It causes the person to act according to will. It is called the Nefesh of the movement of animals. It has power to feel the 5 senses. These powers are chitzon, but they spread out from moch penimi to the organs of sense. It is this moch that has power of imagination and dreams. By this imagination is comprehended our senses, and is enjoined the power of memory. It can even feel things that are impossible to feel. The Nefesh of the daughter of Lot is the Nefesh of Tiva. It is more penimi than a man’s feelings. By its power the organs of sense are activated for bad or good. 

Reward and punishment is not from the action of the Nashama but from the Nefesh. Changes are according to the body. If the physical (body) is prepared there will come to it merit. As then the Nashama will be able to function in it. For this reason forbidden foods are so damaging. They are powers of tuma. They make an image of Tuma on the body that was created in Zelem Elokim (image of God). This brings darkness in the candle of Elokim. Clean animals are from יירואים ביה (a Holy place) to them is light and blessing. This enlivens the Animal till its blessing is bestowed below by eating and blessing over it. Its blessing also is divided among the supernal angels, each is given from above. Sadeekem are given mercifully through caneset Yisrael Shechinah. One should not give power to ש המחים (demons of destruction) by eating of unclean animals, as this strengthens their power below and weakens rachamim (mercy) preventing it from entering the world. For this reason we have been given from Moshe laws of shechitah (ritual slaughter). There are 70 trafah (70 things that make a animal unkosher) they are included from a source of 8 being the children of Katurah and Machlah the daughter of Yishmoyal and wife of Asev. In Shichtah (Jewish riqual Kosher slaughter of animals) the name י"ה is on the knife of Holiness. If an animal is killed with forces of Tuma and one eats of it the forces of tuma rule over him. Many time problems with the kashrut of an animal arises from growths in its lungs. The lungs are devided to 5 portions to the right is Teferet, Netzauch and Yesod. To the left are Givurah and Hod. Malchut at times reveals itself in works below, and at times supernal flow is covered (hidden) which is received from the right side from the חוט (cord) of Chesed.

The “yetzer hora” is only present in the midst of eating and drinking. For the “Yetzer Hora” can grow in the intestines due to eating and drinking. A person’s intestines should be clean this is good for the health and well being of the body. The table of a person must be clean. A person should elevate himself before he eats, so that the otherside will not receive anything from the food of this pure table. The flow in all the worlds is closed dressing in food. There is none who can comprehend the secret of supernal bread that one eats by great toil. The spiritual energy found in food of a Chuchum (Wise man) is not like the spirituality found in food of other men. Their food only has a small amount of רוחניות. Rabbi abulafia teaches in Safer HaCheshek that thought according to רציון (Divine will) is the vessel that is formed. As for example one may want to eat bread. Form the תחנה (essence) of the bread. As there are many kinds of bread. The choice is made in the midst of the letters. They form it. Rabbi abulafia teaches in Aor HaSachel תחנה is enjoined to one becouse of their connection between them and it, and upon their knowledge of the name. Eating Olive oil is good for memory if done with kavana. The

1656 Mishnat Chassidim
1657 Shoshan sodot, Chessed lAvraham
1658 Sulam on Zohar Trumah p.160a
1659 Aor Yakar Barashit p.200
1660 Chessed lAvraham
1661 Safer HaCheshek
Kavana (meditation) is: אֶלְהָמַיִם and names of Shabbat Kavana. Oil of Chuchmah sweetens the dinim in the Malchut.

According to their bodies, Nefesh and intellect elokim is with them. It is He who gives flow to all of them. It is one flow separated into its many levels which are beyond counting because of the varied nature of those receiving. So each receives his unique works according to his יחוס ליהו.

It states in the Zohar angels eat food like the manna we ate in the desert. Manna is symbolic of Dew, which sustains the righteous in Gan Aden, and fills them with joy. The Ar'i in Shar Mimori Rashb'i says that dew descends on "Chachat Tepuchim Kadishim" (the holy apple field), which the Ar'i tells us in Lekutim is "Gan Aden". Nakavah is called Chachat Tepuchim Kadishim". Rabbi Moshe Cordevero teaches that there is a upper Aden which is Chuchmah illah of the moch of arich anpin. Aden is Keter. Its river is Chuchmah and the Gan is Bina. In truth the Gan is Malchut. The Nair Yisrael says Aden is the light of the first day of creation. It is also the name " AEL" of the 13 "midot of Rachamim" It say's this name gives strength and it is the foundation of 12 other names of mercy. It is from this level, from the 13 attributes of mercy that there comes the dew of resurrection Because of sin one does not feel delight in "ruchny" until removing the garment of the body and putting on a spiritual body of Gan Aden made of Torah and Mitzvot one did in this world. This body is called בשר. So gashmiyut (physicality) is not appropriate on Shabot and Rosh Chodesh. In the future after sin is corrected the physical body will also be spiritual. Then will rise chizon of the body called בשר. There is light hidden in Gan Aden of Olam Haba. This is the light "no eye has seen but you God". This is light of Chuchmah. But the light of Gan Aden which also contains חשך (darkness) is light hidden in Bina. This is the Aden of Nashamot. The world of Bria cooresponds to the light that was hidden and eminated to sadeekem in the future. The angel Matto"t will return the Ruach and Nashama to bodies at the time of the resurrection. In the future, after the souls return from their temporary dwelling in Gan Aden are resurrected in the physical world, there will be no need for the Name י"הו to be spelled out as it is now with i. The י of the Name join the ה directly. The ה will not be necessary. In the future, the Name י"הו will be spelled ייוה, thought and speech then will express Divine consciousness in its complete form.

Teferet Yisrael is always beautiful, it is מיקתיות חכמה (Divine dwelling of mercy). Teferet Yisrael is called לב (heart) as it has ליב 32 paths of Chuchmah. Binna sits on ג vrij ach sereim. It changes its opposite to Rachamim and blesses by Teferet. The Ketter of Malchut is Teferet. The 32 Elokim of "Misa Barashit" are in Arich, even though they are Bina. They are in the secret of Keter (of Bina). Those 32 Elokim are called white. Even though they are difficult "dinim". But they are י"ות that come in from the head of (10) . ליב x 32=320. As they sweeten the 320 "dinim" of Z'a according to the 32 paths of Chuchmah illuminating in Z'a. After growth from "Yonika" of Z'a. It is also possible to get 32 paths of Chuchmah from Aba. All descends to Z'a to Yeisd , which is עננים שלמים . There are the 320 "dinim" of Aba and 320 "dinim" of Z'a that

1662Benay Yisachar p.61:2
1663Aor haSachel
1664shar mimori rasb'y-ar'i p.48,Aor Yakar Vol 2 p.144,63, R Petia on Idra p.83
1665Benay Yisachar
1666Aor Yakar Vol 2 p.170
1667Svaoi God
1668Zohar Barashit p.181b
1669Ar'i
1670Safer HaKanah
must be sweetened. 32 paths of Chuchmah are drawn from the נ of Elokim. This נ is doubled. Rabbi Moshe Corevero teaches in Pardes Remonim that bina blossoms and floats on teferet called "avir" (air). Concerning bina blossoming and floating on teferet it’s taught by rabbi Moshe Corevero in Shur Kuma that the 70 years of Adam's life that was given to David are the 70 names of Bina. Which are the 70 souls of Yisrael that entered and left Egypt. Each being a different aspect of divine understanding, reasoning, objectivity. From bina there rises and rules the beast on 1000 hills. These being the 1000 worlds God manages for those he loves. These are the worlds for those because of their love of God they feel in this world they are obligated at all times to be occupied in the Torah. As the beast on 1000 hills is the written and oral Torah. They are 1000 worlds from 10 sefirot. The sages have written much about the 70 names of Bina. They are נוּחָנְשָׁיִם that descended to Bria. There is place of great "nanhagot" (Divine supervision). After adam sinned there was divided these worlds. All below is divided into portions. They go out for 1000 generations. In every generation is 600,000 nashamot all go out from Arich and worlds above. He created and destroyed worlds. This is the secret of the "Ruchot of Sadeekem" hidden in the inner organs of Ima and the wicked were destroyed and fell to destruction and klippa. The destroyed worlds are vessels of reward of the king. There are 600,000 nashamot of Chassadim and 600,000 nashamot of Givurot. The 600,000 nashamot of Chassadim are referred to by our sages as the 1000 generations, while the 600,000 nashamot of Givurot are refered to by our sages as the 974 generations. These Nashamot did not have bodies until God created them. God saw that all those from the side of givurah would be completely wicked. More then the generation of the flood, the tower of Bavel and Sidom. Olam Tohu is from nikudot of ה"ו of י"ו. The 1000 generations of the inner organs of Ima were made into angels in Olam Tikun. The Talmud tells us an additional 974 generations existed before this creation, but they existed in a different "world" than ours.

The Talmud says concerning these earlier generations: The Holy One, blessed be He, arose and planted them in every generation, and they are the insolent of each generation. Shimon the HaSadeek said: "These are the nine hundred and seventy four generations who pressed themselves forward to be created before the world was created, but were not created. The Holy One, blessed be He, arose and planted them in every generation, and it is they who are the insolent of each generation." (Chagiga 13b-14a) There are those who were created, yet not created, who were "pressed" or contracted, and placed into future generations. Rashi explains this passage by presenting a verse in Psalms:

"He has remembered His covenant forever, the word He commanded to a thousand generations, the covenant which He made with Abraham, and his oath to Isaac. And confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." (Psalms 105:8-10) Our original passage from the Talmud:states that there were an additional 974 generations that existed, but did not exist. They existed in a different "world," not in ours. Abba Cohen Bardela was asked: "Why does the Torah enumerate Adam, Seth, and Enosh, and then become silent?" To which he answered: "They were created in the likeness and image of God, but from then onwards Centaurs were created. Four things changed in the days of Enosh: The mountains became barren rocks, the dead began to feel the worms, men's faces became ape-like, and they became vulnerable food to demons."

So again what's with the 1000 and 971 years before the world? Know that 1000 - 974 = 26
there are 26 generations from Adam to Moses. The 974 generations are the secret of evil from the world of Tohu, which are in Bina. And 1000 generations of purity are the good of the world of Tohu. It was because of these evil souls in Tohu that God had to create evil. These were the "Nifalim", who were Malchut and fell to earthly women. They fell and were angry. They were strong "dinim". They knew they could not have human offspring so they spilled their seed. The 974 generations before the world are as a peel that precedes the fruit. They were later planted in each generation so that they could become refined. They are the brazen faced of the generation. The “974 generations” (of souls), these will not abide in this world forever, this is not meant to be. The 974 generations will be blotted out and annulled. The 974 generations will parish. The Sefer Ha Temunah 6 states that the Talmud is speaking of just one Shemitah Cycle, and that there are 7 shemitah cycles which make up a “Yovel” or Jubilee, and therefore the Universe will last (as we know it) for a Jubilee or 49,000 years. The Talmud also states in “Chagigah” of 974 generations, belonged to previous shemitah cycles, and which existed before Adam HaRishon. The Torah was give to Moses 26 generations after Adam HaRishon, which presents us with 1000 generations from Creation to Moses. In Psalm 136, the phrase “Ki L’Olam Chassido” occurs 26 times, alluding to these 26 generations.

HaRav Yitzchak mAcco teaches concerning the Livnat HaSapir commentary on the Sefer Ha Temunah 9, states that we are now in the sixth shemitah, which would indicate that Creation at the time of Adam HaRishon was already 42,000 years old. 42,000 God years equates to (42,000 times 365,000 or) 15 Billion Years of age, equivalent to prevalent scientific thought.

We are now in the year 5773, of the 6th shemitah, or 48,773 years after creation. This is also 227 years before the Jubilee, the Shabbat of Shabbats. There are many final preparations to make for Shabbat, how so many more for the Greatest of Shabbats.

In the 13 attributes of mercy and the 620 pillars of light was made brit avot. The 13 midot of rahamim is called “all my goodness” in it is guided all the world including future tikunim that are in secret of the leviyat. The straight snake and the curved snake. This is all in yichud with the Ayn sof in י"ע of Moch stima. י"ע is source of all revealed from the upper world. The straight snake is always ibor in all curved snakes. The straight snake and the curved snake are in the whiteness of the hair. The aspects of Yesod in the atera אויר reaches down to the skull and moch stima till the throat of Arich. The twisted (circle snake) is lilly who caused death to the world. Ketter goes in 620 pillars of light. These are the "keter" (crown) to worlds of Chuchmah. The worlds of chuchmah are the 930 years of Adam's life. It’s taught in the Zohar that Adam was the first king. It was he who gave Kingship to David. Before the sin of Adam the midot of Malchut and Teferet were working together in one Crown. Thus raising up every head. Now we want the rulership to be raised up to the supernal king called atik yamin (ancient of days-Keter). So to look into Supernal man who was eminated with out selfishness. When there will be the malchut to reveal the ק"ת parzuflim as they were before the sin of Adam. In such a state we would be immediately be redeemed. All the nations and their leaders would be as dust to tread upon beneath the heels of our feet. Becouse of this there has not come the י"ע (favorable time). This is as it says "dont arose my love till it please". If you look in his likeness it is the chesed which is the Keter, to look upon. Midah chesed is external, midah penimi is Keter. Or
both midah can be called keter elyon. But what else can we ask more then to rise the tiva to see the redemption of his children. As in all his mercy there is (still) to her צער (troubles).

Adam’s sin was by thought and action. In gilgul as Avraham he fixed the sin in thought, as Yitzchak he fixed the sin in action. When Yakov wrestled with the angel. The angel touched Yakov’s thigh damaging it. Till now because of this he is able nourish from the givurot of Netzauch. From the left side he has power so it is possible for him to reach till here (Giv of net). As he nourishes from givurot. This can prevent zivug. From this time there was a problem flowing Holy dinim until Smual ha Novi fixed it a little. Then they began to again draw down flow of (giv of net). The tikun was only completed by David with his songs and praises. As its written “Pleasantness of Netzauch in his right hand”. The Ben Eish Chy teaches Before the sin Adam had Chuchmah of Aba of Atzilut. Mashiach will merit the Chayah of Abba of Atzilut. This is the level of the soul of Chayah. It is specifically the Chayah of Moshe. The 1/3 elyon of Teferet Z”a. With the Yesod of Aba will be given to Mashiach. The 1/3 of Teferet Z”a. With the Yesod of Aba will be given to Mashiach. The Ar’i teaches in latter generations the shechinah descends to the feet in the nashamot of the generation, which are the aspect of feet. Because of this there are also very high souls in this generation to raise up and fix these lowly souls. There are many aspects and sparks in each nashama. It's possible for the nefesh ruach and nashama to take sparks sunk in the depths of the klipa from the death of the kings of edom and raise them up.

Chapter 22

Sparks of worlds destroyed before ours

The Emek haMelch teaches that because of the shattering of vessels the Torah is "din". The vessels shattered and fell and from them was created 3 worlds of din. These worlds Bria Yetzera and Asiyah. These worlds become fixed by י"ו. This is the secret of 1000 bارات of arms of Bria. In Yetzera is 570,000. Each king of Edom is a world that was destroyed. They were all in the aspect of Nakavah with out Zachor. This is whats referred to by “And these are the kings who reigned in the land of Edom, before reigned any king over the people of Israel.”(gen 36). Book of Chronicles does not say "ruled in Edom" itself, only that they rule "in the land of Edom. The kings of Edom who died personified the severe Judgment of the world of Tohu that preceded the world of Tikun. The kings that ruled in the land of Edom and died were the Malchut of Arich, Abba, Ima, Z’A, and Nukva of Tohu, the world that was destroyed. The seven kings are really nine and correspond to the nine letters in the נ"ן. In the world of Akudim there are 10 individual lights, but only one vessel. In Atzilut and below there are individual vessels. In the beginning of each world there is drawn the light with the vessel. This is the time of נ"ן. But in

1677Shoshon Sodot
1678Safer Leshem
1679Dat vTevunot p.145
1680Emek HaMelech
1681Shar ruach ha kodesh-ar’i p.24
1682Emek HaMelech
1683R. Pettia p.74
1684Ar"i
olam nikudot it is not like this. First there goes out the vessels then the lights, but there was not unity between the vessels and lights, so they. The vessels of Nikudot are from the lights themselves that went out of the eyes (A”k). Thickness was separated from these lights (at the shattering) and it fell below until the feet and spread out this below that. Then lights descended into them. In Nikudot there are individual vessels made in the beginning, but in the beginning of (olam) Nikudot there was not 10 lights. The light of Keter first descended to its vessel. All the light were then in (one vessel) Keter. After the shattering God wanted the vessels and lights to go out together, little by little. Lights according to the measure of the vessels and vessels according to the measure of the lights. As in nikudot the vessels went out first individually and could not handle the light like this. After tikun light is drawn together with vessel all the days of ibor, yonika and gadlut. There are no zivugim in olam Nikudot. Olam nikudot is not a world that exists now by itself. The only worlds that exist now are Atzilut, Bria, Yetzera and Asiyah. But Olam Nikudot exists with Atzilut, Bria, Yetzera and Asiyah. As the place where “seeds” are given to be sown. In nikudot is only “seeds” for this world. It is the source of existence for Atzilut, Bria, Yetzera and Asiyah. It purifies and renews them continually, giving them power for their existence continually. It purifies and renews them continually. In it is the hidden good, revealed by making purifications in Atzilut, Bria, Yetzera and Asiyah. The ruling of Nikudot goes out continually. It is the yeshod of all 4 worlds, and will continue to be till the resurrection of the dead. Then it will cease to exist. Before the fixing of “Misa Barashit” there was only Olam Nikudot. In Nukudot is not all of י”ב, but only the sefirot of Malchut of י”ב. These are called the “Horns of Grasshoppers”, the first sources of Atzilut, Bria, Yetzera and Asiyah. These Malchut are always in Atzilut, but after the shattering of the vessels the sparks fell below the feet of A”k to where Bria, Yetzera and Asiyah would be. They became the source of all. All the time the sefirot of Malchut of nikudot go out of the eyes of A”k, standing between the belly and feet of A”k. י”ב is the Yeshod of free choice. By Tohu, Vohu, Darkness is the light of God hidden allowing free will, punishment and reward. Nikudot fell from Tohu so that by the purifications that are made in nikudot, Bria, Yetzera and Asiyah have their existence. The Nikudot fell from Tohu so that all the worlds could be made by the actions of man. All concerning olam Nikudot comes from concealed thought in a very high place. Nikudot is the yeshod of histhashalut of Yoshir. Lights are always united this one to that one. All are included in the Keter. They are separate one from another. 10 vessels are made and they descend below the belly (A”k). Vessels are only from the thickness of the lights. In this histhashalut all things are connected to each other, continually being renewed in new form. By this shines unique “colors” and is refered to by “The wise shall shine as a brightness of the firmament”. In olam Nikudot each nikud (sefira) is a thing to itself. They are not connected.1685 There rises the thighs by the vessel that shattered and (are) nullified by the זך light, and the filth falls below to the body of the snake. You need to know that the nikud that shattered included all 10 sefirot. Every king that shattered had 10 (sefirot). Chada”d of Nikudot went to Arich of Atzilut. From Nikudot was built Aba and Ima.1686 Concerning these "kings of Edom"there seems to be "machlacot" as it says concerning the first king that he is Chased nut in another place it says the first king is Givurah ʁ. The last king מ”ה it says is מ”ס of מ”ס but after it says מ”ס is Machut of מ”ס, but in another place it says Chesed, but there Chesed of Givurah and Givurah of Chesed, before and after tikun. There is מ”ס מ”ס and מ”ס מ”ס. There are times there are referred to the Kings

1685R. Petia on Idra zuta p. 9, 148
1686Emek HaMelch
a light and other times vessels. The kings of Edom are of 2 aspects גו makes "Yoshir". This is the secret of "ibor" in "Yoshir". This is the tikun of גו  and the king "Hadar". א makes "iggulim", the Ruach sustaining Nefesh 1687. מ kings went out of the ear of A"k and they were blemished, died and nullified. These are not the kings in parsha VaYishlach, as these are the kings that went out of the eye of A"k. But these are the back above going out of the ear called "Mati lo Mati" (reaching down and not reaching down). They are the aspect of ה"ד making aspect מ or מ1688.

Olam Nikudot is the world that was before ours that arose in thought and went out of the moch Stima of א"ק. מ is olam Tohu. There went out klipa and Chitzonim from (the vessels that fell there). By this was made olam Tohu. Then God by מ separates and uproots all tuma, filth and evil which becomes purified risen and fixed in all creation by Torah and Mitzvot, din and punishment in the world. Till the end of days when there will shine a light of total victory. Iggulim are mym nukvin of Imma. They rise up to moch stima א"ק where there is the source of Imma. They receive light and blessing. Any filth and dinim that I cleave (raise up) can be pushed to there (to become a source of blessing). The source of the klippot are from what is left after the refinement of the kings who died. That which could not be refined, these are 11 sefirot corresponding to 11 curses. The sparks fell from the back of Yesoi. The 11 spices of "ketoret" is Yichud of Aba and Ima, which includes Yesoi"t. 1689 7 kings died, 4 others were nullified together this make 11 klipot. They are "avot" of all klippa.1690 By fixing Yesod of the Kings of Edom there stands all "Beneni". 1691 7 kings died, 4 others are of Aba and Ima these are the 11 curtains of goat's hair, they are the kings of Edom.1692

The shattering was only in the aspect of the back of Aba and Ima, and the front and back of Zu"n. It was not enough to tikun only the 7 lower sefirot of Zu"n, but also the first 3 sefirot that did not die. So they may be able to receive light. There went out light of Chuchmah (Akudim) entering its vessel were 8 lights included in it. As in the going out of Bina included 7 other lights that went out in her vessel, now the vessels could handle the light and did not shatterer, as they were nullified to Ana and Ima. This is as a Drop of seed in the head. This is the secret of pregnancy in Ima. By this they could handle the light. Thus was tikun (made) by the first 3 sefirot and no shattering. Thus were the corners included in Ima as "mym Nukvin". They arroused "Zivug elyon" (upper unification) so that there goes out the 7 lower sefirot. These are the 7 kings of Edom (sefirot of nikudim). They need to enter their vessels, but the vessels could not handle their light and shattered and died.Chesed is king בavenous Teferet is חץ מ is Givurah. These are the kings of Olam Nikud Nikudim. As Israel begins in Olam Tohu, when the sons went out of A"k. The vessels of the kings of Edom shattered and descended to Bria, Yetzera and Asiyah until the time of Tikun. When the first 3 sefirot would spread out in Atzilut so to raise the 7 kings that shattered by dressing them in the "kavim" (pillars) of the first 3 sefirot, that spread to Chesed, givurah and Teferet. In the time of the braking of vessels the “penimi” (internal) vessels fell to Bria, the middle vessels fell to Yetzera and the “Chitzon”vessels fell to

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1687Yakov Semach on Idra p.71
1688Nahar Shalom p.
1689Mavua Sharim
1690Patachy Chotam p330
1691Tefilot Ramchal
1692Safer Lekutim p.203
Asiyah.  

After the shattering of the vessels of Nikudot sparks of these vessels fell into the depth of the klippa of Olam Tohu. When the time of Tikun comes these powers are drawn into paths of the ישוב (spiritual community). So to be fixed, so there will be revelation according to the needs of man. Such it is at every time. One has desires to unite every Holy spark to its source, nullifying evil. Thus tikun after tikun there was added light on light to the world of Nikudot. By its fixing is made and fixed all 4 worlds, as merited to be made below by these sparks raised up. To make Atzilut (from Olam nikudot). By this is arroused all the parzuflim of Atzilut. Arich then receives then the light of the Ayn Soff. There then descends new light to all the parzuflim so tikun may be made below. All that is made by tikunim in By”a is from sparks of the broken vessels that fell below the feet of A”k. By these tikunim is renewal of the creation. צורה (form) is from the body.

When there died the kings there went out from each one (the primordial sefirot), from their essential power the צךפררפח sparks that fell. They need much tikun to purify and return them to supernal Kidusha. These sparks are garments of Nashamot. By them it dresses in the body and there is connected one to another as then is made from the sparks of the shattered vessels. The Nashamot are from the lights (of the dead kings) that rose up above. There are 3 garments. One of the Nefesh one of the Ruach and one of the Nashama. The 3 kinds of sparks צך-Chuchmah ,פר-Bina ,רפח-Dat. From Chuchmah, the צך sparks is garments of the Nashama. From הפר sparks of Bina is a garment of the Ruach. The רפח sparks of Dat are garments to the Nefesh. This garment is of a higher level. Avoda fixes garments of Nefesh. Speech fixes garments of Ruach. Arousal of the heart fixes garments of the Nashama. These garments are ולילה זוחב, by which rises the Nashama to benefit from זוחר Zohar of Aspec Loria meira. Malchut of Atzilut is Aspec Loria meira. Moshe Rebenu Saw from the aspect of Aspec Loria meira. This light is hidden for sadeekem in "Olam Haba". With out this how could it possibly rise up and benefit at all. Now there is only revelation of the Ayn Sof itself from Nh”y of Atik of Atzilut. They reach down to Bria and are called ידיים (teets) of the animal. They reveal Ayn Sof according to the need of creation of raising up sparks according to the needs of atzilut. In the time of final tikun, the coming of Mashiach and resurrection then יידי (teets) of the animal (Nh”y of Atik) will not only reach Bria, but they will extend to all worlds so to raise up all the sparks making all completely אחדות (oneness), fixing all worlds. The kings that died nourished from יידי (teets) of the animal. After ibor there descends to Bria each parzufl of Yonika. This is the time called “teets of bahama”. When they descend from Atzilut to Bria this is called death. Like the “kings of Edom that died”. The lights went out of them and there was left only צךפר and רפח sparks. They are only like גרמיהבל. But after tikun what descends from ibor (katnut) to birth is from חייםמקור (the source of life). Before tikun goes out only from the Malchut of יידי in this is much filth. After tikun there does not go out this filth and impurity from the light of יידי. Yonika is secret of “teets of bahama”. This is so that they will be fit to rise up to Atzilut. נ is king of Teferet of Nh’y of Arich. Tohu and Vohu are aspects of Kings called Malchut of A”k also the Land of Edom which died and shattered and made Tohu and Vohu. There were left a few
sparks called “Ruach Elokim moving on the face of the waters”.  רפח מרחפת (288 sparks).

The first spreading out includes 42 kinds of sources of Nikudot and light of tikun. The source of revelation of nikudot is mym nukvin (raised up). From (yichud) ו"ח is the source of tikun. Tohu and Vohu are all the great lights of this world. It is hidden and not worked, except in great hiddeness. Nanhagot now is of Olam Tohu, by this is all damages of this world. So all Nanhaga is in ruling of the givurot. Because of this it is His will that tikunim (made now) will be (revealed) in the future.

Light of the kings of yoshir from their toe nails went out 10 sparks. They became the kings of Yoshir and died, becoming nullified. But the main part of the kings of Yoshir did not die, but are sustained in their Kidusha. For all of Olam Tohu did not die, only the sparks that went out of the nails. The kings of iggulim, they died. Those that went out from the eyes of A”k. All existence of Olam Tohu is from the sparks of Kings of Yoshir and kings of Iggulim, themselves that died. King Hadar is Malchut of A”k. The king of Edom named ישוד is Yesod. Malchut did not shatter, King Hadar is Malchut. The 7 kings of Edom died and descended to Bria. This is the death of the 7 kings. They were the 7 "achronot" of Atzilut. These kings their bodies are buried in Bria and their Nashamot are in Atzilut. The flood alludes to the light of the braking of vessels. After the braking of vessels and by tikun rising up mym nukvin by the zivug penimmi of א"ב and ג”ס of A”k was born light of dat which is י”מ, and the first 9 sefirot of י”ב. They are Hadar and י”מ from the side of Imma of A”k.

United together there is revelation of moch stima of A”k, light of upper Dat from the Ayn Sof. The source of the light of tikun of י”ב is the king י”מהשלא. Light of י”מהשלא enters Atzilut in the first 9 sefirot of Nakavah from Imma of A”k. It goes out of א"ב which is the source of the king הדור from the side of Imma. From א"ב of Akudim is the source of the first lights of Tikun. Its source is even higher in the Avir and Botzina. Which is the א"ב of the first day. There is drawn light of י”מהשלא of Hadar and י”מהשלא. The main part of ז”א of Atzilut descends in time of nikudot. א"ב and ג”ס of י”מהשלא complete and fill the mochin of Dat, which descends in time of Nikudot. This is all below the belly of kings of Iggulim themselves. They are י”משון of י”ב. Then this is the time of Tikun. In all these mochin of י”משון, is completed the Kings of Iggulim. With the “kadmonim” the world of “Nikudim” is not called the “world of the shattering”. As the main thing to God is the building of worlds. “Olam Nikudim” is established as one complete parzuf, it is Atik and below. Arich and Atik of Atzilut dress to Olam Nikudim. The 7 kings (of Edom that died) are Zu”n of י”ב. After 7 other kings went out of Nakavah of י”משון. י”משון “Chadash” is the 6 corners of י”משון of י”משון called י”משון. This is the King of Edom named Hadar. From him also goes out the 6 corners of י”משון of י”משון of י”משון, which is the King of Edom “Hadar”. From him also goes out the 6 corners of י”משון of י”משון of י”משון.
God said, “let there be light” which is supernal Chesed, it is Hadar the eighth king, through whom the other seven kings are fixed. The Nikudot of ה ב are the aspect of 2 ה that shattered. Only the 7 lower of ה ב shattered. The last 2 nikudot included all of Zu”n. There were 5 nikudot before tikun. The last 2 nikudot were divided to 7. The 4th is divided to 6 parts. From the 5th went out only its Keter. So these 2 (nikudot) are the 7 kings mentioned in the Idra that died and shattered. Just as when a man dies, and his body falls to the dust. As all its strength is from his spirit that has departed. The vessels of the kings fell below. The first king went out complete. Each including 10 parts all in complete unity, but the 4th nikud went out after the “makom” of Z”a, it did not include 10 parts, but 6, each separate from another. The kings that died are nikudot of ה סג. Olam nikudot is from the 5 givurot of ה סג, and only their back. Their aspects of Malchut and first 3 sefirot did not go out at all. By this they became Nakavah who is called ה בן. So by the zivug of ה הנ and ה בן there is refined the sparks and the vessels that fell (to nakavah) fixing them as new vessels of proper width by Abba and Imma. 7 lights went into the vessel of Dat who was the king calledDAT and he shattered and died and descended into Dat of Bria. 6 lights went into the vessel of Chesed king Bin Caucas which then (after shattering) fell to Binna of Bria. 5 lights of left Chesed went into Givurah. 4 lights of Chesed and Givurah entered the vessel of Teferet (of Bria) which is king Teferet and he shattered. This completes the back of Chuchmah and Bina. To bitul in them makes blemish in the back of Nhy”m of Keter. They had Chesed and Givurah as garments until the lights went in and there was the “great shattering of vessels”. Their lights went below covering their backs that fell. There completely shattered the vessel of Teferet of Chassadim and givurot, being Dat of the Parzufim below of Abba called Ysrael Saba and Imma called Tevunah. The vessel of Teferet (atzilut) descended to Keter of Bria. Lights of Dat that had descended then rose up to their (rightful) place. But its vessel (of Dat Atzilut) decended in Malchut of Bria and then spreads out light of Teferet which grows Dat, the vessel of Keter and completely covers it. The vessel of Bina in the power of the back fell to a place below Givurah and rose up from there. But the vessel of Givurah (of Atzilut) fell into the Yesod of Bria. 3 lights of Chaga”t entered into the vessel proper for Netzauach. It filled up shattered and died. Half its lights rose up to the place where there rose up Givurah. Then it was called Ysrael Saba. 2 lights and half of the Rashimu of Chaga”t entered the vessel of Hod. There descended the vessel of N”h (Atzilut) into N”h of Bria. Half of the light of Hod rose up then it was called Tevunah. In the Death of (the king of) Givurah the back of Binna descended to the back of Malchut. After there fell the vessel of Chuchmah, its back fell to the place below chesed and rose up, but then Chesed (Atzilut fell) fell to its vessel in Teferet of Bria. Chaga”t and Netzauach (Atzilut) entered the vessel of Yesod (Atzilut). It shattered died and descended to Givurah of Bria. Its rose up light of Dat became called Yesoi”t because of the Deaths of Chuchmah and Binna. As he is Dat and that is the highest aspect of the klipot. He is the source of all 11 aspects. He enlivens the klipot, there are the kings that died. What is left of them without tikun. Klipa is called “rashut rabim” (public space). It has no connection to the tikun which makes “Rashut Yuchid” (private space). So it is forbidden to go out of “Rashut Yuchid”, the Holiness of Z”a.

1705R. Petia on Idra Zuta p.50
1706Dat Dat vTevunot p98
1707Mishnat Chassadim,Safer Leshem
1708Yakov Semach on Idra
1709Dat vTevunot ben Eish chy p.162
By raising Mym Nukvin there is refined the nikudot after they died. To these nikudot were 3 aspects being lights sparks and vessels. The lights after the shattering were left above. By zivug of ה"ע and ה"ס is light of ה"מ from the עב. This makiff light purifies the upper Holy sparks. They are sparks of Attik and Arich. Most purification is made by the light of ה"מ "penimi". The “makiff” is inaddition to this. All the time there is not going out the light of Atzilut there is a lack of Tikun. ה"ע,"ס,"ו fix everything. ה"ע,"ס,"ו in time of tikun are included one in another. They fix Akudim and Abba and Imma of A"k. ה"ע is the main thing. It is the source of tikun below the belly and below. ה"ס from above the belly. In time of tikun the nikudot also make mym nukvin for the sources of the light of tikun. This is in ה"ע and in the penimi of ה"ס and is always to all that is below. The ruling and descending of tikun of nikudot is by ה"ס. The main thing of ה"ס is that from it is all olam nikudot. Mym nukvin penimi of ה"ס goes out, in all the time of tikun. From all 4 names ה"ע,"ס,"ו,"ז of A"k is separate from ה"ס, it (רו"ב) rises up from the belly and above and brings out olam nikudot. ה"ס is the source of Atzilut. From ה"ס goes out nikudot. They are the first source of all that exists. Light of A"k only goes out by zivug (of ה"ע,"ס,"ו,"ז) and only by descending in the order of洹 (light water firmament). In this way this level (A"k) goes out. In this way this level (A"k) has tzimzum and itself goes out, not by way of כלילו הב"ה. This is only in time of tikun, by zivug. The first 3 sefirot went out of the union of ה"ע and ה"ס of A"k, this nullified the border of Tzimzum הב. The Association of Zu"n with Bina is by Tzimzum הב. Extra light and blessing is given from above for needs of raising mym nukvin for tikunim and special missions. During time of tikun is light of ה"מ of Imma, but light of ה"ס of Abba is for raising mym nukvin of yoshir of By"a is withheld hidden by transgression. Hidden in olam tohu till tikun of Mashiach The lights of the kings of Yoshir and lights of iggulim both rose above at the time of the shattering. They become one and descend by洹 through zivug face to face of Abba and Imma. And go out unite from the yosed of chesed in mouth of Imma. When it is written Mashiach will not come till all the Nashamot are out of "guf". This refers to the body of Adam, which includes all Nashamot that were to enter the world till the 6000th year. "Guf" refers to Bina, the body of the first 3 sefirot. Male Nashamot fell from Adam to the masculine klippot. Female Nashamot that were in Chava fell to klippot Nakavah. The king's of Edom who died are fixed by ה"ס by this they come to possess dat. Man raises the sparks by the light of his ruach. The lightsま"ע המ make the sparks cleave in the vessels. They are (320) של י"נ sparks = 7xים אדס They are the 7 kings who died. These names also fix 5 givurot (from (320) של י"נ sparks) of Ima so they can be revealed in Z’a and from there they spread out to Z’a. These givurot and dinim are all from olam Tohu. The (320) של י"נ sparks are 10 dinim from each of the 32 paths of Chuchmah. The (320) של י"נ "dinim"enter from of the 32 paths of Chuchmah.

1710Safer Leshem
1711Bait Shar Kavonot
1712Safer Leshem
1713R. Petia on Idra P.135
1714Avodat Yisrael
1715Mishnat Chassadim
1716Emek haMelech
Chuchmah. Each includes 10.\textsuperscript{1717} Sparks of “olam Asiyah” are sparks of the kings that died.\textsuperscript{1718} Sparks of "\(\text{שךפררפח}\)" descend to Bria Yetzera and Asiyah with their shattered vessels, but the lights of the kings of yoshir that went out of the belly and yesod, they don’t descend to Bria Yetzera and Asiyah, but remain in Atzilut, at the first 3 sefirot of iggulim\textsuperscript{1719} The 320 sparks are "duchrah" (masculine). The 325 sparks Nakavah. Her 5 unique sparks are her thoughts of Givurah. 5 is 5 ג IV givurot of "\(\text{מנצף}\)". It is secret of the final ה of ה"ז Malchut is built by 5 Givurot.\textsuperscript{1720} We need to raise up the 7 kings raising up the mym nikvin (sparks) of the Malchut. By this they are renewed and living. This will be done by Mashiach. We need to purify the kidusha , the good (from evil). Leaving in them only the filth. Then will be said לנצח בלעת מות for this end is all tefila and mitzvot. All in this world is of these 7 kings. All work that we do during the week is in order to fix them. So there are so many Torah laws, mitzvot involving daily physical activities, as in food preparation. If these kings did not die and become nullified and create klippa. There would be no need of purification or tikun at all. This is also true of the Nashamot. As the kings are also their Yesod.\textsuperscript{1721} The 6 corners are branches of Teferet, and without doubt they return to it. There is not revelation in the branches as from the mashpia. The branches themselves cannot give flow outside, as they (would) dry out. God ruled for supernal thought to work in fineness. By this (thought) is existance and destruction. This is the secret of the kings that died. The tree is Teferet, its branches are 6 corners.\textsuperscript{1722} Heaven and earth are the 6 corners.\textsuperscript{1723} The sages have written much about the \(1000\) דＮא. They are עצמות that descended to Bria. There is place of great "nanhagot" (Divine supervision). After adam sinned there was divided these worlds. All below is divided into portions. They go out for 1000 generations. In every generation is 600,000 nashamot all go out from Arich and worlds above. He created and destroyed worlds. This is the secret of the "Ruchot of Sadeekem" hidden in the inner organs of Ima and the wicked were destroyed and fell to destruction and klippa. The destroyed worlds are vessels of reward of the king. There are 600,000 nashamot of Chassadim and 600,000 nashamot of Givurot. The 600,000 nashamot of Chassadim are refered to by our sages as the 1000 generations, while the 600,000 nashamot of Givurot are refered to by our sages as the 974 generations. These Nashamot did not have bodies until God created them. God saw that all those from the side of givurah would be completely wicked. More then the generation of the flood, the tower of Bavel and Sidom. Olam Tohu is from nikudot of ה"ז of ס י. The 1000 generations (of) נחרת in inners of Ima were made into angels in Olam Tikun. The 1000 generations from the side of givurah, of this 1000 , 100 are from the side of נחרת from these were made 10 classes of angels in the world. They are all from the side of Chassadim. In the head of them are 7 shepards from the face of the king.\textsuperscript{1724} In the 13 attributes of mercy and the 620 pillars of light was made brit avot. The 13 midot of rachamim is called “ all my goodness” in it is guided all the world including future tikunim that are in secret of the leviyaton. The straight snake and the curved snake. This is all in yichud with

1717Emek HaMelech  
1718Machashif halavon yaakov abuchizera p.10  
1719Safer Leshem  
1720Ar"i  
1721Safer lecutim-Ar’i Chap.28  
1722Aor Yakar Barashit p.37  
1723Aor Yakar Vol 2 p.144  
1724Emek HaMelech
the Ayn sof in אָמַר of Moch stima. אָמַר is source of all revealed from the upper world. Sparks are the aspect of “yonika” (nourishment). These sparks are corrected in the yesod of Binna. With awe the name רְאֵה and Abba there is given drops of “duchrah” (masculine waters). By this is bound up the vessels correcting them. Abba cleanses the creation of סְדֵרוּת which is called the well of סְדֵרוּת. Imma has (280) ש"ע sparks. Abba has (320) ש"ע sparks. Growing in fear and "Kidusha" as is proper this causes "zivug" of Zu'n, and Abba with Imma to become complete as is proper. Through this is complete purification to man.1726 Rabbi Moshe Cordevero teaches a person is completed from the Torah of abba which is chuchmah, and the torah of imma which is bina, but their total completeness comes from agada. Things are revealed to one according to merit and concealed from sin.1727 On the literal level we learn lessons from our interaction with our mother this is the Torah of Ima, likewise from our father and Agada is the lessons we learn in the world. It's what we have to learn out of the lessons life presents to us. Tikun is a supernal idea. One needs to understand "mispot" (the judgments that come at them from heaven), and that a אֶשֶר crown-yesod comes from din. אֶשֶר אִשָּׁה (woman) comes from the word אֲשֵׁר (fire) reflecting their association with "din".1728 A man’s Nashama in this world has a portion of the Nashama of his father. His mother is far from him more the 500 levels. The power of one’s Nashama cleaves with that of one’s father’s Nashama. They will have love between them as their נפשות are tied together.1729 Every male is in the image of the male world Z’a. Every woman is in image of Nakavah.1730 This bringing us back to the Torah of the tikun from our mother and wife. Becouse Chava sinned men are to rule over their wives, but those who sin get a wife from the side of severe judgment who is charged to rule over them.1731 According to the way a man serves God, mida for mida, his wife is to him a עזר (helper) or הָאֶדֶד (adversary). In Shir Hashirim the חתן (groom) is the Shechina and כלה is Yisrael.1732 All The Torah is from the ten utterances of creation.1733 Torah is these creative utterances illuminating below. One must have the knowledge to become as a water drawer, which descends as the head of chapters. Draw down torah many mitzvot and acts of kindness. The torah is a great sea with secrets to draw till arousing Avraham, Yitzchak and Yaakov in Gan Aden. It is the desire for the Torah that rises before us, giving the Torah path, revealing hidden things. The head of chapters.1734 A wave of the sea contains 10 waves.1735 This world is the six directions, the body of the six lower sefirot. While Torah is in chuchmah it is the head of the sefirot. It existed 2000 years before the world was created. During this time chuchmah Torah was being tied to bina by this is created the unfoldng of time by divine influence in the six corners.1736 Concerning the Torah the Zohar states that in the inner most chamber of the presence of God he has placed a serpent, the "sitra achra" (other side) to scare beings away. Only beings of fire may enter here.

1725Hachel HaBrachah
1726machashif halavon yaakov abuchizera p.347
1727shur kuma-moshe cordevero p.167
1728safer ha paliyah
1729Mishnat Chassadim
1730Sulam Zohar Mishpotim p.105b
1731Zohar 19b Vayikra
1732Chesed LAvraham
1733shur kuma-moshe cordevero p.127
1734Sulam Zohar Mishpotim p.105b
1735Aor Enym p.48b
1736shur kuma-moshe cordevero p.77
the supernal holy fire that removes impurity. There are angels of רוח (spirit) others from fire, and water. They descend to this world and dress in its רוח which is רוח. Angels dress in fire and רוח when spreading out into this lower world. Their garment is very fine, and can only be seen by an eye that is "Zach". When leaving this world the divest themselfs of these yesodot and return to their place. This is not as demons who just die when they leave their body of yesodot. Demons only have a garment from what they do in Asiyah. Angels do not dress in a body, but only ride on the Yesodot for a short period of time. This is not as a body but only by analogy. This lets the the angel to sometimes become visible to man. It says “His angels are ruach and flaming fire”. The angels of “ruach” stand outside. Those of fire stand within the innermost circle. Those who encounter the serpent are of רוחות (ruchot), the serpent is a “ruach” also. Impurity does not mix with Holiness so רוחות cannot enter the Holy presence. This is becosue of the spirit of impurity. The angels that are within are fire. The sons of Go-d in Barashit had bodies of fire but when they came below they were given physical bodies as those of men. Fire is chuchmah. The Zohar teaches of 3 kinds of fire. There is a fire that receives fire with joy, the 2 meet in joy and love. The 2nd kind of fire is “nogah”, it is “penimi”, it is joyful in the presence of the other fire. The 3rd kind of fire is the fire surrounding Nogah. Here is the terror of judgment to punish the wicked. There is a fire of Bina that is a source of din (judgment) it חуча (guides) it is רוחות. It is a fire that consumes and does not consume. It is Teferet. It is rachamim, but not like that of Keter. The lower Shechinah is רוחות it is a consuming fire. The Ner Yisrael teaches that beyond the danger of the serpent is “Chonah” the angel of God who guards those who fear God. Chonah is "Nch" (resting) of v'h. Those involved in “misa markava” unification are a limb of the schechinah. They are answered from heaven. They make the will of God which is the unification of hvyh and adn’y. When רוחות (Chuchmah) is hidden hvy"h rises to hide above. Then only רוחות is left to rule below. Torah gives according to thought. The "avot" Avraham Yitzchak and Yaakov are revelation of the source of our ruach. Their source of revelation is from Imma. The "avot's" source is in Chaga't of Z'a of Atzilut. There are 13 letters in their names. The Shechina is with the avot. It is enjoined that the upper world be drawn below by sadeekem. Ruach HaKodesh is always with them and the Shechina cleaves with them and guides them. They are a Markava to the sefirot. The righteousness of Yaakov and his sons subdues the power of the klipot and illuminates the Shechinah even out side of the land of Israel. Avraham cooresponds to י, Yitzchak to י ,Yaakov to י and Adam to י of רוחות . The source of Yisrael is in their avot. Their bodies and Nashamot have yichus with the avot. Yakov seizes in רוחות, by this he seizes in

1737 sulam on zohar Tikunim p.8
1738 Zohar ShirhaShirim p.64
1739 Chased L'Avraham
1740 Svaoz God
1741 Chased L'Avraham
1742 Zohar Smot p.137a
1743 Safar ha paliyah
1744 Zohar Vayachal p.216a
1745 Aor Yakar Barashit p.180
1746 Ner yisrael-magid mikoznitz p.90
1747 Tefilot Ramchaj #401
1748 Safar ha paliyah, Rachavot HaNahar p.40
1749 Chased l'Avraham
Chesed. The Z"a is the source of Yisrael, in וו of the name. Yisrael is called גויאחדלב paths of Chuchmah.

The Nefesh cooresponds to Avraham, Ruach Yitzchak, Nashama to Yaakov, Yachida toYisrael and the soul level of Chayah corresponds to ישרון.

The 3 avot are ruach from ruach. Their flow to malchut is called nevua. Their revelation is dependent of netzauch quantity and hod quality of divine service. By strengthening our vessels there is greater revelation of Avraham Yitzchok and Yaakov. The 3 divisions of the arm correspond to Avraham, Yitzchak and Yaakov. They also corespond to 3 chambers of the brain. Avraham is Nashama of Nashama called “chayah”. Sarah is Nashama. Yitzchak is the Ruach. Rivka is Nefesh. Yaakov grasps in the כסא in the place of chesed, Yitzchak in Netzauch. Rivka and Rachel in the place of Givurah, Sarah and Leah are in the place of Hod or the opposite Rivka and Rachel in the place of Hod, Sarah and Leah are in the place of Givurah. The כסא is guarded in Sadakah, the Zevugot will not fail. The mother of Avraham avinu was אשתלאי her father was נבון, she was gilgul in Dina. By illumination of the 3 “Avot” Asev, Yishmoyal and the Erev Rav are pushed away from Yisrael. The “avot” gave their Nefesh Ruach and Nashamot to God in self sacrifice. Becouse of their self sacrifice God returns to us our Nefesh, Ruach and Nashama that was lost by the sin of Adam, and sin of the Golden Calf. Our Nefesh, Ruach and Nashama return to illuminate within us in the power of the Torah. One must look at themself as if all the world depends upon them. So he should concentrate on his Nefesh, Ruach and Nashama to make them sacrifices. All drawing of “light” is from the “midot”, by Chaga’t. By this is “mamshicha” (drawing).

Avraham is the רחם (womb) in which are 5 Givurot.

Avram had a ה added to his name so to be able to rule upon the pemimi of the left side. This is the upper ה Bina. The Angel ي קUNK gives each person a portion. From this comprehend the secrets of unity. He is “middot” Avraham. The “avot” are described as “walked with them by day”, this is Avraham. “In a pillar of cloud”, this is Yitzchak. “To lead them by the way”, this refers to Yaakov. “By night in a pillar of fire”, this is David. These 4 formed the markava. Avraham making converts is tikun in A”k (Adam Kadmon). This is the beginning in purifying the sparks. This is “the souls Avraham made in Charan”. Abbaye, like Ben Azzi and Rabbi Akiva made Nefashot of converts through Torah. There are 2800 servants to every man who fullfils the mitzvot of Sitzet. These are השם אברים. These are the souls Avraham made in Charan. The zohar teaches Avraham the right pillar is water, yitzchak fire
the left pillar and Yaakov is air central pillar. In breath which contains heat, moisture and air they are united. Chuchmah of the left from bina dresses in chassidim, acts of kindness of the right causing the going forth of mochin, consciousness in bria yetzera asiyah. There is also another breath where there is not illumination of the left in union with the right, but only the left chuchmah of bina, without chassidim of the right. This is called evil breath. It is chuchmah without chassidim. Darkness without light. This draws down great judgments.\textsuperscript{1768} Blessings to the world are Chassadim. When there are not blessings to the world malchut receives Chuchmah from the left without Chassadim. Then Malchut, the world sits in judgment, the left side is aroused and angels of "din" dwell in the world G-d forbid.\textsuperscript{1769} Binna can’t receive Chuchmah without Chassadim.\textsuperscript{1770} \( \text{נMess} \) (miraculous power) is Chuchmah clutched in Chassadim. This only happens with the 3 pillars.\textsuperscript{1771} The 6 rings of the Larynx corresponds to 6 levels of angels called "baney illim". They are from the side of Givurah and give forth the wind that blows in the world. From the heart comes forth fire which is Givurot. Cool air is drawn in this is Teferet. All moisture drawn to the lung are Chassadim. The source of Chassadim is Chuchmah of the brain.\textsuperscript{1772} Moshe is from the back of Abba.\textsuperscript{1773}

### Chapter 23

Air is light of Breath

God Said "let there be light", and there was \( \text{אור} \). The zohar many times explains this unification as one of chuchmah and bina. This is where "\( \text{יוד} \) joins "\( \text{אור} \)" (light of bina), together making \( \text{אור} \). "Mym Nukvin" rises to the Yesod of Imma in "\( \text{י} \)" of \( \text{אור} \), being sealed in the \( \text{אור} \).\textsuperscript{1774} This is accomplished by rising malchut to bina.\textsuperscript{1775} When the " of Malchut rises in \( \text{יה} \) which is the \( \text{אור} \) (light) of Abba and Imma from this is made \( \text{אור} \).\textsuperscript{1776} But when there is no chuchmah "yud" leaves the air, and only the left pillar is left to rule, but when

\textsuperscript{1768} sulam on zohar Tazria 37, Tikuny Zohar Matok mdavash p.391
\textsuperscript{1769} sulam on Zohar Balak
\textsuperscript{1770} sulam on zohar Pekudy p.126a
\textsuperscript{1771} sulam on Zohar Balak p.193b
\textsuperscript{1772} Lekutey Mahoran #5
\textsuperscript{1773} ner yisrael-magid mikoznitz p.91, Shomer Emunim p.108
\textsuperscript{1774} sulam on zohar Matot P.300, Mavua Sharim p.120
\textsuperscript{1775} Sulam on Zohar Tikunim p.192
\textsuperscript{1776} Sulam on Zohar
there is Chuchmah, it dresses in "א". The “nikudot” of Abba and Imma are the secret of "א" that enters the "א". Then there spreads out the 3 “nikudot” of Yesoi"t. Being Cholam, Shuruk and Chereek. They are 3 pillars that are united shining together. First there goes out the right pillar in the secret of "א". When the "א" goes out of the "א" there returns "א" of Chuchmah. The left pillar makes "machlakot" between them, so there is not able to illuminate until there goes in the middle pillar in the “mesach of Chereek”. There are 2 works that begin in the “locked mesach”. This is complete smallness of the left pillar. After the “locked mesach” is sweetened in Bina there illuminates light of the 6 corners of Chuchmah in the left. Abba and Imma illuminate the point of the lock. This is illuminating of the “mesach” of Chereek of the central pillar. There enters the Lock in “mesach of Chereek” unifying the 2 pillars, drawing out the 6 corners of Chuchmah. The lock is sweetened by Bina which is the source of the 3 “nikudot” and 3 pillars. The pillars go out from Abba and Imma. The lock of Abba and Imma is Opened by sweetening at Yesoi"t. The left pillar is Bina, Teferet and Malchut. The right pillar is Keter and Chuchmah. The left pillar is below the right pillar and the middle pillar is below both of them. “mesach of Chereek” begins to open the “locked mesach". Cholam, Shuruk and Chereek illuminate Bria, Yetzera, Asiyah. Zimzum of Binna itself from "א". From the first 3 sefirot rises ruach to give mochin to Zu”n. Bina rises up Malchut to take Keter and Chuchmah to it. This is rising the "א" of Binna. This is the first 3 sefirot it makes "א" which is the height of the rising of the 6 corners of Ruach. It the time the Bina flowers in the "א" it is a time of correcting itself by rising the "א" making it into "א". "א" is the secret of Chuchmah. It is from the light of chassadim in the "א" "א" that goes out voice. The right pillar is Chassadim. "א" of the right pillar enters the "א". After this "א" of Malchut leaves the "א", which is Binna. This makes the left pillar. After there goes in the middle pillar uniting the right and the left, "א" goes out of the "א" of Abba and Imma. This is Malchut of Binna descending from its place, the conclusion of Binna, Teferet and Malchut. There returns Binna Teferet and Malchut. They are then joined with the level of Abba and Imma as in the beginning. Then there returns 5 vessels of Chaba"d Teferet and Malchut of Abba and Imma dressing in the 5 lights of the Nefesh Ruach Nashama Chayah and Yachida. This is the "א" descending from the "א" of Abba and Imma. This is illumination from below to above. "א" is six corners. "א" is yichud chuchmah and Bina in the secret of Ketter. And the secret of dress in making "א". This is the secret of Chuchmah and Bina of Ketter and called "א". Happy are the Sadeekem who are able to cleave in their master. All goes out from the central pillar in the secret of sparks having a certain measure. These are the secret of entering "א" making "א", which is the secret of right pillar. The "א" rises and descends spreading out according to the left pillar. Spark is the secret of the lock allowing spreading of the right pillar through the “mesach”, and Chuchmah of the left can spread in Malchut. Chuchmah.

1777Sulam on zohar Nasa p.137, Zohar Bamidbar p.245b  
1778Adir Bimarom p.155  
1779Sulam on Zohar Chadash Achray Mot p.49b  
1780Zohar ShirHaShirim p.26 Rosenberg  
1781Safer Leshem  
1782Zohar ShirhaShirim Rozenberg  
1783Sulam on Zohar Tikunim p.250  
1784Vietchanon  
1785Zohar ShirhaShirim Rosenberg p.183
crowns and fulfills Malchut. If there is not sweetened the lock there is no way for the left pillar to go out in Rachamim. Happy are those who secrets go out in Emuna. Which is Malchut. They know how to unite the right and the left and not be shamed and this is as the wise who shine as “zohar” in the rekia. All agree that the essence of God which is infinite cannot be known. But the reasons for Him creating the world this way and not another can be recognised from the level of Keter (which is his Will). In the upper Ketter is אור זילוי (the ancient light), and אור זילוי (the black light), that exists before something is caused (willed by God) This is קדם (precedes) all sefirot. How can one possibly relate to this? Botzina Kardinita (dark lamp) is the existence of all Atzilut. It is אור גדול (great light). It is the Menorah (lamp) that illuminates all. Its called Kardanita (dark) as its light is not seen. it is בהיר in תיבות. The crown is חשך and black as becouse it has so much light. Botzina is קדמיה its the main thing that measures out midot after they spread out. Its power we find dresses in the אור which is Ketter and which includes Chuchmah and Binna. Also having great fineness (detail) being the source of all midot which includes 3 kav. Keter includes everything so is called עז יאני. As Keter dresses in kav middah it includes all sefirot, all nashamot and the measure of their light. It has in אור ארוך (length) being east to west, the spreading out of Teferet by the middle pillar to Malchut. It is Arich Anpin. There is רוחב (width). This is spreading out north to south. It is from the side of Bina. This is called תיבות. The 50 gates of Bina are called קדמיה. The אור is closed as Atzilut dresses in kav midah so that there is extreme fineness to the Nashmot that dress to it. Ketter spreading out is called אורי. It has Chuchmah with in Keter. This is eminating of י from its place אורי. Keter is called also Keter is called קדם אורי . Chuchmah within Bina is called אורי. After there is eminated Chuchmah there is left Binna called קדם אורי . Binna opens in 3 kav. The source of kav chesed, source of kav din source of kav rachamim. These are Chaga’t that seize in Bina. is Keter, and there is אורי below which is yichud of Chuchmah and Bina. is the light of Chuchmah and Bina. The brain of לא רזא (z”a) is not stomin (concieled), but breaks through in 32 שבילים (paths) as said in the Idra. The moch of Arich is the upper אור אורי which is in Keter. It is stomin of the brain of saba which is quiet. These nativot do not spread out at all. It is not their way to break forth. Chuchmah and Bina are in Keter united in the secret of עז. The nikudah in the היכל (chamber) of י in אורי is אורי. There spreads out hisorsi אורי which is Chuchmah and Bina from the Keter. There breaks forth the אורי. There goes over Chuchmah by way of bina, going out to a place outside. Bina that is not revealed below is Bina from its own place. This is the secret of Bina in the secret of Keter. Which is the secret of אורי אורי. This is of Keter called the yichud of Chuchmah and Bina is called אורי קדם אורי . Dat is the secret of 2 yichudim of Chuchmah and Bina. One in the penimi of Keter. The 2nd is in the place of the אורי which is the uniting of the אורי. In Safer Shoshan sodot its explained that when teferet enters emuna and they are joined as one by this one is beloved of God and inherits מש”. Then God is in their inner being and there is אורי alluding to chuchmah illah which sends flow and blessing to Bina. This will return their Nashama to its source. מש”ו alludes to Malchut. In the future God will

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1786Zohar Chadash vEtchanan p.38
1787Safer Leshem
1788Aor Yakar Vol 2 p.90,154,110
1789Aor Yakar volume 2 p.150
be a crown in the head of every sadeek. This is the Malchut they will inherit. Revealing Chuchmah in Malchut is called Emunah. The knot of faith is tied in 13 “midot”, as Torah is crowned in its 13 ways of explaining. Yaakov blessed his sons with this “bond of faith” saying these are the tribes of Yisrael and making 13. Yaakov took the next world, Asev took this world. Since Yisrael accepted the Torah, the world does not return to Tohu. By this they merited this world. Also Shabot is a command to enjoy both worlds. In the midrash it says Yaakov guarded the Shabot, even Tachum Shabot so he inherited a world with out measure, “mida coneged mida” (measure for measure). By obsevance of Tachum Shabot he merited to “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth,Keeping mercy for thousands” (exodus 34:6-7). Its all about unifications, "Devacut" (cleaving) unified with God. “Devacut” (cleaving) is below to above, while “hashgacha” (divine providence) is above to below. Night is divided into four portions beginning with a period of chesed then givurah, midnight is teferet which is the central pillar uniting the right with the left in malchut the final period of the night.

The 7 openings of the skull being the holes of the ears, eyes, nose and mouth are called דָּוִ增長 (gates) of the Nefesh. 7 breaths go out of the ears eyes nose and mouth they are 7 windows. Breath of the ear is Nashama, nose Ruach and breath of the mouth is of the Nefesh. All our actions raise breath and this breath makes a voice. If the utterance is good it raises sparks uniting above and below. Light of the ruach is air. In each palace in heaven is the aspect of nefesh, and the "א" "א" "א"

It's written “He founds darkness His hiding place”, this is refering to "Aor Bahir" which is in the heaven called Shachakim. Moshe Rebanu is “Aor Bahir” (brilliant light) from Netzauch. He always cleaved in kidusha without interruption, even for a moment Moshe Rebenu brings out Bina from Aden, this is Yovel. This is the river that goes out of Aden which does not stop flowing. Happy is he who merits to drink this water. This is the water from Lebanon called Chuchmah Stima, from here goes out Torah. Torah is (Lebanon) 50 gates Bina-יְהוָה.
paths Chuchmah. In sefer lekutim from the Ar'i he teaches "zach" is the light of the Ruach, while zachot is light of the Nashama and Chayah. Further teaches that the light of the ruach called "aor zach" has 10 sefirot, they are also the 10 sefirot of "aor zach zachot". Light of the Nashama. It was from this level that navua called Netzvauch Yisrael was revealed. From here was the vision of the prophet Smual, the father of all Prophets. Navim (prophets) are from Bina. Bina is “Rosh Hatava” (abbreviation) of Bina Yesod Netzvauch Hod. Until Teferet is the world (closed). From the chest and below is revealed. From there is the “navua” of Moshe. All building of men is to fill and purify the body to see in the pleasantness of God, to rest in the Creator. Man doesn’t receive navua till their spreads the of which is Binna the source of Navua. Life comes after there goes out of your mouth navua.

Chapter 24
Prophesy

Navua is given to those who are seen as crazy concerning matters of this world, this is becuase the Chuchamim are involved in “chuchmat Elokim”. One does not prophesy without chuchmat . Its possible to grow great in chuchmah and not receive prophesy. One must be given there mission from above. There is navua of sight, smell, hearing and speech. These are 4 markava to . All of the Torah is and it is a sign of movement from the essence

1805Tikunim Chadashim-Ramcha’l p.380
1806sulam on zohar Smot p.69
1807safer lecutim-ar'i p.411
1808shur kuma-moshe cordevero
1809Remzy Yisrael p.217
1810Zohar Tikunim Chadashim p.214
1811safer ha paliyah
1812safer ha paliyah
1813Zohar Chadash Tikunim p.238
of the name. i”i is 12 borders of חוכמה (diagonals) all hanging in a מגן (amulet) on the arm of God.¹⁸¹⁴ Those who learn Torah to are superior to prophets since Torah is Teferet, the pillar of faith. While the prophets stand in a lower place called Netzauch and Hod, “Ruach Hakodesh” is even lower. But to descend to these high levels “navua” and “Ruach ha Kodesh” one must first attain a high level in Torah wisdom. Thus the sages to be a prophet one must be first a Chuchum.¹⁸¹⁵ Nuvua goes in aspects according to the source of the "nafashot" (souls) of Yisrael. These being 70 aspects of "nafashot". These 70 are aspects of כבוד (divine glory). These 70 aspects give "navua". To be a "Novi" one must be wise, physically strong and rich. These are aspects of כבוד of God.¹⁸¹⁶ There are 7 kinds of riches created in the world. They are Chuchmah, children, יהATEG, money, rulership and Peace. The Cohen blesses in all 7 of these aspects.¹⁸¹⁷ When the prophets prophesied they lost their faculties of consciousness and knew nothing of the world at all, except Moshe.¹⁸¹⁸ Naviam (prophets) see in ruach haKodesh in dreams according to כח (their level of spiritual energy). They see white images in a message of peace or black images if the message concerns war.¹⁸¹⁹ Isaiah uses the word משקט describing the nature of his prophetic revelation and not “navua”. As this is a lower level. As the destruction of Jerusalem God does not want.²⁰¹⁹ כה refers to כה Ellul as it was on that day God began to create the world. The righteous may enter into heaven to a place called the “mount of God”. It is after the pattern of the Temple below. Then they can enter into a place called “his Holy place”. Here souls appear before their master. This is the same place called court of the Isrealites (Azara).¹⁸²¹ The “safer Torah does not manifest the 10 sefirot until entering the Temple. Likewise the Temple is not called Temple till the 10 types of Holiness have joined it, and all depends on “mazel”. It is called “mazel” because it depends on allotments that flow from creatures of the upper world. Even the Temple, if it is to have the necessary aspects of Holiness depends on “mazel”. This is the 8th “mazel”.¹⁸²² פיך לא serves as Cohen Gadol in the “mishcon” of Matto”t. Matto”t is Cohen Gadol in another “mishcon” above in Bina called “olam haba”.¹⁸²³ Some “chuchmim” are in the כסא (throne), others are with the 4 "chayot HaKodesh" carrying the כסא.¹⁸²⁴ The source of supernal life is משקף that raises the כסא and the rest of the spiritual chayot. This משקף raises the Markava of משקף.¹⁸²⁵ By man dressing in the 10 sefirot he guides the world below and is a כסא to “kidusha” (holiness) of the will of God.¹⁸²⁶ Every sedeek draws and cleaves to God at the time of saying the “Sma” and “tefilla”. Each man according to his aspect feels “kidusha” more. The Shechina does not leave one if they serve God, but dwells according to (brightness-Chuchmah). By this is one’s Yesod to the כסא, and upon him is the Name and supernal “mochin” (brains-
consciousness).\textsuperscript{1827} Blessings abide only in secret places, those that are not known. Once it is revealed there is a opening for another place to have dominion over it.\textsuperscript{1828} ברכה (blessing) is a thing of flow, not a thing of measure. Blessing do not rest on things with limit. \textsuperscript{1829} There are two separate ways of thinking that of man and the thought of ה"א ל ה נ. \textsuperscript{1830} “Chayot and Bahamot” have completion from Nakavah. “Bahamot” have more impurity than birds. So “bahamot need many years before “shechting”, while birds require only 1 year, fish are even purer. Birds and “chayot” (wild animals) blood must be covered, and they don’t

Chapter 25
Mystery of the Leviathan

“Chayot and Bahamot” have completion from Nakavah. “Bahamot” have more impurity than birds. So “bahamot need many years before “shechting”, while birds require only 1 year, fish are even purer. Birds and “chayot” (wild animals) blood must be covered, and they don’t

\textsuperscript{1827}Avodat Yisrael p.10
\textsuperscript{1828}Zohar Miketz P.202a
\textsuperscript{1829}Benney Yisachar P.5
\textsuperscript{1830}safer ha paliyah
have “tami” fat. From the Yesod of Z’a of Atzilut go out “malachim” (angels), birds also go out from there. As Gavrea”l is called bird, but from the Yesod of Z’a of By”a go out real birds. The Nashamot of “chayot” cleaves very strongly to the body which it surrounds to all sides till its nature is in it. With birds their soul is close to go out from them. Rabbi Nachman of Breslov teaches that the Leviyaton is Malchut. They lever (jest) in where they grind the manna. Leviyaton is Malchut that receives from the sea of Chuchmah. This is "parnasa". Trust in God raises the Malchut so that the hands can receive from the sea of Chuchmah. The eyes of the leviyaton receive all trust in God. These eyes look on "parnasa". The Leviyaton swims in the sea of Chuchmah. The Sea of Chuchmah is sometime Abba and Imma and other times its called sea and it is Nakavah. From the waters beneath the highest earth to the firmament above in that space is the Leviyaton. Here he is like a small fish and the earth is on his fin. All the world stands on the fin of the Leviyaton. The “tanin” which are grades of Chuchmah illuminate Malchut of Bria. Between "tuma" and "Kidusha" stands the "Tanin Gadol". She is the נצח in the sea. He includes all other Tanin. From the Zohar Rabbi Aslag explains that the leviyaton and all fish have a high source in malchut of chuchmah, which is called sea. The Ar”i teaches that the 5 Givurot dress in fish within their 6 corners. Fish and Grasshoppers are from Yesod and Malchut of Z’a. Fish have Chassidim that are needed for Yesod itself. Grasshoppers are from Givurah seizing above. Arich decends to dress in fish from the 7 lower sefirot of Atik. Fish is secret of Attika Kadisha, the aspect of ד ה gadolah, it is "mazel called ס ה ר לו ד. Birds are Chaga”l. There is a great fish called the Leviyaton. He goes out from the "Thum" (depths). As it says in Barashit "Darkness was on the face of the depth". "Darkness was on the face of the depth" is the secret of all permutations of Divine names. The leviyaton is the yechidah malchut. The potential of each persons revelation The greatest leviyaton is called "sadeek yesod olam", The sadeek upon which all the world depends. Ruach haKodesh is from sadeek yesod olam, he is central pillar which is המגדה. Flow from Kadosh Kadoshim by Teferet decends to the “sadeek yesod olam”, He is called “olam”. 35 camps for fighting are with the sadeek Yesod Olam through Malchut. The “sadeek yesod olam” is the Yesod of א" ב, the supernal river that illuminates bringing so many lights. The 13 midot of rachamim is called “all my goodness” in it is guided all the world including future tikunim that are in secret of the leviyaton. The straight snake and the curved snake. This is all in yichud with the Ayn sof in עב of Moch stima. עב is source of all revealed from the upper world. Concerning the straight and curved (winding) snake. The whiteness only spreads in the winding. As the straight one wont reveal them until the time to come. Revealed in the mouth of Imma is אורגנוז (the hidden light), is that in the Yesod of Nakavah. This is also the source of the Nashamot of

1831Safer Lecutim p. 215
1832Lekutey Maharor p.29.15
1833R Petia on Idra p.51
1834Chesed LAvraham
1835Sulam on Zohar Achrai Mot p.61a
1836Emek HaMelech
1837Safer Lecutim p.12, 211Aor Enym p.315, Adir BiMarom p.296
1838Sulam on zohar Nasa p.128
1839Tikunim Chadashim-Ramcha’l p.370
1840zohar tikunim-perush metak mdavash p.452
1841Shoshon Sodot
1842Tefilot Ramcha’l #224
Yisrael. ראשון אור (first light) that is גנוז is only hidden in Bria, Yetzera and Asiyah, and only after the sin of the atz Dat, but in Atzilut it is worked and always illuminates until the end of Atzilut where it is hid in Yesod of Nakavah. ראשון אור is hidden in the Torah. It nullifies the hight of the sitra achra, both its masculine and feminine aspects. The secret that the male snake (Laviyaton) is castrated is because it does not illuminate its nakavah as its lights are so high and great it is only revealed till the Yesod of Nakavah. As below this are כלים גמורים (complete vessels), above are vessels that are completely אלהות. ישות גנוז is written above in Olam Malvush. It is the Yesod it refers to the ראשון אור of the worlds of Ayn Sof. But the first light that is revealed of Tikun of creation is in Radl"a of Atzilut. This light is only of that which goes out of the hidden light of Olam Malvush. The main thing of the ראשון אור is of Botzina Cardinita of Arich and none goes out only its illumination. As the miraculous and awesome lights of the 13 whiteesses, 13 hairs, 13 dikna are drawn and go out of Moch stima, all include the ראשון אור that is in Moch Stima Arich, that is drawn in the 3 kinds of Zu"n. The hiding of the ראשון אור was by the killing and castration of the Leviyaton. This is the idea of the first spreading out that rises above the parsa that separates between the male and female Leviyaton. The secret of the male (Leviyaton) is light of the second spreading out, which is the kav of the Ayn Sof spreading out in tzimzum. Its main spreading out is only to the parsa of A"k. This parsa seperates (A"k) from Atzilut Bria Yetzera and Asiyah which can only receive light from the center through the parsa in A"k. From king Hadar went out from the מצח (forehead) of moch stima and ראשון אור of A"k. This light went out on the first day of creation, but it returned and was hidden in the karum of ראשון ע"ז. This is the light of בראשון ע"ז. It does not illuminate in Nakavah. This is the castration of the male (Leviyaton). It is not always in the same state, sometimes it is growing at other times it is smaller. By this the judgement of the world is sustained. It is the chesed that guides all generations, sustaining all creatures. This is the hidden face, it is not revealed miracles, until the future. The degree of revelation depends on supernal of the מצח, which is the will of wills. Most of the light is hidden in the Yesod in secret of the castrated male. It is called ראשון ע"ז.

Atzilut does receive many lights from the ears, nose and mouth (A"k) which is Akudim surrounding Atzilut, Bria, Yetzera and Asiyah are from Malchut of Atzilut. Bria Yetzera and Asiyah are all the aspect of Nakavah, in them is the hidden light of the kav of the Ayn Sof by the mesach between Atzilut and Bria. From it goes out levels of אלהות as Bria Yetzera and Asiyah are creation, formations and things made and not complete אלהות. This is the idea of the female (Leviyaton) that is killed. They are all Nakavah worlds. The stopping of light in the middle, not spreading out in the הלולע of tzimzum from side to side is the secret of catrating of the male. The going up of the light of the הלולע of tzimzum, so that it is left completely empty from light is the secret of the killing of the female Leviyaton. Zu"n are the Kav and tzimzum, the straight and curved snake are aspects of Zu"n. Killing the female is not giving her any lights of chesed only givurot. Chesed is only what she receives from him. The הסם is called the straight snake, it

1844Safer Leshem, Benay Yisachar p.89:2
separates above. The curved snake is lilly. She opens up so that a man can walk in a twisted way. It is written "In that day I shall remember the straight and twisted snake and kill the "Tanin" in the sea. This is the ד":ו (young) (sea dragon). Even to the ends of the sea, this is lilly. The "sea" is Malchut. The "Tanin" breaks forth in the sea. It is its "orlah". It is tied to it like a dog. Klipot surround the Malchut from every side. The cover and encompass the Malchut, but they cannot reach it as its not shattered only its "makiffim". The vessels that are shattered are the ground. This area is forbidden till The resurrection of the dead. At that time will cleave the Malchut Arich. "Tanim" are in the waters (makiffim) surrounding the Malchut, and went to drink it up. So it is written he shall shatter the "tannim" on the waters. The female was salted for the meal of the Sadeekem. Fish have eggs that go out from them. They give birth to thousands of fish. So the female was kill and the male castrated. 400 = רח"ש , the 400 shekal silver of Avraham for Machpella. He paid sweetening the finned one (leviyaton), the male. In the time of redemption God shall peirce the straight and twisted snake and kill the "Tanin" in the depth of the sea, in the world of Nakavah, of "thum rabba". This is ד"ש, Lilly and evil orlah. Pharoeh is called the גדול תנין. The limmiting of Chesed of Atzilut is caused by the ד"ש and Lilly. Gavria"l will make war with them. He will be helped by the "sar" of Chesed.by this he will be successful. In this day God will be remember in his sword and bow. Concerning this it is written "God shall make war on the Leviyaton". He is the ד"ש. In the future the Leviyaton will be the possession of the saddekeem, all those who did not have possessions that belonged to the nations. It is they who will merit in this. Concerning the 2 "Tanin" (sea creatures) it is written "God created עליז סמל" but in "agada" its written סמל singular as one was (already) killed for the "sadeekem" for the world to come. In Safer "Orah" of Yuhudah haChasid and Safer HaKanah all these agada are written in a hidden way. In the future the princes of Givurah will sieze in ה"א and take vengeance for Yisrael and then there shall be great joy for "Sadeekem". This has been ruled for the time to come, with the meal of "Gan Aden" for Sadeekem and Lilly will be killed for the "Shoshavin" (Bride's maid) is Bina between her and her husband. They will eat poison.herbs given by the "sar" of Givurah. The Michial will join with Gavrial to weaken the rule of wickedness in heaven and on earth. Then the "Covenant of salt" is upon us, being Malchut which raises חן (grace). This is the gathering together with fire thats called salt.through the brit. At the time of this joining master of Chuchmah will be changed to the comprehension of the meal (of Gan Aden). Then will be said "Blessed is your feet in shoes" because of the good things we shall hear, which shall be sweet as honey. The עקב (heel) of Holiness rules in the head of the Klipot and is called שמעון. When in Aretz Yisrael the klipot are strong from sin. This makes the head of the Klippot complete. As it seizes from the עקב of Holiness. As the 5 Givurot are 5 הת"ש nikud Elokim that equals י"ז. On the day the straight and twisted snake are to be removed from the world it will be a time of overpowering of Chesed dikran Arich. At this time one will not know whether it is day or night as this is a day of the light of Arich whose seder is not like the seder of Z"a. The straight and twisted snake are Lily and the S"m. The Leviyaton, the straight snake is the S"m. The twisted snake is Lily and the tannin in the sea is Tanin ד":ו who is "shushavin"between Lily and the S"m. Leviyaton comes from "lashon"
meaning to join as in the name Levi. The word Leviyatton in its “meloy” has 13 letters, illuding to 13 attributes of mercy that are in Yesod. Its taught in tikuney zohar concerning the meal for sadeekem in the future from the flesh of the Leviyatton that it will be a meal of secrets of the Torah. This will come in the time to come, it is not this world. We are not ready to understand these things as they are of the future. Even Moshe did not work with this light, as it will only open in the world to come. As it says concerning this "No man can see me and live" (smot 33). With this the North is always open and hashgacha rests in the north. The north is open inside not out. In the gate of the palace it opens only during the meal and selling of the Leviyatton. The leviyatton involves being occupied in comprehension of the hidden light. It will be sold in the market. At this time there will no longer be a sword standing to guard the way to the atz chyim (tree of life). This is the idea of a succah made with a covering from the skin of the leviyatton. For sadeekem it will be spread over the walls of Yerushalym. Gavreal will kill the Leviyatton with the help of God. He is Givurah from which comes tiva (desires). Leviyatton is Teferet. In the time to come sadeekem will eat the Nakavah (female) Leviyatton that was salted preserving it for the feast of the saddekem in the time to come. There was much tiva for the male leviyatton as it was so good before the sin. The male leviyatton is Teferet, the female yesod. For this reason the male leviyatton was destroyed so that now there is no tiva for it at all in this world. In the future God will arrouse in the leviyatton power of Givurah which is needed to sustain the world. Then they will no longer give birth or eat or partake of other ways of the world. This world will only last till the 7000th year which will be Shabot Hagadol. Until that time the world is guided only according to animal powers. God shall not renew the world till after the 7000th year. All avoda we do now its benefit will be completed at the time of resurrection. By tikun of Bodies and Nashamot they will be able to receive yichud of the light of the day that will be all שבעה. This will be in the 7000th year which is the secret of ibor. Then all return to the belly of Ima. This is מ_followed by. There will spark out the final light of the end eternal tikun a little bit in the 8th, 9th and 10,000th year. At the time of this feast of the 7000th year there shall be no more desire for sin, no more strengthening of the evil inclination. So that there will be שבעה in the land. No longer will the angels of the nations be able to make accusations and evil rulings against Yisrael. Instead there will be drawn to Yisrael a "cord of chesed" as a crown. With this we shall remove the memory of Amalak from under the heavens. Amalak will finally be blotted out. The wicked shall then be removed from the land and be no more. As then the name and the thrown shall be complete. Shabot Hagadol is a time of completeness. Then sadeekem will eat from the flesh of the leviyatton, and make a sucah of its skin. Also will be eaten the "beast on 1000 hills" This is the שора bru, and there also will be drunken the wine that has been guarded since the time of creation. By consuming these our Dat will rise to a great level, one that is separate from this time. To accomplish this we need to multiply tefilot, praise and petitions to God while in exile to nullify evil decrees. The tikunim we work can not be recognized now at all, but will be seen in the times of Mashiach when there will be nullified all filth and evil. Then their light will shine through in the 3 future meals. The meal of the "beast on 1000 hills", leviyatton and the bird called זיז, by one’s actions in this world so will they merit in these meals the life force of the world to come. Which is the 8th, 9th and 10 thousandth year, when worlds will rise to Malchut of the Ayn Soff. The moon shall be as

1850safer ha paliyah
1851zohar tikunim-perush metak mdavash p.1001
1852Marachot Elokim
the light of the sun and the sun shall be 7 fold the light of the 7 days of creation as then Z”a will have light of Dat from the first day of creation. Here Z”n receives from chuchmah Abba and Imma, א”י and א”א. When the moon is as the sun, this is milloy of \( Z = \text{פ”ה ת”נ + פ”ד א”ד א”סנ} \) As by this Yichud of א”י + פ”ד א”סנ becomes nullified the twisted and straight serpent. It is from these snakes that the kingdoms which dominate Yisrael while they are in exile nourish. Salvation is made by this Yichud. The 6th millennium is called the Messianic era, the 7000th millennium is called a era of Yom kippor, the 9000th millennium is called the era of purim and in the 10th millennium all will be absorbed in the unity of God. In the 8000th year י”ל וד rule, as in Dat. In the 8000th year Atzilut rises up to abba and imma of א”ק. In the 9000th year Moch Stima rules which is Arich, and Atzilut rises to Akudim. With the going out of the light of chesed there is revealed the Ayn Sof. By yichud of Chessed of right (kav) and Givurah of the left goes out the Ayn Sof in the middle pillar. From this is all tikun of creation in nanhaga (guidance) for all time of this world. And Olam haba till the year 10,000. Givurot is the main thing ruling this world. The kav of chessed and Rachamim are penimi and penimi of penimi. The days of Mashiach will be ruled by kav of Chessed and Givurah together. The givurah will reveal the chessed. Flames of fire will be revealed through the middle pillar with the light of the Ayn Sof. Life force of the world to come will be through the middle pillar, as all will be together in the central pillar united. In the 10,000th year Atziulut will rise to Moch Stima א”ק. There will be no more mundane week-days. Rather, the days of the week will be divided according to the Holy Days to which they sefira they correspond.

Each Sunday, which is associated with the sefirah of Chessed will have the sanctity of Pesach.

Each Monday which is associated with Gevurah-din-judgment will have the sanctity of Rosh Hashanah.

Each Tuesday which is associated with Tiferet will have the sanctity of Shavuot.

Each Wednesday which is associated with Netzach will have the sanctity of Rosh Chodesh.

Each Thursday which is associated with Hod will have the joyous sanctity of Succot.

Each Friday which is associated with Yesod will have the sanctity of Shemini Atzeret.

Rabbi Ashlag explains on the zohar that the 4 exiles correspond to the 3 klippot. The first klip is called Tohu. The second Bohu, this is where the stones in the depth are dripping water. They are stones of Strengthening. When one speaks out many of their sayings, repeating them there goes out the water of the Torah. Thus they are called stones of dripping. The third exile is the klip called the lock. It is the smallness called darkness. The fourth and final exile is called "Tahum raba", the great depth. It is the pit where the ox falls. It is an empty pit without water which is Torah. It is a generation of wicked men, snakes and scorpions. But the souls of taniam, masters of the mishna and amoriam masters of the gemora all descend to this world to cleanse the poverty of "middot" of this generation. This is the idea that a "Tana" teacher of the Mishna is as said in Barashit " Elokim created tanin (great sea creature)". They came to this world to give us a crown greater than all others. The leviyaton is the great sea of Torah. The Great sea creature is sadeek yesod olam, א”ק he is from the flesh of the leviyaton. The whole world is sustained on one wing of the Leviyaton. The leviyaton is the source of the word of the house of levi. Access to the word

\[1853\]Safer Leshem, Benay Yisachar p.59:2
\[1854\]sulam on zoharKeTatzae p.24
\[1855\]aor enym-kamarna Rebbe p.39
\[1856\]Zohar Mishpotim
from the leviyaton is from joy of the world from the shechinah, which brings forth laughter. The
leviyaton is the yesod of abba and imma. Chuchmah is not drawn by itself but from binna that
returns to chuchmah. Understanding leads to new creative inspiration, new ideas. The female
aspect of the leviyaton was killed. meaning it was nullified to its level in atzilut. Separating its
influence for the most part from this world. She sustaining the level of complete correction in
atzilut. The female was killed to keep the sword from the world. So this aspect of the shechinah
and its judgment does not effect many, but it does drip to this world from the souls of
saddekei. In the supernal sea is the Laviyaton who is Matto"t and His bat Zivug (soul mate)
who is Sande"l. They are Teferet and Malchut the 2 Caruvim. It is Sande"l who ties crowns on
the prayers of Yisrael as they rise before God until 1 and a half hours of the day. Rav
Nachunyah Ben Hakana tells us of one Leviyaton kosher and one that is Tami. The Tami one
causes lackings and diminishes flow ofSans from Atzilut through the demon Lil"y. In this way
he makes war for the souls below. But by rising in א"ל א there descends great and mighty
power to join Chessed with Givurah. By this is killed the Leviyaton in “din” of Ketter. This is
what the sages mean when they say Gavreal will strike the Leviyaton and there will fall the
ו"ו. Argama"n, Oria"l and Noria"l are 2 names for the same angel. With נפש (3 angels)
their are the 7 shepherds of the face of the king. נפש (3 angels) are Chaba"d of Yetzera, they are
hidden much. These 7 have had a long war with 7 other wicked "sarim" who's leader is the
ו"ו. The "sarim" of Tuma are not able to do anything without permission. It is man who by his
desires invites them to be given permission to temp him towards sin and destruction. This is their
"avoda". God overpowers the “tanin gadol” with the power of the the great river that goes out
of Gan Aden called י"ט ט. Chapter 26
The spirituality of Time
The Zohar teaches that the lights of the face are the secret of the hour. The light of a man's face
is not on all days like on Shabot. Chuchmah is called Light. It illuminates a man’s face. Chuchmah of Elokim is chuchmah of Adam who is Teferet. This Chuchmah illuminates his face
through Teferet. Each hour having its unique light. The Ar’i teaches that chassadim illuminate
one’s face. Z"a and Nukva are constantly changing their stage and state of development and

1857 sulam on zohar Smot p.59
1858 sulam on zohar Bo p.12
1859 Aor Yakar Vol 2 p. 53
1860 Emek HaMelech
1861 safer ha paliyah
1862 Emek ha Melech
1863 Sulam on Zohar Bo p.35b
1864 sulam on zohar Shalach Lecha p.58
1865 Benay Yishachar p.6
1866 Benay Yishachar p.70:2
1867 safer ha paliyah
1868 safer lecutim-ar’i p.461
union, these changes occur in specific time cycles and progressions. There are daily cycles, weekly cycles, the monthly cycles, and the yearly cycles and more. Coinciding with these times are various mitzvot such as prayer, Shabbat, Rosh Chodesh and holidays. The different natures of these times, with their various religious observances associated with them correspond to the changing states of development and "Zivug" (coupling) of the partzufim. Their coupling produces Divine blessings that establish existence and proper functioning of reality. The more developed and unified their "zivug" is, the more all worlds are in a state of heightened spiritual consciousness and harmonious, productive functioning. On Rosh Chodesh their returns existence to its source. Creating "Chidush" (a new state) of the right and left from Aba and Ima. It is possible for the sparks of one’s Nefesh, Ruach and Nashama to rise up at a appointed time. All of them can rise up to a high level (at such a time). This time is called "עת רצון" (time of favorable will). The is no "פרגוד" (barrier) locked before them blocking their accent. But rising is only by the middle pillar. When the lower is included in levels of אלוהות and "זמן" (time). Each hour is divided into 1080 parts. This is 18 parts per minute. Each having its own permutation of the name יהוה, and its own vowels. The 4 letters of יהוה each including 10 vowels one for each sefira making a total of 40. Then these joined to each of the 27 letters equals 1080. These correspond to the 1080 breaths that one breathes in an hour. The 360 permutations of 3 אליוה times = 1080. Night is the aspect of מ"גע מ"פ and Nakavah. Day is the make aspect and is מ"ו מ. The yichud of מ"ו מ and מ"ו מ is called מ"גע מ"פ מ"מ + מ"ו מ = מ"פ מ"גע מ"גע מ"פ is above time t being Binna and Yovel. Here slaves go free. None are free except those who occupy in Torah (which is above time). spirituality of Time The השעה (hour) is divided in many ways, it as the Shechinah. Malchut is called השעה. It contains 1080 parts. The 24 permutations of מ"גע מ"פ x (45 times a hour)=1080. This is 18 parts per minute (every 3.3 seconds). Every (moment) devides to 273 parts. (this is yichud מ"גע מ"פ-sun and sarufim מ"גע מ"פ-moon) 1080 = 5 x 216 (בנורא) is :

1080 portions a hour go out of the Holy name, from a mixture of Rachamim and din.
1080 = 9 + 207 = 9 \times 5  \text{ (5 light in creation) Each light has 9 sefirot.} 
+207 = 9 \times 5 = 1080. \text{ The 1080 are sanctified by the 5 lights.} 
\text{154 x 30 = 4000 + Keter parts in every 30 hours are Holy. This is one day and 1/4.} 
\text{3 1/2 hours of Shabot go out of weekdays. The 1080 parts of a hour go out of (1440/12 = 120).}
\text{These are measurements of light. With } \text{12 hairs make 12 zivug.} \text{ This is what is meant in the Zohar}
"\text{This is the upper head that is traced below}" \text{ and } "\text{The Shechinah on her young}." \text{ This is the upper and lower Shechinah.}^{1878}
\text{The going out continually from potential to actual being revealed every moment. Having a new power and flow from Hashem. This is from}
\text{1080 “sarufim” of } \text{the 1080 parts of each hour. 12 sarufim of } \text{in the day and 12 sarufim rule in the night. The sarufim of the day are forward and those of the night are backwards.}
\text{These are the lights that flow “nanhaga” continually at every moment.}^{1879}
\text{Malchut called } \text{ועת as in it (שעה) is enjoined life to Z”a. By this is enjoined the life of Z”a.}^{1880}
\text{To find the } \text{universe (times). In a } \text{608 (times). These are the covenants cut of Torah. 48 covenants were made at Sinai, 48 at the Ahal Moad (Tent of meeting) and 48 at Moab these are (144) \text{ all these to learn and teach total 576.} 
\text{144 } \text{x 4 = 576}^{1881}
\text{We need to Binna to times, to sweeten the Givurot. There are 708 hours in a month.} 
\text{708 = אקודים נקודים ברודים.}^{1882}
\text{How is it possible for 2 crowns to rule the world together, Z”a and Malchut.}^{1883}
\text{According to the } \text{time God has a specific Yichud (unification).}^{1884}
\text{The Ramcha”l teaches that In a time that there is arroused Rachamim all “dinim” are sweetened and “mishpot” in Chesed goes out sweetened in Rachamim. This is a time of joy.}^{1885}
\text{Rabbi Yuhuda Patia teaches that Kodesh Kadoshim (Holy of Holies) is a aspect of Zion, as Zion is Ramchamim (mercy). Jerusalem is “din” (judgment). Zion in “mishpot” (righteous rulings) will be redeemed. “Mishpot” itself is Rachamim.}^{1886}
\text{Rachamin gemorim (complete mercy) is not mixed with din (judgment) or lack.}
\text{This first power is } \text{בראשית and } \text{גדולה (great). Which is Chesed called } \text{אהבה (love) and Givurah called } \text{פחד (fear). These 4 medot (attributes) include all things that are drawn to the world by works. Just as the supernal king does in the upper world. The king}

1878Giloy Razia
1879Ramchal
1880Emek haMelech
1881Benay Yisachar p.87:2
1882Beney Yishachar P.26,27
1883Zohar Shir HaShirim p.152 Rosenberg
1884Avodat Yisrael p.43
1885Benay Yisachar
1886Tefilot Ramchal #204
1887R. Petia on Idra p.89
works in Chuchmah before himself by including together the right and left. When “Sedek” is triggered all are judged together. There is no “rachamim”. When “mishpot” is triggered there is “Rachamim”. God is found in the place of “mishpot”. God created the world for אלהים to do. Every sefira is a גלגל in Yesod. The 6 sefirot are Gilgul in Yesod. The 6 sefirot are mishpot (of) Yesod, each giving nanhaga. “Sedek” is “Atz Chym” it arrouses against death, and delivers those attached to it. Good is from the side of “sedek”, Evil from the side of “din”. פנים (ordinance) and “mishpot” are connected above and below. One is the written torah the other is the oral Torah. Together they are the Holy name. So one who transgresses does damage against the name. When "Mochin" need specific tikun to them according to each hour, day and week etc... Each having unique aspects of Zu"n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a. The first day of week we make tikun of Chesed of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Bria for the week that just passed. The 2nd day of the week make tikun of Givurah of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Yetzera for the week that just passed. The 3rd day of the week makes tikun of Teferet of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Asiyah for the week that just passed. The first 3 days works were made but were not revealed. On the 4th day the work all went out to become actuality. The 4th day of the week makes tikun of Netzach of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Asiyah for the week that is to come. The 4th day is the 4th leg of the כסא. It is the existence of the 4 chyot beneath the ה’, which is Bina. The 5th day of the week makes tikun of Hod of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Yetzera for the week that is to come. The 6th day of the week makes tikun of Yesod of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Bria for the week that is to come. On the 6th day of creation right before Shobat the “luchot” (tablets of stone) given to Moshe on Sini with the name יהוה אלהים were then created, as all the creation was only in the name אלהים, אלוהים, until that time. Shobat makes tikun of Malchut of Zu”n of Atik , Arich, Abba and Imma, Yesoi”t, Zu”n, Yaakov and Rachel in Aby’a of Atzilut for the day itself. The 7th and 4th day is malchut. The 2nd day is a rekia firmament between the upper and lower waters, the 5th day is in partnership with it, it is its product and as the 2nd day it also makes division. 5th day is created and born from the power of the 2nd day. ביא on 2nd day refers to the partnership with evil. It also alludes to atzdat good and evil. The tumot have permission to work on one day of the 7 days. The moon is Sunday. Mars is Monday. The sun is Tuesday. Venus is Wednesday, Thursday is Mercury, Friday is Saturn and Shabot is Jupiter, it is Malchut the Shechinah. On the 3rd and the 7th days of the week, the Day of God the tuma go away by the power of God. The כוכבים (planets) are powers of the atz ha dat tov and rah. The power of the stars is שבעה butبع and

1888Marachot Elokim
1889Sulam on Zohar Kadoshim
1890Benney Yishachar p.5
1891Aor Yaqar vol 2 p.16
1892Zohar Bahar p.111a
1893Zohar Bichukoty p.113b
1894Zohar Bichukoty p.113a
1895Aor Yaqar Barashit p.49
1896Nahar Shalom p.105,107,Sulam on Zohar Mishpotim p.113b
1897Aor haSachel
mars do evil. יתבש receives from Lavanot Hasaphir. From Hachel Atzam Shamyim receives Sedek. Mars receives from hachel Noga. The sun receives from Hachel Zechut. Nogah from hachel Ahava. Murcury receives from Hachel Ratzon. The moon receives from Hachel Kadosh Kadoshim.\textsuperscript{1898} Virgins are married on the 4th day of the week. The 4th day of the week is Malchut of Z’a, it’s the 4th leg of the thrown of Binna. It is the moon.\textsuperscript{1899} In the beginning the world was created in the והנה, then it was hidden. But it will return again and this time it will be stronger than before. The diminishing of the moon was on the 4th day of creation. Till then shined the והנה. From then on only by והנה can this light be accessed. והנה is its offspring. This is the secret of the diminishing of the moon. This is the Yesod of all nanhaga of this world. Its diminishment resulted in God ruling that it descend into the 9 lower sefirot of this world. He is the Yesod of God. The main thing in the seder of Nakavah forever in Atzilut. This is light of essence which continually descends its light of Zohar of Malchut of the Ayn Sof. It is above all and surrounds all. Every creation is a revelation of it. And throughed it it is revealed. It is the existence of the worlds. The עזר of his kingship ruling in Bria Yetzera and Asiyah. Till that there will be complete revelation of the Shechinah. This is the greatest delight and pleasure. There is none better. This is the ziv of Malchut, it only spreads out by the actions of men.\textsuperscript{1900} Parts of the Nefesh and Ziv of the Shechinah upon it. This is the idea of the greatness of 5 parzufim in Atzilut. They are the closed Supernal Holiness, that is not known. The praise of the Yachida that crowns the head at the place the Tefillin is worn Mammash, and reaches till the shoulders.\textsuperscript{1901} The light of the first day of creation can be drawn from to guide the world. Avraham was the first light. He gave it to the king. Which is the 4th day which is Malchut through which it (the first light) guides the world. A cord of (this) Chesed is drawn on Malchut to illuminate from its light. Malchut joins with it at its right recieving chassadim growing in power.\textsuperscript{1902} The 4th day is the day of the tribe of Levi.\textsuperscript{1903} ב (hour)= \(10 \times \text{דכ} + \text{ו} \times \text{בכ} \). Also ב (hour) is called Malchut and Tiffila.\textsuperscript{1904} During the day illumination is malchut called Ae’l, Day is Z’a called Ae’l, in night in malchut. Likewise night shares qualities of the day.\textsuperscript{1905} The Shechina below rules in time. Good action is done below in the day, and evil at night. As night is the time of din.\textsuperscript{1906} In the “mochin” of Z’a are set (the influence) of Hours, days, Shabatot, Rosh Chodeshim, Moadim. They have different kinds of “mochin, such as “Katnut Imma penimi”, “Makiff Katnut Imma”, “pinimi katnut Abba”, “Makiff katnut Abba”, “Gadlut Reshon Abba and Imma”, “katnut” and “Gadlut” Abba and Imma, and there is “penimmi and “makiff”. They rise to receive higher “mochin” on Shabot and “Moadim”. After “Mariv” is only “Penimi” of Katnut of “Imma”. “Sacrit” brings in “Zelem” Abba and Imma. From “mariv” goes in the 6 corners of ב of צלע of Abba and Imma.\textsuperscript{1907} The whole idea of על is ב of צלע. They are the makiff lights on chesed and Givurah of Abba and Imma. ב of צלע are from Abba and Imma to Zu”n. צלע surrounds Abba and Imma, only their light enters penimi (to Z’a).
This is from Abba and Imma dressing Chaga”t Arich. There are 3 states of Existence.

1) From Chaga”t of Arich (only), 2)Abba and Imma 3)and the מזilians that are on Abba and Imma. These 3 states of Nh”y Radl”a, each has 3 aspects.

1) Vessels are NH”y themselves. 2) Crowns, 3) crown Chesed and Givurah in Nh’y. To this is also 2 aspects. The penimi is ¥ of ד”ו ר . The chitzon is from ד”ו of ד”ו ר . The Ruach of Yetzera is the middle part of י in ד”ו ר . Lights of מזילע are always changing from makiff to penimi. They are all one and the same light. Aor penimi is ¥ of ד”ו ר . It unites the dat. This light stands in the מזילע before being drawn into Abba and Imma. Makiff is without tzimzum. Penimi has tzimzum. Aor makiff illuminates on the Penimi. The מזיל unicode is only for the need of Gadlut. They are ד”ו of ד”ו ר (they) are makiff on crowns. אפיי are from Nh”y Radl”a and Abba and Imma. They are in the aspect of ד”ו of ד”ו ר . There is a difference between dat. Dat between Abba and Imma with and without מזל. The body of mazel is the Dat between them. Without it there is no Dat at all. Dat of Abba and Imma add to this, dat of mazel. Our existence of dat between them is mazel. Without it there is not dat at all. Flow of light of Dat from מזיל unicode reaches to the head of Z”a for the needs of the Yesod of Z”a. By this is given birth to drop from above. מזיל unicode are Chesed and the Yesod of Ketter. Everyday above and below proceeds on its own path and remains in its own place and performs its function. The 12 hours of the day are aspects of Chuchmah of Z’a. The day is preceded by the night as it says in the Torah "evening and morning the first day". So the day is Z’a in the night called malchut, generated according to the actions of the previous night. So will be the revelation of malchut, the vessel for light of the day. Malchut is of two kinds. malchut before it is prepared is called locked, only after it is prepared is it called open. Malchut is opened by sweetening it in bina., divine understanding. Revealing more possibilities to the day. Until tikun malchut is locked not allowing revelation from judgments and klippot. Great tikunim are made in Atzilut, as Atzilut is above “seder Zamanim” (the order of times) directing such providence. After Yisrael left Egypt in all the days of Moshe were miracles. This was from the nanhagot (Providence) of the world of Atzilut, through Bria. Even on weekdays. As Moshe did not want the nanhaga of Yerzera. Concerning time the Sni luchot ha Brit teaches “seder Zamanim” is the arrangement of the cosmos, of times allocated to certain events or activities which are set up by different combinations of teferet and malchut. They are the sun and moon above. This is the idea of “He forms light and creates darkness”. “Seder Zamanim” is "makiffim" (surrounding lights). Here is delight of "olam HaBa". A sadeek merits these "makiffim". This is all the aspect of才算 -sefira Yesod. Malchut receives the 50 gates of Bina from才算, which is the Yesod of Z’a. Yovel elyon is the idea of Bina up on high in the secret of מצח of רוח. To this Moshe Rebenu cleaves. Yovel elyon cleaves in ketter revealing the מצח of רוח. Revealing the dinim that are arroused from Bina. God showed

1908 Mishnot Chassidim
1909Safer Leshem
1910Safer Leshem
1911Safer Leshem
1912R. Petia on Idra Zuta p.33
1913Zohar Emor p.102b
1914Shomer Emunim p.100
1915Chesed LAvraham
1916Sulam on Zohar Chadash Achray Mot
1917Aor Yakar Vol 2 p.50
Moshe all 50 gates of Binna, except one. The beginning of creation till its end. The 50th gate he did not know as no man knows. It is the arrangement of Elokim. The 49 gates are called "houses" and each is made from 7, totaling 49. All are included in the 1/3 (chaba'd) as it guides them. The 1/3 is as the 8th. As 7 is called the שבעה (cycle). It includes 7 weeks of 7 days of omer. 7 years of smitah, 7 days of pasach, 7 days of Succah, 7000 years of the world, 7 worlds. All these are in the שבעה. But the 8th, or what begins after 7 all these times are out of the שבעה. They are קדש (Holy). They are מועד (set times) of their own as yovel is קדש. As it is written sanctify the 50th year. There enters into it 7 smitot, so too Smini Atzerot is a holiday of its own and comes after the שבעה of the 7 days of the Succah. The 1/3 alludes to what is outside of the שבעה, but it is in אחדות (unity) with it. It is the כתר (crown) to them. All the time 8 includes all. It is the Yesod to God. Shavout, Shimini Atzeret, and Yovel illude to this כתר. They concern the contemplation of supernal works, which are the 1/3. So that it can come to be actualized here below. The 1/3 is in the upper world and its כתר is in its service in this world below. The construction of the 7 is controlled by the 1/3 which eminates to them so that the work goes out as חירות (freedom) called teshuva. As here all returns on Yovel to its source. The 1/3 is the 50th gate that was not know to Moshe. God said “My Glory I will not give to another” because in the future the lights of חירות (freedom), the Yovel of Ima will subdue all the hosts of Tuma until their end, and no more shall be added. Then Yisrael will rise as they were in the beginning. There will be no more Katnut which is the name Elokim and God shall be one and His name shall be one. The sni luchot haBrit teaches that the world goes through a cycle of 6000 years of the physical world. Then 1000 years of ruin. This process repeats itself till the 50,000th year which is the secret of the Yovel. The 8th day is as the first, The 15th is as the first and the 8th. The sign of these is אהיה. On Shabbot all 10 sefirot of all worlds rise up. On the Smittah only By”a and Malchut of Atzilut rise up. Also in the smittah malchut does not not rise up to chaga”t as on Shabot but only to the place of Nh”y. On the Smittah year there is a rising up to malchut in the world above. In the Yovel year rising is up to Binna in the world above. On Shabbot all rises up. During week days worlds descend below their place so to fix the 7 kings of Edom. The 7 lower sefirot of Atzilut descend to dress in the 7 days of the week (names of the day). This is only inZA. During the 6 days of the week there is power to make purifications of the kings. The 6 days of creation give flow of Holyness to the 6 days of the week. But on Shabot there is no such power. Malchut does not have the power. But what has been fixed during the week rises up on Shabot. This is as one who is higher isn’t afraid to descend from His place. When there rises up worlds there is no ברר (cleansing) to make, only zivug to bring out nashamot חדשות (new) as when there is a descent (of worlds) based on what one has the potential to fix. So too is Aliyah of Shabot (coresponding to fixing of the week). There is no ברר of Shabot as all is new. When a man does malacha (work) on Shabot he causes to descend supernal forces into ח TZAVAH (secular powers) and then the chitzonim (evil forces) nourish, G-d forbid. Yovel is from the 50 gates of Bina the upper ה, while Smittah is from the lower ה of הוו. In the Smittah Nashamot are Ibor in supernal Nakavah, but “sin is crouching at the door”. By bitting of the serpent at Her genitals is birth. Like the snake tearing the womb of the deer. So that the chitzon wont seize in these

1918Marachot Elokim
1919Emek Ha Melech
1920Safer HaCheshek-Abulafia
1921Giloy Razia
Nashamot there is needed the tefila of saddekem. Then there is not needed “sin waiting at the door”. The 70 words of מְשַׁרְתָא הַבְּרוֹכָה help in this then there is birth. This is why saddekem in the zohar are called “reapers of the field”. But on the Smittah this is not needed as it is done by itself. But we still must pray on Smittah and Shabot. As on weekdays tefila is needed to make Z”a and Nakavah complete parzufim. This happens by itself in the Smittah Year, there we pray and do mitzvot so to turn the parzufim face to face. While on shabot are prayers are still needed to help the parzufim rise up. There are 70 days from Succot to Chanucah. On Shabot we can have garments of Bria where there is no seizing of the Chitzonim. Weekdays are garments of Yetzera, they dress in the kliptot. But on Shabot they get away from them and dress in Holiness. There are those who do dress in Bria on weekdays, dressing to sefirot in the סלע. From Dat and above is “covered”, Klipot cannot seize. There are 12 nahagot “guiding powers”, 4 tekufah (equinox) Nisson is י, Tamuz is נ, Tishri is ת, and Tevet is ר there. There are 12 hvvos at their head, 12 letters. They are the secret of 12 borders. Each letter is one month א nisson , ל Iyar, פ sivan , ט tamuz , ו av. In days of shuvavim (parsha Smot to Mishpatim) is a segulah to tikun עון in the depth of the klipot. So we achieve upper teshuva by fasting and yichudim during these days. Seder Zamanim influences also sub categories of time as day, yovel, smitah, years, months, weeks, hours. All connected with time revolves around one concept yhv’h, which has 12 permutations. The 12 Borders are these 12 hvvos, 12 hours day and night, 12 months. 12 simple letters. Each year has 4 tekufah they are the 4 rivers that go out of Gan Aden and 4 camps of the Shechina. At the 4 (equinox) of the year a sound arises from the 4 corners of the world through which the other side is stirred up. It also blocks the flow of light from on high. This is because the voice above cannot meet the voice below. As the left side come between the 2. This interposing sound is that of war, evil forces. Only Yushua ben Nun could hear this sound as it comes from the evil power that blemishes the moon. Yoshua was from the aspect of the moon so could hear it, while Moshe was from the sun so he couldn’t. There are 5 months that are regularly filled (to 30 days). They are the secret of the upper ר that spreads below in the Shechina. 2 months are always left Normal according to guiding of the world. One is of Z’a and one is Imma. The parsha of the Torah are devided in the secret of ibur . This is a hidden secret only given to Yisrael by which he guides the worlds. The earth surrounds the sun in 12 months. The moon in each month surrounds the earth. The 12 months of the sun correspong to the 12 tribes giving all the earths needs. There stands the source of all nashamot. At times there are 13 months. The 13th corresponds to levi. There did not stand Benyamin united with his Brethren. After 12 months there returns things as in the beginning. There are 11 more days of the sun to the moon in a year. In this we find the plan of the ibor of the moon. This is the secret of guarding chodesh Aviv . Everything below Imma stands to be strengthened from above, as everything is in supernal union. With no separation. This is the secret of ibor of the months of 30 days. This is because of the plan to give more power to the sun than the moon. One day is added to Rosh chodesh, one day is of Z’a the other of Imma. In the Biblical calendar, a thirteenth
month is added in 7 out of every 19 years in order to align the lunar cycle with the solar cycle. Here, the thirteenth lunar month makes the twelve original ones into an complete system based on Solar and lunar. 1930 We need to add an extra month 7 times in a 19 year cycle. 1931 When there is a ibor year (13 months) the first Adar is the mouth of Z’a and the 2nd is the mouth of Nakavah. The month of ibor is secret of the א in הילא. 1932 There are 3 months to each equinox. The 4 Equinox are the 4 letters of hvyh יוד of hvyh is in Nisson it includes Iyar and Sivan, it corresponds to Chesed and water. It is the head of the constellation טלה (Aries). It is in the south. ג is equanox of Tamuz including Av and Ellul it is Givurah and fire. It is in the North. It is the head of the constellation וחס (cancer). i is the equanox of Tishri including Marchesvon and Kishlev it is Teferet, air and in the east. It is the head of the constellation ותאומים (libra). א is the equanox of Tevet including Svat and Adar it is Malchut, earth and in the South. It is the head of the constellation גדי (Capricorn). 1933 Mazel of יול (the Buckets-Aquarius) is the Mazel of Yisrael. Moshe explained on the first of Svat that this mazel bows and serves the Torah. The is the idea of mazel יול (the Buckets-Aquarius) , the buckets of water which is Torah. ו = x x ג = 7 which is 7 planets and the one “gilgul” they are all set in. אברכים is the Angel over Adar. He begins hidden miracles to dress in nature. 1934 There descends the כסא (thrown) in the midst of the firmament dressing the kav (ray of infinite light) in the place where the sun shines during the Equinox of Tamuz and Tevet. These are times of din. So Yisrael does good things below returning to God by fasting and teshuva. By this they see the זורע (glory) in the midst of the firmiment. No one can look upon God and live. So God dresses in the kav (ray of infinite light) and colors his אורמופלה (miraculous light). This is as "יהוה is a sun and a shield". Shield is the idea of the Divine experience from afar. He guides nanhaga (divine guidance) measure for measure. According to His simple will by emuna He gives everything. This is the secret. 1935 A sun and a shield is זכרו "The Emissary of all the light is חשך (darkness). This is אלהים the shield and the sun is אלהים. It sweetens אלהים. Since emination is through darkness the structure of unfolding of all the parzufim is beyond one’s ability to know intimately and it cannot be understood by intellect. 1936 A sun and a shield is זכרו We know from the Goanim that one can gain the power of yichud so to be able to draw the hiddeness of the eminator from Nissan to Tamuz. By this is renewed Dat. 1937 Nissan is the Yesod of Water. יוד is over the month of Nisson. It is Chesed. Iyar is fire. יודה is over Iyar. It is Givurah. Sivan is wind. אוריאל is over the month of Sivan. It is Teferet. He has 365 camps emerging from the Chasmal. Sivan is the only month where it has 2 lights one is white and to bright to behold. The 2nd is red it being the left, both become as one. This is the only month where its "mazel" (constellation) has both a mouth and Tounge. They are Malchut and Z’a. 1938 and Tamuz is earth Summer is "nakavah" being the months Nisson to Ellul. These months are the 6...
corners of Z'a. While winter is "zachor" being from Tishri to Adar. These months are in the 6 corners of "Nakavah". All months are in Malchut and are 12 "sarufim" of "אדני". Within the 7 sefirot (Malchut to Chesed) is the moon. The moon is divided by the 12 borders being permutations of the name ה נ. The moon is renewed in 12 "sarufim" of ה נ and called ה נ. All involving time of a hidden dimension revolves around the number 7, and of its revealed dimension 12. The light of the 7 days of creation is concealed, made of 6 plus 1 radiation making a total of 7. Which is bina. The 6 days of תארו ברכות (creation) is creation שמים אמת (from nothing).

We see this from:

בכל ביתו מתן האשים (he is faithful in all my house) from this verse go out names of 7 angels of 7 firmaments they are ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ ה נ H.

1940 Nahar Shalom p.191
1941 Safer Temuna
1942 Remezy Yisrael on Safer Temunah
1943 Shoshan Sodot
1944 Beny Yisachar
1945 Zohar Idra Rabba p.131a, Mishnat Chassidim, Shar Kavanot
1946 Emek HaMelech
1947 Kamarna Aor Eniyim p.24 Sulam on Zohar Vayichi p.88, Vetchanon
1948 Benay Yishachar p.70
1949 Avodat Yisrael p.19
corners of Abba. The Ar‘i teaches God impregnates man-Z’a with light in Tishri and he gives birth, Z’a being renewed in Nisson. It was like this with the creation of the world. Pregnancy of the creation of the world took place in Tishri and the world was born is Nisson. We learn from the Ramcha‘l that Tishri is a time of “din” so God pushes those who are unworthy away during this time. While it is during Nisson that God brings close those who are deserving. He does so in the aspect of ה“ני which is נ ל זה. We must be careful during these times. In Nisson is created Malchut. It is “head” of Malchut. Tishri is the Male head. Tishri is mazel of moziam (the scales) = נ“י x ה“י, Nisson is mazel Tela (lamb)= ה“י x ה“י. In galut they are separated, at the time of redemption they shall be completely united. The month of Mashiach ben Yosef is Tishri, the month of Mashiach ben David is Nisson. Together they are ה“י with ה“י. In order to bring close the redemption when its comming close to Tishri we eat the head of a lamb. Before the giving of the Torah Tishri was called the first of months. The essence of Tishri is that of tzimzum. Tishri is light of first spreading out. It is a time of ruling of givurot. The 6 corners of the upper world manifest from the 25th of Ellul, because Rosh Hashanah is the 6th day of creation. Ellul is made lacking one day so these 6 corners can dress in Rosh Hashanah. So the 25th of Ellul and Rosh Hashanah are as one. Allowing on that day when man was created revelation of the אורגנוז from the mouth of Imma. This light returned for 36 hours, 12 erev Shabot 12 Shabot night and 12 the day of Shabot. It shine from the מסר of the karum of avir. Nisson is secret of the first light which includes 2nd spreading out which is Chuchmah. So Chessed rules in Nisson. Tishri is light of 2nd spreading out. It is tzimzum so there rules in it din. In it are gathered dinim and givurot. In Nisson from Olam Shanah and Nefesh goes out the Yesod of time and of all aspects of hights of Adam are from 2nd spreading out. It includes the first spreading out in it. It is the place and time of the whole world. Nisson is first spreading out of Chessed, the Chessed of Nakavah to complete Her. Nisson is secret of Malchut. So there goes out Givurah before Chessed. 2nd spreading out is the opposite of this. R. Eliazer says the avot born and died in Tishri, R. Yehoshua say in Nisson. Targum Yonaton is from the mouth of the Naviam Chagi Zacharia and Malachi. Its written there as the opinion of R. Eliazer, in Nisson. R Eliazer and R. Yeshua are both correct as the first spreading out includes everything. Targum is לבוש (a garment). Succot is 7 days, while shavuot is 1 day as it is above time. Passach and Succot are 7 days like the days of creation each year. 10 crowns are given on Rosh Chodesh Nisson. This is the day that they erected the mishcon (tabernacle) at that time a crown was given to the cohanim, there was decent of fire on the alter, eating Holy Offerings, Shechinah dwelling in Yisrael, Yisrael is blessed, binding of sacrifices, this is the first of the months. They were full days when they set up the mishcon. There was then lifted up the supernal form without blemish of the serpent in Chava. Then the form could flow below blessings and עטרהעליונה (the supernal crown) in the land at that time. This was the time of כלותמשה. The leaders of Yisrael are raised up to service, specifically according to their need to receive the flow of Holiness by renewal in Nisson. This is the time of the RoshHashanah of Kings. Meaning the

1950Nahar Shalom p.105
1951Tefilot Ramchal #154, Mishnat Chassadim
1952Pri Atz Chyim p.560
1953Benay Yisachar p.3:2
1954Safer Leshem
1955Benay Yishachar p.59:2
1956Benay Yisachar
1957Shoshon Sodot
Kingship of God is revealed in Nisson renewing its flow for Yisrael. They must raise their heads to receive flow.\(^{1958}\) Nisson are also days of “misa barashit”. Creation of the upper 6 corners which began on the 25 of Adar. These were years of Tohu, when there was revealed Malchut צלחת. It is light of Zohar of Malchut from עין (cord) of chesed of Ayn Sof. In it is revealed the 620 pillars of light of whiteness and hairs, and the 13 dikna. They go out to be made by tzizum to the אור גנוז, this is Ketter Malchut. Then from the pargod (curtain) was opened to the light of Ayn Sof and there was made a window so that the light of the Ayn Sof could be drawn to illuminate in the Challal of tzizum. So in Nisson also are 6 days of creation of the 6 corners of the upper light. But all nanhaga now and all future tikunim is aspec Loria lo meira. It is of Tzimzum and dominishment according to the time. Till the end of days. Then will return Ziv of Teferet, Ziv of Zohar. Then will be revealed yichud of all. The hidden unity with only God ruling.\(^{1959}\) Light of יהוה can illuminate without a "pargod". 4 months God guards us Adar, Nisson Iyar, Sivan. As in them is the miracles of Purim, leaving egypt, the omer and the giving of the Torah. The evil months are Tamuz, Av, Tevet, Svat but they are not completely evil.\(^{1960}\) Asev receives 2 months Tamuz and Av, but in Av only 9 days.\(^{1961}\) 9 days from Rosh Chodesh Av to the 9th of Av are 9 dikna of Z”a. The 13 days of Tamuz are 13 tikuney dikna. During these days are born high souls of converts. From the 17th of Tamuz to the 9th of Av are 22 days. We need to evoke the 13 midot of Rachamim from the 17th of Tamuz to Rosh Chodesh Av, then from Rosh Chodesh Av till the 9th of Av we invoke the the 9 midot of Rachamim in parsha Shalach. Thus we invoke all 22 midot of Z”a and Arich. By this we make Yisrael concealed these days in a covering of Chassidim, this is a wondrous thing. These 2 months are called eyes. The 13 midot of Arich are the aspect of beard. While the 9 middot of Z”a are ברו文旅, flow goes into my “simcha” (happiness). This is:

לברון ובר文旅

From the light of mochin of 32 paths chuchmah and the 50 gates of Bina. As oil descending from the beard being 13 midot of Rachamim, nullifying dinim and revealing Divine will. Specifically in Ellul “mazel” Betulah (virgin) as then the Betulah rejoices in God pardoning the sins of Yisrael. In the these days the Sadeek does miracles. On the 9th of Av is born mashiach. These are days of givurah and din on those who hate Yisrael. As then God sweetens dinim in Chessed and Rachamim, arrousing redemption. These are days of Sasson and Simcha to Yisrael, and time of the sword of Redemption. There is arrousing of the dinimim of the arm of God, being Teffilin. There is changing in all the world in Chessed and Rachamim, from its opposite. If there is not merit for aroussel from below by Mym Nukvin there is arroused from above by Tefillin. So we wear Tefillin at Minchah on the 9th of Av illuding to this. Minchah is a time of din but by Tefillin we arrouse salvation and comforting.\(^{1962}\) In Tamuz the “luchot” were shattered. This is a time of forgetfulness, but its also a time of giving of the Torah.\(^{1963}\) The first “luchot” were from Netzauch and Hod of Ima. Before the sin (Atz Dat) Z”a then recieved from the “mochin” (brains) of Ima Her Self.\(^{1964}\) There are 21 days from the 17th of Tamuz till the 9th of Av. There are also 21 days from the blossom of the almond tree till its fruit, and 21days from Rosh

\(^{1958}\)Avodat Yisrael p.20
\(^{1959}\)Safer Leshem
\(^{1960}\)Zohar Aicha Rosenberg p.19
\(^{1961}\)Sulam on Zohar Yitro p.78b
\(^{1962}\)Benay Yisachar p.110
\(^{1963}\)Lekuty Moharan p.216
\(^{1964}\)Emek HaMelech
Hashanah till the end of Succot. There is before God nullified “Nefashot” (souls) beginning from the 15th of Av. As then begins Yisrael to contemplate the King. This is 40 days before the creation of the world. At this time God begins to bestow want and desire to sadeekem. God makes mishpot (judgment) on his Torah. He stands with him to nullify din (judgement). They may be red from sin, but dress in white garments. If they do not have white garments they can make them by (spiritual work at) midnight. By this God shall dress them in white garments. In the Yovel year all plants are given their healing properties. During the moth of Iyar there is given great power to heal. Herbs for healing should be picked during Iyar in Aretz Yisrael. Rabbi Aslag teaches on the Zohar that at night a star journeys from the south and there are in it judgments of “Nakavah” (female), another star from the north has judgments “duchrah” (masculine). Thus is the night divided to 2 “ofanim”. The night has 12 hours and divides to 3 watches which are 3 pillars. The 3 watches of the night corespond to the 4 feet of the markavah. During each of these watches another group of angels sing. The first watch the donkey brays, it is the desire for money. On the positive side this is the donkey of Avraham that he had at the akaida, that moshe rode when he took the wealth out of Egypt and in the future it will also be this donkey Mashiach will ride. During the 2nd watch dogs bark, here is the desire to eat. Dogs have a brazen Nefesh and are never satisfied. The third watch is when children nurse from their mother's breast, and man is with his wife. On the positive side this watch is the time that there works Teferet in the מ"ה parzufim. These corespond to 3 "Chullim" cavities in the "gulgulta" (skull) of Z’a. The festivals fix these "mochin". Passach fixes the desire for money. Shavuot fixes the desire for sex. Succot fixes desire for food. We experience Nefesh of Rosh Chodesh and Cholamond, Ruach of festivals, Nashama of Yom Kipor and Chayah on Shabot. Yechida only in "Olam Haba" (World to Come). Each 4 hours corresponds to the influx of chesed givurah teferet and malchut. Thus the 3 pillars, 3 watches each containing 4 hours make up 12 “ofanim”. The 3rd watch is until sunrise, all these (there at this time) are called "Beny Elokim". All watches of the night are by gilgulim, so guard the world of gilgulim. By rising at midnight to learn the Torah one throws the evil spirits called dogs and donkeys that roam the world with permission to damage into the great abyss and the garbage dump. It subdues the klippot. Each hour also includes aspects of chesed givurah teferet and malchut. Malchut is the feminine aspect called י"ע (time). There goes into all time an aspect of holiness called י"ע is לגון (strength), therefore it is strengthening in rachamim. Which does Chesed according to the hour. י"ע is the shechinah. The way of Torah is י"ע. Then there is able for a man who is poor, a sinner, transgressor to enter the двор (palace) of the King. And to spill out speech before God. Rabbi Moshe Cordevero explains in Shur Kumah the aspect of time of nakavah, as he explains that there are made paths in the secret of nefesh which is divine guidance in time, but this mechanism

1965 Zohar Shir haShirim p.14 (Rosenberg)
1966 Benay Yishachar p. 113
1967 " “ p.265
1968 sulam on zohar Korach p.6,Lekutey Mahoran p2, Zohar Toldot,Shoshan Sodot, Marachot Elokim,Shin Luchot haBrit
1969 Shakal Hakaodesh
1970 Shoshan Sodot
1971 Zohar Barashit p.225b
1972 sulam on zohar Vayara p.130
1973 Remzy Yisrael p.215
1974 Tikunim Chadashim-Ramcha"l p.473
1975 Benay Yisachar
became damaged so there is no day without a curse. The serpent in time with the power of the “chitzonim” (external energies-sin), causes the degree of force, influence a given moment the other side exerts. The power of the other side descends to influence the “nefesh” (animal soul) and “olam” (world) the divine flow itself that descends to guide creation and “shanah” (year) the set influence of time by God upon years months days hours and moments. The serpent draws from the divine flow creating lackings, corruption according to each one’s sins and lackings. Shabot is in Olam, Chodesh is in shanah and Melah is in Nefesh. The Zohar teaches wasting time is fraught with profound significance. Every particle of time is a separate unit, and none of it can be lost. A particle of time is perceived as the eternity of God. It is a branch of the branches of God’s ineffable name. All aspects of time are imbedded in “ani Hvyh”. Rav Nachunyah ben Hakanah explains that in the cycle of 7 periods of 7000 years each our time period is the 6th that of Givurah. This explains why there is so much trouble in our World. From Shoshan Sodot we learn that Avraham was from the first Smitah, Yitzchak Avinu from the 2nd Smitah. Avraham, Yitzchak and Moshe were in the first smitah so they did not have any daughters. In each 500 years of smitah its possible for the worlds to return to as they were in the beginning from keter. Each sefiira works 500 years included in the 32 paths of chuchmah. This equals (532) לתי הדר years. In each (532) לתי הדר years great and small return with change. There is completed all by a great return every (28) יג שנים. So at this time on the 4th day of the week in the morning we make the blessing עושה עשה בראשית. As from the utterance בראשית is Chuchmah that makes tikun above and below through the 32 paths of Chuchmah from the ח (power) of Keter. All (532) לתי הדר years are completed in the 4th day at the moment the sun rises. This is a time of Rachamim so the blessing עשה עשה בראשית is said. This Brachah alludes to the 7 sefirot out of the great sea which is Bina. We also learn from Shoshan Sodot that the 9th hour of each day is a time of blessing of ששת שלשיה ששי. It is the time of minchah, and Eliyahu. It is a time of renewal of Divine will. The Malbim explains that the hosts of heaven revolve in their orbits revolving in a safir like medium called “avir” (air) which fills the physical world. The “avir” is half Abba and half Imma. Likewise all moments of time are simultaneously existing. Just as any spatial position can coexist as part of a whole space dimension, but there is a difference as explained by Rabbi Aslag in Shar Bet haCavonot that in the transcendence of holiness from place to place there is no separation from the first place as in physical things. In the Zohar it’s taught the 7 days rule the 7 sefirot. It’s all one in actuality. The power of the 7 days are established from Sunday which is chesed to shabot which is malchut, and what you and the creation needs is given over from heaven accordingly. If one draws out the light it will be revealed. All who take the abundance by limiting what they have in the week, so to set aside

1976shur kuma-moshe cordevero
1977Benay Yisachar p.29
1978Beney Yisachar p.65
1979Sni luchot Ha Brit
1980safer ha paliyah
1981Shoshan Sodot
1982Malbim Barashit
1983Safer Lekutim p.182
1984 " 
1985Bait Shar Hakavanot-R. Ashlag
1986Patachy Chuchma-Ramcha"l p.84
instead for Shabot. By adding to the כבוד (glory-honor) of Shabot, they add to themselves from heaven. Money that is not used during the week but is set aside for Shabot builds structures of Teferet. If you add to Shabot, there is added to you. All lacks in Shabot are lackings in you. All the things we do during the week they unfold into spirituality beneath the Malchut. It is these that become as the corner firmament in guiding the world.1987 Rabbi Moshe Cordevero explains on pessach God changes the worlds with chesed on Rosh Hashanah with Givurah Shavuot Teferet Chanukah netzauch Purim hod Succoth yesod and Simini Atzeret Malchut.1988 In the blessing on Chanukah Manorah and in Shekyanu we say because at this time each year this power comes around. The light of the miracles return, revealed from on high each year. From reading the Magilla of Purim and all the Names the lights alluded in it are revealed. One who does not understand or believe this, but only reads has not fulfilled his obligation. Like on Chanukah the light of the Miracle is revealed through the lighting of the Manorah.1989 The Zohar also explains time from ecclesiastes and its 28 times saying they are the secret of 3 pillars. A soul can be born at a time the left pillar is dominant giving it a life with a tendency towards judgments and suffering, but by passing their tests their soul can bind to the right pillar and merit a life of love of God and Olam Haba.1990 The time of birth is determined by the needs for the mazel needed from the previous gilgul.1991 All the going out of givurot from potential to actual are from the Yesod of the eminater in the 2 faces for good and evil. This is all “temurot”, and the 28 times mentioned in ecclesiastes. They are made only through the order of the 3 pillars. By this also goes out the Chassidim .Nanhaga is according to the middle pillar which descends between them them (chassidim and the givurot). The good sweetens the givurot in the chassidim, fixing of them and making of them flames of יְשִׁעְתָּם (flaming fire). ה"ו whitens them. This is the going out of the din to Rachamim. From them is מָלְאוֹן עַל (good from the north of hiddeness).1992 3 aspects (pillars) are 28 ה"ו. From the side of Teferet are 28 letters of ה"ו are on the right 14 are on the left. These are the 28 (times) united. “meloy of the meloy” ה"ו has 28 letters. The name (“meloy of the meloy” ה"ו) is split 14 letters on the right, 14 on the left. These 14 letters on the right and 14 letters on the left coorespond to the 28 times, and 14 bones of the Right hand and 14 bones on the left. “meloy of the meloy“ of ה"ו is on the right hand. The “meloy of the meloy “ of ה"ו is on the left. The 2 כ"ו of the “meloy of the meloy of ה"ו are the thumbs on either hand. The right hand strengthens in all 28 times.1993 7 days of moled are Chaba’d and Chaga”t of Z’a. From there and below begins the building of Nakavah in secret of the moon. Ideas involving the "moled" (setting of the calander) are many and deep becuase of the "temurot" (exchanges). These are of the 14 camps of the right and 14 to the left. The Shechinah does works of death and life from the side of Binna according to who is recieving. She has works of war and peace from the Yesod. Foolishness or Chuchmah from the side of chesed Poverty and wealth from the side of Givurah. Work of uggliness or grace from the side Teferet. Destruction or seed from the side of Netzauch. Works of slavery and ruling from the side of hod. All is according to the receiver. These are the 14 ruling that go out of the right and left being 28 camps. The moon has to it these 28 camps surrounding it each and every month. These

1987 Shoshon Sodot  
1988 shur kuma-moshe cordevero p.110  
1989 Benay Yisachar p.61:2  
1990 sulam on zohar Vayashev p.11  
1991 Sni luchot ha brit Vayachi  
1992 Safer Leshem  
1993 Aor Yakar Vol 2 Barashit p.30
are the camps of Malchut that surround the moon. They are the 28 acts which God says to his people. By these the Shechinah works judgements of the creations. גי"ה = "מ消費ש לארח (מ"אלהי), 26 conciels as the "meloy" of  "מ消費ש לארח. ת"א = "פ"ז as "meloy" כףוومة "ממסifestyles). This is what Slomo Hamelch is speaking of when he teaches about "exchanging times". Because children are born from the side of Chesed and die from the side of Givurah, all is from Bina. Whether we are planting souls, as a man is as the trees of the field or uprooting his planting from the land of the living. Whether to kill or heal the sick bringing them to life. A time burst forth to take out souls, to send out life, to build, to bring wealth, for slavery, for dance, to build , to request wealth, parish poverty, cleave from grace with "zivug" and a time to distance from ugliness. The first gilgul is from chesed. In this he will be rich. 2nd gilgul is givurah. It is one of lacking, smallness of the moon. He will have no children, בנים or money. Even if he is born at a favorable hour, the hour does not stand to him. This is because he is from the left side of the 14 times of lacking. From the side of previous gilgul one becomes obligated to lacks in this gilgul. A kosher man is born at head of moon. The 14th-16th of month. benoni (intermediate) 19th-21st of month. A evil man is born near end of cycle of the moon the 27th-29th (smallness). Nashamot from Teferet are given in Yesod to illuminate in the earth so its called היהי as it is Teferet. This is the full moon. 12 hours of the day receive from Malchut in 12 aspects, like the idea of the 28 times the moon receives from the sun. All judgments guiding the world are an aspect of the names סא (throne). Each "smitah" has its own 50 gates of Binna. Hours are din of Atzilut dressing hours of din in Bria. Thus hours are signs of the aspects of mercy of Atzilut. Likewise Bria dresses in Yetzera. Time changes from Bria to Yetzera, and to the "ofan" of Asiyah. Which is the power of the planet on the path it travels. According to set supernal times above so below. The main thing concerning time is the effect of "cavana" (intent). "Cavana" effects changes in time only in Aretz Yisrael, not so in the rest of the borders of the world. This is the secret of the "mishcon" and "hachel lavanot Ha Safir". The day and night are established by "cavanah". The "tefillot" of Aretz Yisrael correspond to his supernal watches from all levels of the ladder of Bria Yetzera and Asiyah. The Jews dwelling in Aretz Yisrael have beauty of the 10 sefirot of Yetzera. So they are called children of יב. They have a Nefesh of Yetzera (at least). It reveals Teferet. In no other place is the essence of the Nefesh revealed as Teferet. One born in Aretz Yisrael their Nashama is clean not having a covering of the tami איור of Galut. This is a great help with avoda. This is partially true of one under 13 who moves to Aretz Yisrael as his Nashama and Yetzer tov can enter him at 13 and not before, sometimes his his Ruach or Nefesh. In the rest of the world the hours are ruled by "sarim" (angels). There is no feeling of the Holiness of Shobot except in Aretz Yisrael. Because the avir (air) chutz la arz is tami it causes sinners there to be swallowed up in its klipot. The angel חונה prevents those who fear God from being swallowed up. It nullifies their power to guard the Torah and Mitzvot. But in Aretz Yisrael the air is prepared for Torah and mitzvot. Chuchmah in the יב of Aretz Yisrael make wise those who

1994Safer HaKahanah
1995Aor Yakar Vol 2 Barashit p.28,31
1996Oar Yakar Barashit Vol 2 p.9
1997safer ha paliyah
dwell there. Mitzvot one can only do in Aretz Yisrael have great Kidushah that can not go out "chutz la Artz". Because of this one cannot bring Challah from "chutz la Artz" to Artz Yisrael. To burn. If one does it needs to be burned as Chumatz on erev Passach. Tefillah from Artz Yisrael is desired and received more (above). As its letters dont dress in tuma רע. It is these prayers they want to take and make crowns to the worlds leadership from. Tikun Elyon Since the Nashama is from a Holy place the klipot in truth have no power to rule in it. The sarim of the nations can't rule in them. Also the Shechinah can't dwell on souls in galut as they are in the מים תימן (depth of the sea of klippa in the tami air of chutz la artz). So they are tami and have no God. There is no doubt their Nefesh Ruach and Nashama and body dress on the klippa and tuma. Even their Torah and their actions dress in the Klipot. Prayers made chutz la aretz gather against them many complaints on their way to Aretz Yisrael. Jews dwelling chutz la Artz are dwelling in the world of Sandel of Ofanim. They have a Nefesh of the ofanim of Asiyah. They are called Bait Yaakov and (slave of slaves) עבד עבודה = עבד עבדין. One who comes from chutz laAretz to live in Aretz Yisrael klippot are removed from him and he is given a Nefesh of Yetzera. But if he comes to Aretz Yisrael only to visit he is not given a Nefesh of Yetzera. So he needs to keep 2 days of Yom Tov just like when he is in Galut. When one from Aretz Yisrael goes chutz laAretz his Nefesh of Yetzera leaves him and there enters him a Nefesh from Sandel and there dresses to him aspects from each of the 3 klippa. the S"m rules over all chutz laAretz. But if he is going to return to the land quickly his Nefesh of Yetzera does not leave him. But a Nefesh of Asiyah dresses upon it. So one must be careful when chutz laAretz. But God in mercy prevents this Nefesh of Asiyah from placing klipa on the Nefesh of Yetzera when it dresses to it. The klippot must dress becouse of the place. Outside the land is levels of impurity of the Idolaters. Egypt cooresponds to the Throat of Z'a. פרעה is the same letters as ערב the back of Dat. Israel serve God from the side of Dat. (if פרעה and סם don’t steal it). Caanan is the chest and below of Z’a. (in the klippot) Out side of Aretz Yisrael the avir is tami. Only in Aretz Yisrael is it Kodesh. So in Aretz Yisrael are different kinds of angels than those outside of the land. The avir of Aretz Yisrael is kodesh of the Mishcon Kodesh Kasoshim. But out side the land rules the chitzonim of yetzera. Aretz Yisrael and Yerushalym (Jerusalem) is the center of the ממי (civilized world). She nourishes from the Yesod of Z’a in the middle of the Belly till the end of Z’a. This is what is called the “civilized world”. Nakedness of the land (the uncivilized world) hovers over this Yesod, and the Malchut of Aretz Yisrael. This refers to Egypt. Which is close to Her at Her back. The desert is the secret of the hole that is on the back side (anus) of Z’a. Here nourishes מים, from the hole. From here flow goes out to all the lands outside of Aretz Yisrael, to the 70 nations. The sea of מים is makiff (surrounding) Aretz Yisrael. She is the secret of the skin resting on Malchut. We know that each country is represented by one specific ministering angel in Heaven. Yet all seventy of those angels take commands from Sama’el and [the female demon] Rahav. Sama’el was given four kingdoms to rule over. The four kingdoms are: 1) Damascus and Bait Rimon; 2) Tyre, which is opposite Eretz Yisrael; 3) Malta 4) Granada. There are those who say that the fourth kingdom is Yishmael. In each of those kingdoms he has a maiden or concubine. Their names are: Lillit, who is his first wife, the first Chavah. The second

1998Shar Pasukim p.111, Safer HaKanah, Beney Yishachar, Chesed lAvraham,Emek HaMelech
1999Chesed LAvraham
2000Mishnat Chassidim
is Na’amah, the third is Evven Maskit, and the fourth is Ograt bat Machlat. In each of those four kingdoms one of the four concubines mentioned sits on the throne. The rest of the other countries and cities each have a portion of one of the seventy ministering angels. Syria is malchut of Bria, and it is in its seal. Damascus from the wall of the city and inwards, which is the place of Beit Rimon. That area is one of the four kingdoms that is ruled by Sama’el. Chutz la Aretz (out side Aretz Yisrael) is the first 6 sefirot of Yetzera. Don’t go to Egypt and exile the Shechinah there. There are no sparks there to gather anymore. Rahav is directly in charge of all the borders of Egypt as well, a distance of four hundred square parsahs. 3 aspects of Malchut are sea, dry land and Aretz Yisrael. Sea is Lebanon. This is Chesed it is the white of the eye. All other lands coorespond to the black of the eye, and Givurah. Aretz Yisrael cooresponds to the green kav that surrounds עיןבת which is Yerushalym, which is the essence of the Shechinah. There is a mitzvah to live in Aretz Yisrael. It is ¼ of Leah. She is the main thing standing outside of Z’a behind parzuf Yisrael. One who walks 4 amot in Aretz Yisrael can be sure to have a portion in the world to come. There goes over 3 aspects of Leah in the face of Z’a until reaching the 4th which is called Aretz Yisrael. (by living in Aretz Yisrael can be revealed the highest aspect of Leah). The source of Aretz Yisrael specifically Yuhudah and the Galil is in the 6 sefirot of Bria. Past the Jordan is the land of Rueven. He is a conduit of the supernal seed of Dat of Z’a. Gad is a conduit of Yesod of Z’a. Going over the Jordan is Nh’y of Bria.2001

The first ray of light comes to Aretz Yisrael, it is Ancient. Shabot is first in Aretz Yisrael, then the whole world. Day and night are equal on the equinox of “Nisson” and “Tishri” in Aretz Yisrael. The 4 equinox are the 6 corners. They are the 12 borders, each equinox contains 3. Nisson is Chesed, Tishri is Givurah. From Tishri is “givurot Gashmim” (rain).2002 Early rain is in Marcheshbon, late rain is in Nisson.2003 The 3rd Temple shall be dedicated in Marcheshbon. The first was dedicated in Tishri the 2nd in Kislev. The Mazel of Marcheshbon is עקרב which is דודמשיח 2004 First is the simple light of Ayn Sof then the Kav and tzimzum and then A”k. From there are the 3 heads of A”k. There is needed tikun from the 3 heads of Arich of A”k for Atzilut. The Tikun of Atzilut is in 12 months of ibor. Imma of A”k stands from the chest to the belly of A”k, including in her the lower mazel of Akudim. Abba of A”k is included in mazel elyon of Akudim. Imma is in lower mazel of Akudim, drawing flow for all needed for all purifications. In the secret of ibor of light of ל hvor of the totalPrice. This is the secret of the ibor of 12 months.2005 Aretz Yisrael is Malchut which is the aspect of time. Time dresses in Imma divine understanding and our Nashama. The vessels in aretz Yisrael are great so have much merit. One doesn’t need to draw the aspect of mazel to aretz Yisrael.2006 There are other kinds of times such as when there is the “mishcon”, while the temple was standing abba and emma dress upon Z’a being the greatness of the ruach.2007 The “Ruach” which is light of Malchut (Ruach of Nefesh) was perfected in the time of Enoch, Yered and Mahalalel. When the wicked of the world increased this perfection of Malchut was removed. Avraham then came and perfected it. Sidom removed it. Yitzchak perfected it. This “Ruach” was removed till Yisrael left Egypt. When the children of Yisrael left Egypt they knew nothing about the secret of faith. They all worshiped idols in exile. They forgot all the roots of faith that the 12 tribes inherited from Yaakov. It was
this Ruach of Malchut that allowed the Shechinah to “dwell among them” at the time of the “mishcon”.

During times when sacrifices were offered sin never clung to Yisrael as these offerings made atonement for them.

During temple times the Nashama is uniquely in the body.

The community was happy in the time of Chzkiyahu (the 2nd Temple). They brought thousands of Peace offerings on any occasion of peace between Aba and Ima.

Before tikun Aba and Ima lacked the Dat that unites them, this is from the blemish made by the destruction of the Temple.

The time of destruction of the Temple and the exile in Egypt are both aspects of the stage of development called ibor (pregnancy).

At the destruction of the Temple voice went up to the rekia Aravot till that it was heard on high at the rekia called ר קארועו יאא ר קערנור א which is upon the heads of the Chayot HaKodesh till arousing Imma.

The Shechina rose up at the destruction of the Temple from the כפורות (ark cover) to the caruvim from the caruvim to the מפתן (threshold) from the מפתן to the courtyard from the courtyard to the alter from the alter to the roof from the roof to the wall of the city from the wall of the city to the mountain from the mountain to the desert and then to its place. In these 10 levels the shechina rises and descends. Likewise there were 10 places of the exile of the sanhedrin from the גזית to חנויות to חיל to ירושלם to יאושא to שופעס to ביתשערים to ציפורים to טבריא to עמקה.

The galut of the sanhedrin is as the galut of the Shechinah.

The Sanhedrin are 70 kings in malchut.

72 colors are 70 of the sanhedrin with Moshe and Aharon. These illude to 7 sefirot each including 10. Moshe and Aharon illude to their source being the secret of 9 tikuney dikna.

7 include 10 and 2 are the source of all.

Revua of 7 א"מ = 161 + 184 = 345 (the spelling out of the Name Ekyeh) =Moshe= 345.

Moshe's source is Aba, Aharon's source is Ima.

The Nashama of Moshe is from Netzauch of Aba and the Nashama of Ima is from hod Ima.

With the destruction of the temple there went away the ruach of navua (spirit of prophesy) from the world.

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2008Sulam on Zohar Trumah p.146,161a
2009Zohar Barashit p.191b
2010Tefilot Ramcha’l #329
2011Svaot God
2012Safer Leshem
2013Avodat Yisrael p.34
2014Zohar Aicha Rosenberg p.11
2015Shoshon Sodot
2016Zohar Shir HaShirim Rosenberg p.96
2018Ar”i Lekuty Torah
2019Emek HaMelech
2020Emek ha Melech
2021Zohar Aichah Rosenberg p.22
Chapter 27
Energy work-"Mazel" directs astrology

Equivalent to the killing of the first born in Egypt is “Who is this that comes from from Edom with dyed garments of Batzra”. is with them in Galut in the service of Malchut to redeem them. In the time of ruling of (mars) mâדום דומן. He is the seed of Amalak, of Asev which is Edom. Her sar (angel) is S”m. God will descend to “artz” in last galut, that of Edom. This is “Who is this that comes from from Edom with dyed garments of Batzra”. God wants to redeem Isreael as he did in Egypt with great miracles striking (the nations) specifically in the middle of the night when Mars rules. From this we see it is not the power of the judgement of the stars, but God orders the arrangement according to his will. It is not the power of the stars and mazolot themselves. All is directed through the stars and mazolot by the will of God Himself. For this reason God revealed His Glory in Egypt killing the first born before midnight in the time of the ruling of Sedek (Jupiter) which is a time of good and life.2023 Rabbi Manachem Azariyah of Morocco teaches astrologers say that each man is given uniquely in their Nefesh their life by mazel of the hour. From the 10th gilgul each day a vessel of His workmanship "Emuna" from the tip of the letter י (of the Divine name) according to the specific form of instruction seen in the כוכבים (stars, planets) is growth to all men. In the 8th gilgul are all the hosts of Heaven from the stars that are sustained only by their zivug with the 9th gilgul, which has no bottom in the earth but from ה כוכבים (supernal power). Because Areas and Taurus and the rest of the Mazolot are set in the 8th gilgul, in the region one can see with their eyes, in the החלבון (Milky Way). There are more כוכבים in this and that region, they are mazalot. They gather to complete the number of 50 mazolot. These forms are known to astrologers. They coorespond to the 50 gates of Bina, 2 of them are hidden. 38 are outside of the region being to the sides of the mazolot. Their is not available their good (flow) except according to the flow of power from the gilgul that guards and rules over them, in the mitzvot of God who rules over all. The sarufim and partnership of the 2nd gilgulim, 8th and 9th. The name in their vessels is יוד א"ה. They are beloved shepards that do not part company. These manifest will of formantion as
at one's time of birth. As said by astrologers each mazel includes 30 levels. Each has a unique form according to the striking sparks of כסדים in the upper אות (sign), this one to that, exchanging portions of their light in portions of their light that is in their portion of the gilgul. To strengthen and weaken according to (mанс') closeness or distance. There are many states. These are the 396, י"וי to each mazel, including the mazel itself it is then 34. These correspond to the 34 letters in the miloy of the miloy of אדני. It rules on all of them. It is אדני ידונים, He is אלהים in the world of angels. This includes the 4 letters of the pashut of אדני and the 12 letters of the miloy of אדני equals 50, the number of forms (mazolot). They instruct from birth to death. The 7 gillgulim are unique vessels to moving (כוכבים) planets working of the ה of יהוה. All of them are Holy from מעון. In the order of traveling of the planets traveling in their gilgulim. Saturn and 셰ז (Jupiter) are first. They are servants of the right close together strengthening in Chessed. The sun gives advice by mars and venus on the left side, the zivug of givurah. Venus is in the 4th gilgul. The sun in the 5th gilgul close to mercury. The sun travels to the south in the 4th gilgul, standing upon the 5th. At night the sun is in the north side close to Mars. In the day it descends in secret of the windows of the rekia to illuminate the earth. By this (the sun) walks and gets close to "Noga" (Venus). The head and tail of the "Teli" (Sky Leviathan) and all of it is the herem when it spreads out. This form it has when intellect is active. The form of the Teli is not fixed or set for anyone, it is always changing. Only the moon as it meets the sun is set. Formation of the teli is unique to each person according to the movement of the planets. The keter Malcut of the moon is the taking of the crown (from the sun). From them I become nullified contemplating on high. Only then do I work in Kidusha. The head of the Teli is above on high, but below. It is opposite for us. Corresponding to the head of סרט (Cancer, the crab), to the north is the form of the eagle. To the south is the small dog. When the sun enters the head of סרט then the globe of the earth is central to the body of the sun. The central point in it. In that path it turns, revolves. This path is very high with כבוד and הדר. This point of the gilgul is called Rosh Teli (head of the Teli). Also the eagle and the small dog have a form that has כבוד. Between them is devided the gilgul. It will be head, but is in the tail of the Teli. The sun surrounds close to this point. This tekufah (period) is of Tamuz when the sun is close to סרטון. Scales-Tishri are the body of the Teli. Its first path is joining the stars to cause growth of trees in the spring. 2nd is time of seed. The teli is set regularly giving out much כבוד, it rules as king on the Throne. It wants to give, it is throne for the rest of the stars. It forces what will rise up a "aot" (sign). The throne of the כוכב (star) sun is king below. The moon שפר compart role to the throne and stays there. Light of the stars and firmament are only from the light of the sun. It is throne to divide the glory to the king who sits upon it. Essence of the teli its cord (length) is in the region of the 9th gilgul. It is the main thing in fulfilling instruction of the stars, planets. The throne is their region Mammash. The milky way its last closest gilgul to us. It is Teli. Its throne includes the ע：<א and globe of the earth which is שפר to the throne, with the milky way are supernal midot. Stars of the firmament first meet in sun then spread out in the center of the world. The tip of the name you call Atik rests upon darkness causing from this every morning renewed joy for all men. All gilgulim the sages speak of are included in one of 7 rekia, but their gilgulim are different. Their region is דיינון in its existence. They have no yichus (relationship) to the earth (directly) for their instruction (nanhaga). For everything but they are not far from the rekia on the
Milky way. There is in this world a king on his כסא (Throne), it is referred in the Zohar "in the midst of the rekia" there is one path (all is) connected to. It is the life of the Rakia, and all the כוכבים (planets) are bound to it, and sustained by it. The moon is in the lowest gilgul. It circles around and covers the Rakia. Even if wealth is from the midst of the North, it is only at certain times by invitation. Cavana is with the sun in the 4th gilgul. Here portions of the Kav are allotted. The kav gathers together the תיאור, in what the moon (Shechinah) finds. She is under the kav. The moon only gathers the corresponding hour, as then the globe of the earth is in its shadow from above. It is like a wide pillar below, this is the tzimum itself. Because of sins the moon does not benefit from light of the sun. The son does not give its light. If people do not act carefully because of the awe of God, (personal) providence is removed. Thus Pharaoh said "who is God ?". Lights of the brain of chuchmah are called equinox. The four seasonal equinox are four aspects of chuchmah, Chessed givurah netzach and hod. The stars hanging in the firmament are the secret of Z;"a. Certain aspects of time are established by the planets, stars and constellations. There influence is described in astrology. The stars and planets physical bodies dress the sefirot of Atzilut. Yesod is the most hidden part of the body. Because of this its work is hidden, and called rekia. In it are the stars and constellations. The Chassadim of the 5 fingers of the hand can touch in the Yesod arousing with in it. In them are devided the 7 planets. 2 forms ride saturn is the low head and the sun (is high head). Saturn rules the day of shabot. The 7 stars guide in the mazolot (constellations). There is drawn the powers of Chuchmah of letters according to will. "Rekia" (gilgullim) are like “iggulim”, within them is “oar Yoshir”. No gigul rides in that of another, but each has its own simple שמים (heaven). They are all made of fire and water being chesed and givurah of Bria. The 10 gigulim are in the makiff of Yoshir of Asiyah. They are from the heavens called Arovot to Shechakim. Being Keter to Hod. Arovot includes the first 3 sefirot of Asiyah. Corresponding to gigul of intellect of makiff, gigul of Mazel are chesed givurah and Teferet corresponding to them are Saturn Jupiter and Mars. Shechakim is 2 rekia (firmament) Netzach and Hod. Corresponding to the sun and Noga. Beneath the rekia of Yesod are mercury and the Moon and the 星座 (firmament called curtain) that cleaves in it. It is Ateret Yesod nourishing from Malchut of Teyunah. This is the secret of Keter Malchut. Chuchmah and Binna and Zu”n are gigul of 4 yesodot, each having 10 sefirot of חומר ויוו אאור . In this rekia are set 9 gigulim, 9 aspects of Yesod. The upper gigul is gigul זוהר (of the Day). Surrounding them east to west in 2 gigul are set stars in secret of sparks of Chassidim that go out of the Yesod of Teyunah. The 12 Mazolot are sparks of Givurot that are divided to 4 Yesodot. 3 to each Yesod. 7 others are 7 Stars. The gillgulim raise the כוכבים (planets) and sustain them.Vilon is called Heaven. 星座 is the world of angels. Vilon is Malchut, Shechakim is נ"ה Arovot is Bina which includes the first 3 sefirot.
secret of ה""יה and ה""נת, these are Aba and Ima. Matto has 10 classes of angels. The last in Asiyah is 10 gilgul of the rekia surrounding us. The Highest rekia in Asiyah is called Aravot. The lowest is called Vilon which is Malchut of Asiyah. All stars planets and mazolot are in this last rekia under the rekia of Arovot. All vessels are from Olam nikudim. Vilon does not work except to bring in Shacrit and in the evening to renew the work of creation. To the rekia (firmament) are 2 works one is physical to illuminate the earth. The second is the spiritual power of "Misa Barashit" making the רצון (Divine will) of God (in the world) by ruchot. It is forbidden to offer incense to these beings so to influence providence. Magic is like this. This is "avoda zara" (Idolatry), it strengthens. klippa and Chitzon. These sarim are tami. Between the level of Kodesh and physical Misa Barashit are klippa and chitzon. Their level is outside and past the 9th gilgul. In this level they also stand. The 9th gilgul is divided into 70 parts, but they are not equal. Over each of these 70 is one of the sarim of the nations. Corresponding to this portion (of the 9th gilgul) is a part also that it strengthens in all the firmaments, in every כדור (globe) until the earth. The place on the earth is the place of its nation. There is a correspondence with length and width (in the rekia), until the 9th gilgul where there stands the sar of the nation who directs the will of God to that Nation. To the 400 parsa of Aretz Yisrael there is no sar or chitzon at all, even in the time of the destruction of the Temple. The klippa can only reach till the entrance of Hachel Lavanot Hasaphir, and no more. Lavanat haSaphir is the place a Nashamah rises to once it has died.

The firmaments of Vilon, Rakia, Shechakim, Zevul, Maon, shamym are in Bria Yetzera and Asiyah. Vilon is Malchut, Shachakim is נ""ח, Aroavot is Bina which includes the first 3 sefirot. The construction of Histashelut (unfolding) of the supernal world to the lower world corresponding to the 7 pillars of the world are 7 rekia. They are Vilon, Rakia, Shechakim, Zevul, Maon, shamym. These are places of (levels) of intellect. From them walks the 7 planets. Corresponding to them are 7 earths in the globe of the Earth. Like wise on Earth are 7 climates. There are corresponding to these 7000 years. 7 is the idea of all the world, 7 days of the week, years of smittah, 7 smittah of the Yovel, the days of Pasach, Omer in 7 Shabbat, in future the 7 chuppah upon the head of every Sadeek that will be 70, as the light of the sadeek will be 70, 7 days of creation. The first day is Tefaret, 2nd day is atera, it is midot ha din. Then was created Gehemom. It is Nahar Dinor. The 3rd day is chesed. The 4th day is givurah. It is strong din. 5th day is Netzauach in it is created fish. 6th day is for Tefila. It is יום רצון. In it man was created. The 6th day is hod the the 7th day Yesod it is Shabot Gadol, Olam haba. It is the life of the worlds. The 5th, 6th and Shabbot are a 3 fold cord that cannot be broken. 3 x חוט (cord) = הדס, so we smell Hadas on shabot. It is the light hidden for sadeekem. By this day are sustained and blossoms all souls and is yesod for hashgacha of this world. It is the yesod of everything. But the world is not fit for this light. Shabot is בינת נברא as Shabot is ניקוד. It is the end of Atzilut, and receives all. As Canesset Isreal is בינה and receives from God tasks to work in the building of the world. Purification of the Nefesh Ruach and Nashama are made

Dat vTevunot
Safer Paliyah,Aor Enym Part 2 p.105
Svaoet God
Chesed LAvraham
Emek HaMelech
Svaoet God
Marechot Elokim, Benay Yishachar p.8
by being in one grouping together, as the "arba minim" of Succot. These correspond to the גליפין (engraved) letters. Aretz Yisrael is the internal limbs of the supernal earth which is called תבל (there are 7 names, levels of earth). This includes the first 3 sefirot of Malchut (Divine Rulership). It is from here that there nourishes “Yisrael” in Aretz Yisrael the 6 other earths. Those that are below Tevel, from Arka to Aretz. Aretz is the lowest of the 7 earths. Tevel is the uppermost. In the Zohar in parsha Vyatse a creature comes out of a Rock and tells R. Yosi he is from the lower earth called Arka. We can see clearly from this that the beings of these lower worlds do not have physicality as we do. So we do not have permission to descend there to them. Nor do they have permission to come up to us. Each lower earth has different kinds of creatures. Inhabitants of the lower earths pray. These lands are for gilgul (reincarnation) of the wicked. Between each earth is a rekia and water. One earth is above another, as layers of an onion. In the belly of the earth are 7 תחוון (depths). The width of each תיוון coresponds to a supernal firmament. There is a little אויר atmosphere between each Rakia. Gehemon is in Arka even if the earths above arka are larger. All the תיוון have a measure of length and width, being square.

There are the makifim (surrounding lights) and lavushim (garments) of them. They are a Markava to them of the 4 Yesodot (elements). These yesodot are combined one with another in צורה (form) and חומר (unformed matter). From there goes out all creations of the world. These 4 yesodot corespond to the 4 levels of soul Nefesh, Ruach, Nashama and Chayah. The (rekia) יהי is secret of the soul called Yechida. It is the guarded supernal portion, above all 4 yesodot. It is like “a garment of fire” on the rest of the yesodot. It is the chosen חלק (portion), the good in them. There evil is made from the 4 ruach of red green white and black. They give from birth to sickness, God forbid. The planets are the first three sefirot of z’a while the constellations are the six corners. The 12 Mazolot go out of the six corners. From Chessed to Malchut, and from Malchut up to Chessed. Teferet and Malchut are concealed. These 6 corners are included in Teferet called “ I ”. These are the 6 “Hachel” in “hachel Ratzon” which are the secret of Teferet. Z’a of Atzilut decends on “hachel Ratzon”, but Z’a can’t decend until there is additional Ruach (drawn there) from Abba and Imma. These 6 “Hachel” in “hachel Ratzon” are a “reshimu” (tracing of energy) of the “mazolot”. “Hachel” is Yesod called “mazala”. Mazel is Yesod. Chaga’t and Nh’y descends in the Yesod from above to below. The 7 planets are the 7 sefirot themselves. The source of the mazolot in the Rekia is very high in Arich of Atzilut. This is the hidden providence of God. חוכמה של אינסוף - לבר - לך ו לך, the 12 Mazolot go out of much stima which is chuchma Kadmah. Concerning this God told Moshe to be silent and only contemplate this in thought. This is the secret of the Ayn Sof, and no man is able to comprehend this. As it concerns how God guides in providence the whole world continually. How in the end all will return to the Ayn Sof, its source. So its impossible to understand Nanahaga as it is from the infinate Ayn Sof. The mazolot and arrangement of heavens are in olam Asiyah. It is Nefesh כללי including all worlds. The mazolot are in the 2nd heaven as it says in Chagigah. They and all planets and stars are in the world of Asiyah. They

2042Giloy Razi
2043Chesed L Avraham
2044Chesed L Avraham
2045Mishnat Chassidim, Chesed L Avraham
2046Sulam on zohar smot p.1
2047Shar Mimori Rash”i p.79,Sulam on Zohar Tikunim p.375,Pre Atz Chyim p.204, Safer Lekutim p.180, Aor eniyem p.140
2048Safer Leshem
effect providence of domain, plants animals and man in the earth. A sar gives flow to the land that is his portion, in his border. When the star (of the sar) has passed the border of its land it no longer has influence except through another star which is then over that land and country. The stars are vessels for a certain work. Some stars are never over a land so that land lacks a certain plant. There are 2 aspects to planets and mazalot. The first is called רושיימ (traced) its existence is fine. Next the energy is גליפין (carved out) which is החקיקי (engraved). The first aspect is effected from above. The 2nd aspect is from the side below. Malchut united with Yesod is called יסוד השמים (f Firmament of Heaven). Through the 7 planets of Asiyah all change comes to the world. Each of the 13 dikna are called mazel. The 7 planets are “aor Chozir” Chessed to Malchut from Bina. They are included and traced in the Yesod. The 12 “mazolot” receive from the sun. By this they receive lights of the 13 “dikna” of Arich. All are included in “mazel” מ"ו. The 12 mazolot are Teferet on Yesod. The Masculine constellations are גלילא is Chessed, ק"ש is Givurah-Shimon, ב"א is Teferet-Levi, ס"ט is Netzach-Yehuda-water, ו"י is Hod -Rueven-fire, ו"ל is Yesod. The “mazolot” of Nakavah are ב"י is Malchut-Benyamin-(chesed of Nakavah). ב"ג is Yesod-Dan(Givurah), ק"ה is Hod-Naftali-(Teferet), ג"ח is Net-Gad, י"ג is Teferet-(hod), ד"ו is Givurah-(yesod). These are “Aor Chozir”, and “Aor Yosher”. Yehuda has a segulah for speech, having more force in his speech than other men. Yisachar has a segulah for Torah. Zevulen has a segulah for travel. Reuven has a Segulah for vision. Shimon has a segulah hearing. Gad has a segulah for all kinds of acts including war. Efriam has a segulah for sex. Menashah has a segulah for smell. Benyamin has a segulah for sleep. Dan has a segulah for anger. Asher has a segulah for Chuchmah and Naftali has a segulah for laughter, desire and will. These men have more of these qualities than other men. Reuben, Simeon, and Levi, are chesed,gevurah and tiferet; Issachar and Zebulun, are her netzach and hod, Naphtali and Asher, are her right knee; Dan, her right heel; Gad, her left knee and heel; Judah her malchut; and Benjamin her yesod; while Joseph personifies the yesod of Z’ai. Each hour is ruled by one of the 12 “mazolot”. This is called “mazel” of the hour. The hours are in Malchut. The 12 hours are the 12 letters of the “meloy” (filling) of א"רוא. The “mazolot” which are in Yesod rule over them. “Mazel” guards the Yesod. All “Navua” goes in according to the “mazel” and hour. The accounting of hours in Malchut is called “din”. While hours in Yesod are called “rachamim”. There are letters in the Rekia of heaven, in the Yesod of the “rekia” of Teferet. (These create “mazel”) When the time comes for a sadeek that there is invited his soul mate so that he may marry. Wealth is from the side of the women. Food and money depend on Nakavah, not the male as there is no mazel to the day (day is a male aspect, each day is what you made it from past actions like the 9th of Av, and 14 Nisson), it is caused by Teferet. The hour is according to mazel (Nakavah- in the general field called a day falls it hours effecting mazel). Mazel of the hour causes, giving to men life and
nourishment. One becomes obligated in the hour from previous gilgul. There is no mazel to Teferet (it creates, sets mazel). The mazolot are 12 hvyh, they are 12 sources in Teferet to Malchut. They are 2 ת, being 6 corners above and 6 corners below (in Z’a and Malchut ?). Their source is in Binna. ת”נ(alludes to partnership of the source with the mazolot. The source of the ת is the נ within. The 12 mazolot are 12 aspects of Teferet. 6 from above to below and 6 from below to above. They the mazolot do not nourish from Bina itself. As Teferet does not receive directly from Bina, but from the Dat that is concieled there. All 12 aspects of mazolot nourish from here (dat of Bina). It בים (drips) much flow to them, and they drip to Malchut that is there. But they do not nourish from Chuchmah except that is found there. צל is said to be the letter ת and נ. These being the one’s in the form of the letter נ. This נ of נ is not Chuchmah itself, but Chuchmah of Binna. There is a ת in the middle of the letter נ and a נ in the middle of the ת”נ. (The 6 ת corners of mazel is in the middle of the נ the source of mazol, showing mazel reacts with the Teferet that guides it. Yet the force impelling mazel is the נ in the ת”נ which is Dat of Binna). 12 mazolot are 12 aspects (hours) in נ Zachor (of the masculine aspect), and 12 hours that are in Nakavah. The 12 are the aspect of 2 ת. So 12 aspects in Nakavah are 2 נ because נ in its meloy is נ”ה and 6x2=12. Being 6 from below to above in Nakavah, and 6 from above to below being Zachor. ישנ is masculine נ”יה is nakavah. The 2 נ”ה are those in נ”ה . נ”ה and נ”ה are 12 hours. Six from morning to noon are the first 6 נ”ה Noon to evening are in the 2nd 12 נ”ה mazolot coorespond to 12 hours. Zachor is mazel its mate (Nakavah) is its hour. The 12 mazolot מתגלגלת (mix) in 12 hours which are aspects of Nakavah. She is the Yesod. The gilgully of nanhaga guide the world through yichud (unification) of Zachor and Nakavah. Gigul in midah Yesod, their it siezes Malchut. There is gigulot a certian hour with a certian mazel. Differences in the place of the Nashama is in the Mida (measure) itself which is Bina, Rachamim. Which is according to the Hour one is born. By this is the disposition of the Nashama of Bina from the side of Rachamim or din. This is yichud (unification) of teferet and Malchut below. At times teferet works din, other times rachamim. All is according to nanhaga. Those Nashamot that descend below to gigul do so to Mattos”ת in Teferet. There is the name נ”ו which is Teferet. When changed it can be called ז”א all exchanges are in Mattos”ת. In the physical where the hair parts on top of the head is the white path of dat of Arich that is concieled. This path that divides in the middle of the hair is chuchmah called ר. Dat goes out from Chuchmah from this side and that in the secret of the branches of the 32 paths of Chuchmah. This is given in רמע”ד which is the essence of Teferet in the secret of Dat. The 32 paths are revealed in Bina from the side of Arich. Which is the secret of the skull and the hairs which dress from one face (arich) to another (Z’a). From ת to ת as in ת”נ This is the secret of Keter in the center. The 2 ת are 2 aspects of hair. They are the secret of ת”נ אופי לדי . Its 3 ת are 3 brains as ת”נ , skull and “air of the hairs”. These are in rachamim in Arich and din in Z’a. All arousal is according to “mazel”. “Mazel” is a partnership from outside of their heads, until the belly of Arich where they (the Nashama) end (has its upper most source).. This is what it is speaking of when it says all is enjoined in “mazel”. Upper mazel includes lower “mazel”(stars and constellations) which are Nakavah. Upper mazel is the male whiteness (Keter) above. In their end Aba and Ima are with Holy mazel of Atik (mazel atik reaches till here). But all with Atik is

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“stomim” (closed). Keter is the head (skull). The brain without doubt is Chuchmah. The brain goes out from the hairs. The level of the hairs are hidden worlds. Chuchmah is revealed by spreading out of the 32 paths as Binna is included in Chuchmah. Both are revealed by Holy “mazel”. Each of the “mazolot” only receives by way of the “mesach” that is above it. Therefore Teferet and Yesod receive by dressing by their lights in the “yesodot” of Abba and Imma. These illude to the 2 “ו” which together make the letter ד. Which is called ב כ (wideness) and כ ל (smallness). The “ק’av” place of the length of above to below it is the Yesod of Abba called ר כ (narrow), this is place of closed chassadim or ר כ (length). The ר ב (widening) joining with ר כ (length) is called “mazel”. It is revealed drop by drop. The 12 “mazolot” is secret of the 2 “ו” which is illumination of the 6 corners of “aor Yosher” and “aor Chozar”. The ר כ of the first 3 sefirot of Binna gives significance to the lights of mazel of the 6 corners. It is the secret of 12 letters spreading out in Yesod. In Yesod are all 22 letters. The main part of the Torah is from the Yesod of Abba. From there goes out the Yesod of Imma called נהר. In tikuney Zohar it is explained that the planets are chesed, its seven lower sefirot. While the constellations are givurah. This is the first three sefirot limited by the six corners, which are the middot. While the moon is malchut and the sun is Teferet. From the Zohar this matter is clarified further where it states that the moon is the secret of malchut called lower chuchmah. The correction of man from damage of the sitra achra comes from the moon. The time the moon is dominished (small) evil rules. It is forbidden to stare at a rainbow or the moon this is a secret not alluded to in the Torah, Naviah or midrash. One cannot look up at the moon as it alludes to the supernal moon. The blemish in the supernal moon alludes to the structure of the chitzonim (other side). From the fullness of the moon comes מלכות בית דוד (the kingship of the house of David). A man should not go out alone at night. Especially the 4th night of the week when the lights were created as then the moon is defective and the evil serpent is especially powerful. Also the evening of Shabat. When one walks alone at times one’s “mazel” may leave them. Therefore he must adorn himself with the holy crown and guard it. The stars illuminate sparks of chuchmah. Thus as we said before the stars are the first three sefirot. This is the aspect of the window of the heavens. This is where there is the end and conclusion of this light. Stars in windows of heaven rule for 25 and ½ points to a hour. Those over brass are red. When they defuse there light 3,5 or 7 times to the east kings of the gentiles will arise against the east. From that region gold and riches will dissipate. If they sparkle 1,2,4 or 6 times fear and trembling will seize that region. The chuchmah of the stars illuminate from above to below and also from below to above. And it is a great amount of light that they return. The planets
are the unification of yesod with malchut.\textsuperscript{2073} The constellations are strongest during the full moon.\textsuperscript{2074} The planets are the aspect of Chassadim. Mazolot are the aspect of Givurot. Z’a nourishes from Chassadim and Nakavah nourishes from Givurot.\textsuperscript{2075} One born under a mazel the sun serves will be handsome, rich and can not hold a secret.\textsuperscript{2076} The zohar says when the stars fought against sibera, they sent fire down from heaven.\textsuperscript{2077}

The influence of time exists but time is what we make of it. Yisrael can rise above the celestial influence of astrology, or fall beneath its benefit from sin. According to the planets and the “mazolot” is the “nanhagot” (Divine guidance) in nature. There is another “nanhaga” made according to the 22 letters of the Torah, נ to ט, which means according to the actions of Yisrael. By this is changed the nature of times. Their orders of the work of creation. This is according to works of the Torah. This is the “nanhaga” called ה נה. These 2 “nanhagot” together are called נהגו. There is the ability to set times according to (work of) Torah thus changing the times of nature and their orders according to avoda of Torah.\textsuperscript{2078} The arrangement of astrology (mazel) is according to the Divine service of Yisrael. Especially according to their alignment with the kingship of God on RoshHashanah. The 70 nations, God forbid, nullify the nanhagot (divine providence) of Yisrael measure for measure (through Yisrael’s errors and lackings). Flow of ה כל upon the creations is according to the arrangement of the stars and mazolot (constellations). Yisrael is above this level of Divine supervision by their Unity with God through the will of God in the Torah.\textsuperscript{2079} The moon is בריתות (covenants), it illuminates the light of Chuchmah Stima. The stars are Taniam and amoriam.\textsuperscript{2080} Sadeekem are as the stars being 600,000, as there are 600,000 Nashamot. Stars give nanhagot (divine providence) in din and Rachamim. Nanhagot are from sparks of The Sadeek’s (nashama) and (according to His) Teferet.\textsuperscript{2081} 600,000 merited to leave Egypt they also merited to have with them 600,000 feet of the Markava.\textsuperscript{2082} The wise shall shine like זוהר (brilliant light) in the rekia shinning on the face of the Menorah. They are as stars at the place of greatness as the caruvim spreading their wings. They (sadeekem) are concealed בצלשדי (the shadow of). Rising on the wings of eagles they enter into their chambers. By this they possess understanding. And their ruach returns to elokim who gave it. The nefesh of Chuchmah enlivens its owner. She prepares his place, and a ladder stands in the land with its head in heaven.\textsuperscript{2083} The central lamp of the western "menora" (lamp) in the Holy Temple burned day and night (This was the lamp on top of the middle shaft). The other branches only burned at night, even if the other lamps all drew their oil from its well, they all burned out as night ended but the central lamp continued to burn. This was called the "testimony of the tabernacle".

Chapter 28

Invoking the providence of Harmony and Balance of your soul and the worlds

\textsuperscript{2073}sulam on zohar Bihalotecha p.96
\textsuperscript{2074}Sni Luchot Habrit Bo
\textsuperscript{2075}Aor Eniyim p.121:2
\textsuperscript{2076}Sni Luchot ha Brit
\textsuperscript{2077}Zohar Bamidbar 270a
\textsuperscript{2078}Benay Yisachar p.73
\textsuperscript{2079}Avodat Yisrael p.59
\textsuperscript{2080}Zohar Aicha Rosenerg p.19
\textsuperscript{2081}Aor yakar Barashit p.164
\textsuperscript{2082}Svaot God
\textsuperscript{2083}Beor Esser Sefirot
Rashas"h teaches that All good "midot" find their source from the 4 "midot" of: humility, silence, disgust of bodily pleasures and always being satisfied with your lot. All evil is included in 4 "avot nazikin": arrogance, unnecessary talk, "tiva" for pleasure and sadness. Wicked people sing songs of wailing and sadness because they are souls of the “erev rav”. The “erev rav” is Lil’y who is always wailing. These songs one should not sing as they damage the eyes. By laziness one creates a blemish in ones relationship to Arich, revelation of God’s will. Flattering and hypocritical behavior damages one’s relationship to abba, divine creativity and inspiration. While falsehood and lies makes a blemish in ima divine understanding. One who makes secular conversation in the “Bait Canesset” has no part in the “elokim” of Yisrael. People who speak badly concerning the Shechinah are struck in their souls. Those who speak ill of the land of Isreal are struck in their bodies. People who speak “loshon hora” blemish in Zu’n. Which is the expression of his “ruach” with his “nefesh”. Man does not blemish in the first 3 sefirot, because there has went away contemplation of them. They are midot that are not given over to work in below. Nahaga (divine guidance) below begins from the 6 corners. From the breath of false words leaving one’s mouth the Shechinah is prevented from dwelling on a person. These four categories of sin could very well correspond to four types of death given by the “bait din”. Things punishable by stoning cause one to be cut off “corait”. Things punishable with burning brings death from heaven. Offenses punishable by decapitation gets one lashes, while those transgressions punishable with strangulation are punishable with death. There are 36 תרייתות in the Torah. All of them are on prohibitions except for Pasach and Brit Milah. The 36 תרייתות in the Torah correspond to aspects of interest on loans. By being "cut off" their Nashama is and this Nefesh goes to the bottom of Gehenom where is is cleansed and given to a goy who is searching for truth. In the laws governing the relationship between man and man there are 36 things which bring death by Bait Din Elyon (the supernal court), 10 burning, 6 choked and 18 stoning. Stoning is for one who desecrates the ד”פ of אדני, which is Chuchmah. There are times G-d forbid when a Sadeek may need to curse a man or punish him. This must only be done in its proper time or the sadeek will be punished, to him it will be evil and not good. The master of vows will need the correct time as Moshe did with Korach and the plagues with Pharoe. This can be distinguished by a white thread raised upon his head. It was not that Pharoe did not believe in God. He believed in the "Elokim Achrim" that receive from the “Elokim Kidoshim”. He would not accept that God was over them. Moshe’s rod turning to a snake is the secret God taught at the burning bush. With the white hand of Atik Moshe grasped the tail of the snake which is called a תנין, and it turned to a מטה. Shattering the serpent. This is complete tikun. Sadeekem atone for the inequity of the men of the generation. There goes out fire from them which finds thorns.
and seizes hold upon them, these are the wicked. 2096 Matto’t gives ינורא פוליס, "the wicked." When it states in the Torah one who transgresses shall (תموت מהת) "surely die " this heavy language is referring to death in this world and above, and also in the next "gilgul". 2098 The Taniam Who put together the Mishna are the aspect of the Thighs (Netzauch and Hod) of Z’a. They also correspond to the Naviam (prophets). The Amoriam who wrote the Gemora are the hands (Chessed and Givurah) of Nakava. They correspond to the “catuvim” of the Torah. The Torah itself is from Z’a. It’s understanding comes from an even higer source Bina. One must channel flow from Binna to Z’a (the Torah-the Ruach), then to the mouth which is Malchut. 2099 The 5 books of the Torah are from the side of Bina. 6 orders of the mishna is י. The lower י is Gemora, The Yerushalmi is leah. Talmud Babli is Rachel. 2100 Reading mishna raises Yetzera to bria, attaching Ruach to Nashama. 2101 This is accomplished by the angel Matto’t. Matto’t manifests the faces of the four “chayot” (holy beasts) of the "Markava" in the face of the man. 2102 Mishna is the letters of Nashama. The mishna contains (61) א” ש tracts this is rosh Hateva “sitra achra”. Mishna can nullify the power of the otherside. 2103 It is in the Nashama that there is the Parsa separating bria from Atzilut. This is accomplished with the sweetening of malchut in bina. The parsa separates between the limbs of the Nashama (being) the heart and lungs, and limbs of the body the liver and innards (intestines). A parsa and mesach are 2 different things. Mesach only divides from world to world. They are only from Atzilut and below. Parsa are different. They are in each parzuf between Chaga”t and NH”y. (Parsa is at chest, mesach at feet). Parsa is only in parzufim of Atzilut and above. In all parzufim of Azitulut a pars separates between above the belly and below. There is (also) a pars between Chaga”t and Chaba”d it is the Karum, that floats on the brain. The one between Chaga”t and NH”y separates the heart from the innards (inners). All these pargod are also in vessels, the body of parzufim. From Azitulut and above is no aspect of mesach. All souls of idolater’s are from malchut of "midot" of judgments which are unsweetened. 2104 The souls of the nations (if they do not observe the 7 laws of Noach) are from the 3 klipot. The "Ruach Sara" the Great cloud and the consuming fire that are completely evil. So to unclean animals. Yisrael and clean animals are from Noga. These below the neck have “tami”(unclean) fat and "thor"(clean) fat. Of י ש"נ is in the heart. It is Chaga”t, but Chuchmah also rests on it. As there it is revealed through Bina. That is in the heart. The liver includes NH”y, there is י של is the right pillar, chuchmah and chasidim. של is left pillar Bina and givurot. י is the middle pillar and отдел is to the other yesodot, which is ע"ב. As the rules in darkness as klipa in man cleave to the sitra achara. 2107 Atzilut is under the world of kav and tzimzum, א”k and olam Akudim. Atzilut is below the pars of א”k. 2108 Above Akudim we cannot possibly speak at all. All that we talk about in Sader Barashit is only from

2096 Shoshon Sodot
2097 Shor ha paliyah
2098 Lecuty Maharan #1
2100 Tikunim Chadashim-Ramcha’l p.250
2101 shar mimorim-ar’i p.81
2102 sulam on zohar Tikunim p.247
2103 safer ha paliyah
2104 sulam on zohar Barashit p.208, Safer Leshem
2105 Arba Meot Shekal Kesef P.246
2106 Safer Leshem
2107 Giloy Razia
the light of nose mouth and ears (of A”k). Even if they (nose mouth and ears of A”k) are always receiving continually. So in truth, “Seder of Misa Barashit” is from above the nose mouth and ears (of A”k). It is not possible to speak of or contemplate there. There are 2 kinds of parzufim from the light of the ears their chitzon and penimi. This light is received in the aspect of “running and returning”, which is “mati lo mati” (reaching down and not reaching down). This is only from great desire. Akudim and By”a is made from this Light of the hidden thought of moch Stima of A”k, all is established by light of the Ayn Sof. So all things are sustained and established only through Sadeekem. By this they merit to theirHolol Draven. It is clarity of pure thoughts. With the completeness of the Nashama are 2 parts. The lower part also has to it 2 parts that of the Ruach and the Nefesh in the secret of Holol Draven.In all parzufim of Atzilut a parsa separates between the belly from what is above and that which is below. The kav of Ayn Sof cleaves only in Atzilut without passing through a mesachim, but in By”a only through messachim. There is a parsa between A”k and Atzilut. There is a big difference between a Parsa and mesach. The parsa is completely אהלות as all Atzilut has light of Ayn Sof. Below Atzilut is no parsa only messachim. From aindow in the mesach the kav spreads out. The kav is light and vessel. A place of oppening or window is called face. Here is illumination in tzimzum where vessel conceals and dresses light of face. It is a fine kav which has tzimzum through a vessel. Tzimzum is din and givurot. Face and back are east and west, south and North. They are concealed sources in light of the body of the kav. The opening of the Holol in בראשית, the kav is only a smallילה (window). It opens to the lips of the rivers. The lips make the masach and pargod before the light of the Ayn Sof surrounding so that it does not spread out in the שלל of tzimzum. There is a פשת and a pargod between Atzilut and Bria. It stands between Kodesh and "Kodesh Kadoshim." The is between הסח between all 5 worlds. Light descends through a "mesach" and dresses in the 10 sefirot of the lower world.

Moshe is the best man of the king, Aharon of the Queen. Together they make up the 72 of the Sanhedrin. Moshe Rebanu is equal to gematria "Barashit bara" also ה כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג כז ת י ג ה עלית הלל ו שירא ה wisdom of Moshe was the only prophet to receive prophesy from the masculine aspect

2109Safer Leshem
2110Safer Leshem
2111Svaot God
2112Safer Paliyah
2113Svaot God
2114Safer Leshem
2115Safer Leshem
2116Emek HaMelech
2117Sulam on Zohar Shoftim p.275b
2118Safer ha paliyah
2119Zohar Barashit 31b
2120Shar pasukim p.170
of God. All else received from the feminine aspect. Rabbi Nachunya’h Ben Hakannah teaches Moshe was from the smittah of Chesed, which has already passed. As now is the smittah (period of existance) of givurah. So he asked “why do you bring me here?, I’m from the place of rachamim without yetzer hora or sin ”. Bina responded “ I bring you for the need of the world, to take Yisrael out from Egypt, to bring 10 plagues, and have yisrael pass through the sea on dry land, and to bring Yisrael to Sini to receive the Torah. You have the power to deliver them as you are from the smittah of Chesed.” Those who say that our present "smitah" sabbatical cycle is the second erred. Understand the mystical reason we call the seventh millennia, we are presently living in, the 2nd sabbatical-period. Is because this is the second order of creation after the “Kings of the land of Edom.” Thus, our present sabbatical-period, of seven thousand years, is not the 2nd because it was preceded by another period of seven thousand physical years, but because it follows the spiritual first "smitah" of Tohu, the emanation of the seven “kings” that preceded the present order. In this respect they the earlier authorities erred. Also in saying thatthis is the second sabbatical-period, then there must certainly be a total of seven such periods.

Yisrael saw at Sini what the nations have never seen. The Givurot of Atik is ערפל (thick darkness), as was on “har Sini”. The Shechina rested on Sinai in garments of : וַשְׁרְיָת וּרְמָלָת אֲשֶׁר עָלָּם רַגִּים

Yisrael at Sinia did not see any "temuna", they only "saw the voices" from within the fire. Comprehending the letters of every "parzuf". This was the presence of נ in the physical world has "Temuna" like an angel so not rise up away from this world. As the voices of Sinia had become "physical". Only after everyone saw it could it rise up and go away. The voices were something new, spiritual of "fine" physical matter, such as is not aways seen. This is "Your flesh shall seize God”. This refering to the 7 voices "seen" at Sinia That make 7 "tikunim" in the head of Z”a. Referingto the skull of dew.2122 In Egypt all evil of the body shattered. This evil was taken out from them at Sinai.2123 Sinia was all ablaze by the chizonim, the powers of din. Becouse there descended God from the side of Givurah in fire.2124 On Sinai they saw supernal visions of Z’a. The “ornaments” they received on Sinai were belts with letters of the Holy Name.2125 The Neveam came to renew in Isreal this awareness.2126 Every day a יַחַי תָּבוּא goes out of Sinia through Eliyahu.2127 The zohar teaches that thought reveals chuchmah. The voice reveals teferet of Z’a, the emotional soul, this is becouse voice contains water of the South, fire of the North and wind of the East. Speech is an expression of malchut. The physical manifestation of the shechina formed from the precise pronunciation of the letters. Voice is sent from a deep place above to guide speech. Voice travels from the South to the West.2128 God said “I will send my angel before you” This is the “memunah” on “Mikra” (written Torah) and מְלַאכָה (proper prononciation). He repays matters by judgments as fine as a single hair. By this the face of God can be risen up effecting “mazel” so that there can be passed over inequity and rebellion.2129 One must be exacting in מְלַאכָה (proper prononciation)so not to be seperated from מְלַעַד (cleaving) in God. As there is no word of Torah that is not מאמרות ויוו י"ה

2121Safer haPaliyah, Ari Safer Lekutim, Shur Kuma p.97
2122Emek HaMelech
2123Tikunim Chadashim-Ramcha’l p.181
2124Aor Yakar Vol 2 p.143
2125Sulam on Zohar Ki Tisa p193b
2126Safer Paliyah-Nachunyah ben Hakana,Share Ramcha’l p31
2127Emek HaMelech
2128sulam on zoharTikunim p.207, Aor Eniyim p.213,Zohar Barashit p.245
2129Safer HaKanah
(utterance of God). If not pronounced correctly the meaning is changed. There is joined the כח (power) of the individual to the many in saying of the תורה of the Sma. (Guard pronunciation) so there does not enter tuma in hachel Kodesh (the Holy Palace). This is why the Ar'i teaches that speech is in the aspect of the lights of Atzilut striking the "mesach" (screen) of bria. Meaning our creative inspiration impacting our divine understanding. Upon the "mesach" there is made "zivug" of striking of "Oar Yosher". There goes out 10 sefirot of "Oar Chozir" (returning light) to dress "Oar Yosher". The "Ayn Sof Baruch Hu" only drawn by zivug of striking of Supernal light on the "mesach" in the vessel of Malchut. Malchut of "oar Yashar" makes, begins Keter of "oar Chozir". Keter of "oar Yashar" returns to Malchut of "oar Chozir". Aor Chozir is called נשא, it rises to the whole of the eyes. The "oar Chozir" makes a vessel to receive the supernal light. It is fire. It involves 2 factors that make one. The "zivug" draws "devakut" (cleaving) and "ahavah" (love). The form which is to receive turns to the form of flowing, spreading out (of light). The "oar Chozir" rises making a new vessel to receive supernal light in the place of the will to receive. The light striking cannot be received at first as it is in the aspect of a guest (stranger), because of shame. But from the host continually offering one learns to accept the light. Through the "zivug" of striking of "oar Yashir" in the "mesach" of Malchut. By this is made the Malchut to Keter, and source of "oar Chozir". If there is no "zivug" of striking there is disruption in the "oar Chozir". All hidden powers are drawn in Aor Yoshir. Aor Chizir returns all existence below to above in its source, so to delight in Ziv Elyon. By cleaving of chitzon mixing in Malchut there goes away from it Teferet. Then there is no "voice" or speech as how can there be voice without Speech. The "sitra achra" seizes where there is no flow resulting in פירוד (seperation), interruption of flow. The spreading out of flow nullifies הפרוד (seperation). The Shechinah is the daughter of Chesed, the纹理 (cord) of chesed that is drawn. The Shechinah which is Malchut is the will to receive. Its correction is by "zivug" (unification) of striking upon the "mesach" (screen-filter). There is not drawn down the Ayn-Sof below except by the "zivug" of striking from the supernal light on to the "Mesach" in the vessel of Malchut. This is the aspect that builds all worlds. All differences in the worlds and levels are only in the aspect of "masachim" (screens-filters) in the vessel of Malchut. Before the "zivug of striking" there is the aspect of 5 powers of "oar Yashar". 5 aspects of "oar Yashar" spread out by the "mesach" in the vessel of Malchut. They go out to 5 parzufim being Arich, Abba, Imma, Z'a and Nakavah. After by the "zivug" of striking is given upon Keter wideness according to the sefira of Chuchmah by the corners of "oar Chozir" as it dresses to keter. Likewise Binna has established a wideness by Chuchmah of "Aor Chozir". So to is established a wideness of Z'a according to to the "oar Chozir". Upon the "mesach" is made the "Zivug" of striking. The level of the returning light dressing the supernal light. In the "mesach" and Malchut are 4 aspects involving "thickness". The "mesach" that reveals more through "zivug" with the supernal light rises to greater hights. According to its thickness is its rising. "Aor Chozir" rising completely is until ketter of Atzilut through the vessel of Malchut of the "mesach" is the 4th aspect included in it is the5th and highest aspect being A'k. In the 3rd aspect of Thickness of the "mesach" there is only rising until Chuchmah. from this "zivug" of striking goes out the parzuf of ז"ע. In the

2130Beor Esser sefirot
2131Sulam on Tikkuny zohar p.467,145,312,Ner Yisrael p.170,(atz Chyim) p.423
2132Safer Leshem
2133Aor Yakar Barashit p.64
2134Tefilot Ramcha”l #446
2135Shoshan Sodot
2nd aspect there is rising until Bina. This is the Going out of the parzuff of א" ה. While in the first aspect is only rising until Z’a. Here goes out the parzuff of ב" י. If there is not Thickness to the “messach”, but only its source. The returning light does not go out, but only rises (within itself) in Malchut. (thickness is describing how high the “mesach” is connected). In Asiyah all sefirot rise in "oar Chozir" of Malchut. In Yetzera in "oar Chozir" of Teferet. In Bria in "Aor Chozir" of Binna. This striking is made by the five givurot of speech that form the letters. these being the lips, palate, teeth, tongue, and throat. These 5 organs of speech are called the 5 Givurot of Nakavah. The 5 organs of speech are also explained as being the 2 lips teeth and palate. From the teeth are 2 aspects being the molars and the rest of the teeth. Together being 5. They are like milling grinding stones eminating from Bina of the heart, and Chuchmah of the mind. The 5 organs of speech are Keter, Chuchmah, Bina, Teferet and Malchut. They also corespond to water, fire, air and earth. Letters are of the 5 organs of speech being Chagat N"h, and all the letters are sefirot of these. The main part of Akudim is lights of the mouth. From the mouth are 2 kinds of zivugim. That of the palate and the throat. They are Chuchmah and Binna. This is Ruach of flow from the Ayn Sof. This Zivug is hidden much. It is the essence of נפש (life force). It enlivens the body (this zivug) in the palate and throat of א"ק and Arich. This is the secret of the kisses of Abba and Imma. This zivug has to it Chuchmah. From this zivug are Nashamot. Below is zivug of teeth-Bina, tongue-Dat, and Palate-Chuchmah. They are Yesoi’t. This is zivug of בית and בנין. From this zivug is the Nashamot of Angels. Olam Akudim it includes and is made from all zivug of Nashikin (kisses). Olam Nikudot is only from the Malchut of א"ק. All Atzilut is only from the lower zivug of the Yesod and Malchut of the mouth of א"ק. The throat is Malchut, it is a brain of 3 brains having 5 givurot of Abba and 5 Chassadim Imma and Dat each including 13 aspects. illuminating from 3 יהוה of ב" י. The letters are the חומר (physical matter) of speech formed in 5 places. They are the 4 yesodot and שם. Light of the Ayn Sof goes out from פרס striking the "mesach" of Bria, the mouth is Binna. When God wills his glory to be glorified. It spreads out to the throat. Which is the spot of mystic life force of ב" י. Then there issues from that spot fire air and water all together revealing the glory of Divine thought in sound. Forward combinations of letters build backward destroys. Zachor (male) light is above to below. It is from letters in forward order. Lights of Nakavah are from below to above. It is from letters in reverse order. The 2 lips are the upper and lower Shechinah (the 2 י). Every utterance of God creates "Malachim" (angels). These are called voices. This is what it means when it states concerning " Har Sini " " every one saw the voices". Blessed it is when our voice of prayer is the shechinah itself. In each and every generation by tefilot and mitzvot there are drawn Nashamot that are carved out

2136Sulam on Tikunim p.182,Shar bait Cavanot
2137atz chyim-ar'i p.368
2138Sulam on Zohar Nasso p.121b
2139Zohar Kitabo
2140Aor Yakar Vol. 2 Noach p.212
2141Safer Leshem
2142Mishnat Chassadim
2143Aor ha Sachel
2144Safer Iekutem p.296
2145Zohar Barashit 74a
2146Perush Sefer Yetzera
2147Zohar Shir haShirim p.39
2148Tefilot Ramchal #160
(shaped specifically), and through purifications there are carved out sefirot. Thus The Nashamot have "yichus" to the generation according to the necessary tikun of the generation. In the time to come Great "tikunim" in Tefila will raise up many sparks, new sparks no one day will be like another. Until that there is completed all fixing of י"ן. Then there will be joined with י"ן the 10 sefirot of י"ן . They will be joined Keter with Keter it will be the time of Mashiach. 2149 As we said before thought reveals chuchmah. Chuchmah from above Atzilut does not dress to Atzilut through a "mesach" but a י"ן (window). Sparks of the Ayn Sof Baruch Hu go over by way of "mesach" making the י"ן י"ן (essence) of Bria. Vessels are from the power of the 10 sefirot of Atzilut. Sparks strike the "mesach" making vessels of Brea.2150 Through 3 "mesach" light is eminated. One from Atzilut to Bria. The 2nd "mesach" is to Yetzera. A third "mesach" is at Malchut of Binna it dresses Ayn-sof by the "messach" of Malchut of Malchut of Atzilut.2151 The Ayn sof spreads to Bria,Yetzera, and Asiyah through "masachim". In Bria is one "mesach" in Yetzera 2 and 3 "mesachim" are in Asiyah.2152 Fire of Givurah spreads from place to place until the "revolving sword". This is the lower earth. This is Malchut of Malchut of Asiyah, to make din.(This world is the sword)2153 The light of God illuminates only through meshachim and many garments. These are to one's Nefesh by the Supernal court, which is all only providence of God. The light that illuminates in them. From their works flow goes in them.2154 Thought reveals below to above like the way of scent. So it has the power to arouse the nefesh as it rises with the scent above inspired with chuchmah. But the chuchmah is not drawn from the right, but from the left designated as red alluding to the concealed contracted power of the scent.2155 Scent is hod that dresses in chesed in the body, but in chuchmah in the head.2156 Scent of a korbon is Chuchmah rising from the left pillar.2157 The nose and Scent relate to the letter ו.2158 Rabbi Moshe Cordevero teaches scent brings out powers of the ruach from potential to actual. The din of the chuchmah of the left strengthens the ruach, to turn it from evil, and it helps find power to spread out guidance of nashamot. This chuchmah of the left is as a river of burning coals as its drawn from the river Dinar (river before Gehenom).2159 Blood that is spilled in this world from the aspect of "midot hadin " is a healer for the world.2160 Delight of eating and drinking is in Asiyah. This is nourishing from the Malchut. Delight of scent is of the lower Gan Aden. Nourishing is of Teferet. Delight of the ziv of the Shechina is in the world of Nashamot (Bria). Light of Chuchmah and Bina enter the right and left eye.2161 Scent is very fine nourishment of atzilut. Truly a thing of the nashama. The main food of the Nahashama is scent. There is a scent not attached to the physical that sustains the body as it says " the scent of a field God has blessed" The scent from learning Torah can rise level by level as on a ladder till the place where its revealed from. The scent rises according to the physical actions. Thus is the level from which its
physical effects are revealed. Scent rises on high in the fear of God. Scent enters the nose which is teferet of bria and from there rises by the wholes of the nose to brain the place of chuchmah. From there begins to be revealed the main influences of "hashgacha protit" (divine providence), drawn from the ayn soff in ketter. This joining of bina to chuchmah is "yichud Elyon", the upper unification. From here spreads out "ruach chyuny", the basic energy to sustain all existence. Scent is a aspect of Mashiach. There are two other kinds of unions, besides the unification of scent. Those of eating and drinking. drinking milk and water is chesed, wine givurah. Eating of meat is energy of Netzauch and Hod. Fruit is in Yesod from Teferet. Bread is in Malchut. Intend when eating that the Mouth of Z’a with mochin of 32 paths illuminating in 32 teeth grind the food. In general scent is the unification of chuchmah to the head and chesed to the body. While drinking is the aspect of chuchmah in givurah, and chassidim are in netzauch. From oil rachamim descends from Chuchmah and Chesed. From wine rachamim descends from Givurah. Or as explained in the Zohar the unification of nh’y is called Yichud. This is the yichud of eating which gives power to nh’y enlivening the body. The unification of chagat is that of drinking being powers of the ruach called "brachah". By drinking nourishment comes to Zu”n from Imma drawn from Arich it goes over by way of the penimi of the body until reaching the moch of Zu”n and entering their first 3 sefirot. That which is drawn by Imma herself are dinnim, they do not go over by way of the penini of the body, as they are salty waters. They are turned to bitterness. But they go out from the mouth from between the lips where they are sweetened. Then they descend to the 6 corners of Zu”n. These drinkings enliven. Zivug Zu”n is sometimes within the aspect of their Ketter being zivug ה”ה יאוחרה יאוחרה , sometimes in Chabah”ד ליאו יאוחרה . This zivug is of its 2 מלחים . This zivug is joined in the power of ה”פ . Through thought (zivug) Zu”n is created names of Torah, angels and Nashamot. Another aspect of nourishment is from the drops from arich to Z’a blessing the holy apple field. The emotions get new will, from here is nourished angels, this is also the food eaten by the generation of the desert, and some even eat now. While unification of chaba’d the brain of z’a is light of the Torah. The sadieek sweetens and corrects the flow into malchut according to his aspect, the source of his nefesh. Or out of his free choice he can accomplish other yichudim providing more nourishment for himself and flow to the creation. This is the aspect of yaakov. He is the giver of the flow of the shechinah. Only Yaakov was given permission to rise to Binna and cleave in נ”י . He receives and gathers everything in Malchut. Others receive from the light of Chassadim in Bina which is a aspect of Leah. There is the yichud of Malchut with Chuchmah and Bina with Teferet. By this there is great נזרה (rest) allowing to descend Teferet to unite with Malchut. And Bina rises to unite with Chuchmah. This is אֶזֶאֶאֹ עלָאֹזֶאֹ אוֹזֶאֹ אוֹזֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶאֹ אֶזֶאֶa. Yaakov Abuchitza teaches by...
learning Torah one merits to make “yichudim” in the upper lights.\footnote{2174} You need to separate frim the chitzonim so will not seize in your yichudim. This is by yichud of א”ל. Every hour and time is good for yichudim. To unite and bind worlds. God desires yichudim more than Torah. By them light is drawn from above to below to yourself. By this you will have greater comprehension in Torah. The time most fit for this is before midnight on Shobot, and after midnight on weekdays. Before doing Yichudim you must use the Mikva, dont be to severe and be far from anger. Be careful with your blessings over food. By fasting and sleep deprivation you will merit your Nashama to speak to you.\footnote{2175} The vilna Goan says there is no unification for man except according to his actions.\footnote{2176}

But the Magid of Koznitz teaches that even with a sadeek there are times when the “Yetzer hora” pushes a man to sin against his will.\footnote{2177} The "yetzer hora" is as a fly that sits at the opening of the heart. The heart is the ביטא קדש crown (yesod) to above. The "yetzer Hora and yetzer tov“ are spreading out in the world aroused from below. The “Yetzer Tov” and "Yetzer Hora “ have Chuchmah as their father and Bina as their mother. The "yetzer Hora“ makes a garment from the side of Givurot in the klipa Nogah. The "yetzer tov“ is from the Chassadim of the Klipah Nogah. The "yetzer Hora“ is sweetened (its Givurot) till it is completely good. The "Yetzer Tov“ is fixed by positive commandments. By them one merits to their Nashama. The "yetzer Hora“ is fixed by prohibitions. At times when the "Yetzer hora“ concurs the good by not doing the will of God then flow does not decend to the Shechinah only to the powers of "tumah.\footnote{2178} The Yetzer Hora of a non Jew are demons that at Chitzon. The Yetzer Hora of a Jew is from the Penimi. The yetzer tov of a Sadeek is from the penimi of chitzon of Kidusha. While the yetzer tov of Am haartz (regular people) is only from the Chitzon (of the chitzon) aspect.\footnote{2179} The Nefesh of a man of Israel comes from the Man in the Markava of "Kidusha“. The Nefesh of a man of Tuma comes from Adam Belial.\footnote{2180} The “Yetzer tov“ is crowned in words of Torah. The “yetzer hora“ is subdued by them.\footnote{2181} When the "Yetzer hora“ enters the world it rides upon the Nashama. One's "Yetzer Hora“ is the secret of the "mazel" of the month the person is born in. There are people who have a "Yetzer Hora“ as a lion (month of Yehuda), others as a snake (Dan), donkey (Yissachar) or as the other "mazolot.\footnote{2182} When the “klipot“ of the ox and donkey join together the world cannot tolerate this as from this unification emerges the “klipah“ called the “dog“. It is more disrespectful then all of them. It is Amalack.\footnote{2183} Mashiach ben David is against the "Klipa“ of the donkey so is called a donkey, Mashiach ben Yosef is against "klipa“ of the ox and is called ox.\footnote{2184} In the future Mashiach ben Yosef will be on the left and Mashiach ben David will be on the right. They will be together. Mashiach ben Yosef will not be like Yeraboam.\footnote{2185} Tuma raises the Markava of Tuma.\footnote{2186} The 4 faces of the eagle corespond to Yakov, Yisrael, Rachel and Leah. Yakov and Yisrael are aspect of Yaakov and Yisrael who are the central pillar. Opposite these are

\footnote{2174} Petachy Chotem p.145
\footnote{2175} Mishnat Chassadim
\footnote{2176} Hachelot-gra p76
\footnote{2177} ner yisrael-magid mikoznitz p.133
\footnote{2178} safer ha paliyah,Shomer Emunim p.118,Mishnat Chassidim
\footnote{2179} Mishnat Chassadim
\footnote{2180} Emek HaMelech
\footnote{2181} Zohar Ky tabo
\footnote{2182} Midrash of Zohar on Kohalet p.158
\footnote{2183} Sulam on Zohar Beshalach p.65a
\footnote{2184} Aor Eniym p.87
\footnote{2185} Ner Yisrael p.201
\footnote{2186} Mishnat Chassadim
the 4 faces of Amalak, which are divination, enchantment, inequity and perverseness. All chiefs of Asev come from Amalak. Amalak above is the סְמָם. In the markava of Tuma on the south east horn is a man and a serpent. On the northwest a ox and a donkey. On the North East is an Eagle and a scorpion. In the southwest a lion and a scorpion. In the 2nd markava of tuma אָשְׁרָדֵי and the סְמָם rule. From the right side מַחֲלַת אַגרֶרֶת בָּתֶן נְעָמָה אֲסִימוֹ who rides on many forces. The "hachel" and dwelling places of Yishmoyal are in the form of a הָרָקְשׁ who rides on a לְיוֹנֵין who rides on Lilly. These are Markavot of the sitra achra. אָשְׁרָדֵי goes out from this 2nd Markava under him is נְעָמָר. On the left the Tanin rides on Lily. They dwell in the אוויר (air) of this world divided among 3 aspects of the האוויר. The top hachel of Tuma seizes in the upper hachel of malchut of malchut of Asiyah. It is "tevel"it includes 3 lands corresponding to 3 hachalot. Demons are "chitzon" (external). They are called "yetzer hora". They go out of the "Atz ha dat tov and Ra". On the markava of the Sitra achra the chyot are Lion, פרס (Vulture), man and snake. These are in Yetzera. They (the chyot) reveal nashamot where most of their sparks are in the klippot. The סְמָם above has the appearance of a ox or a pig. In the markava of "sitra Achra" the ox is to the West and a donkey is in the North. These are Asev and Yishmoyal. From the union of ox and donkey goes out Amalak. This is why God forbid plowing with them together. In the Markava of the Sitra achra עלון is white and corresponds to water. מִשְׁחַית is red and Ruach. אֶפֶן (green) fire and חימה is black and earth. These forces go against the angels of the Yesodot (elements). Coldness is laziness in doing mitzvot, heat is intense avarah (transgression). Anger is against the love of God. If you cool your heart to averah, act with mercy, be sensitive to the poor, do kind things, are excited with words of Torah, doing the mitzvot and guarding them there will go away from you the Markava of the Sitra achra עלון מִשְׁחַית אֶפֶן חימה instead will rule the 4 chyot Michial, Gavrial Orial, Rafial. And from there and above all Atzilut. Michial is white and lungs, Rafial black is the תָּחוֹל, Gavrial red and the liver. Orial is green the gal bladder. Drops of spilled seed of Nashamot are in the air. They are demons and spirits. They stand in the air of the firmament always. Michial and Gavrial were always and in every place with Avraham and Yitzchak. אֶרֶז is the angel who worked at בין הבתרים. He is the Master of the fire on the alter, like a lion. He was also at the "Akaida". Demons when they come down to this world and can be seen. They dress in fire and רוח. They do physical things. They are physical mamash. To be in this physical state, there is to them a kind of birth. So like men demons die, when they leave their body of the 2 yesodot. There are demons from all 4 Yesodot. The kaballah of the Kadmonim explains chitzonim and demons. Upper power was given to אָשְׁרָדֵי, the big king of demons does not have permission to bring complaints against men. He is under the סְמָם, even if he is called king. סְמָם has sex with lilly, אָשְׁרָדֵי with little lilly. They were both born with wives as with Adam and Chava. Together they

2187Sulam on kitetze P.274
2188Aor enyim p.114, Mishnat Chassadim
2189Emek HaMelech
2190Emek HaMelech
2191Chesed LAvraham
2192Shar pasukim p.239, Chesed LAvraham
2193Manachem Azaria
2194Chesed LAvraham
2195Atz Chyim p.320
Lilly is the daughter of קפמפוני and her mother is מהיטבאל. Lily is a demon over 80,000 damagers. Some spirits appear as goats, only Aza and Azazai"l can appear as men. The dress in the power of the אויר of this world. When they dress in the physical things of men of this world. Their supernal powers become weakened and becomes more physical. Their offspring are called "Geborim" they are stronger than men. With them is only falsehood and lies. They are jeleous of men and want to make them tami. Lily is a demon over 80,000 damagers. Some spirits appear as goats, only Aza and Azazai"l can appear as men. The dress in the power of the אויר of this world. When they dress in the physical things of men of this world. Their supernal powers become weakened and becomes more physical. Their offspring are called "Geborim" they are stronger than men. With them is only falsehood and lies. They are jeleous of men and want to make them tami.

Under the סם are 12 classed of (angels of) travail, under the complainers of the 12 tribes. The first is named בערירון, he is 4th from above. Above over him is a טלה (lamb). He is named for burning fire. Hew does not know the Shechinah above called זאות and is a fool. The 2nd's eyes have the color of blood mixed with water. The 3rd its color is as a shadow. The 4th is all black. The 5th has the appearance of flames of fire. The 6th has the color of עפר (dust). The 7th has the appearance of clouds. He surrounds the world with all kinds of damagers. The 5th "sar" has the appearance of the color of brass. The 9th him and his company all have the appearance of snakes. The 10th have the color of "din" in in the eye, like plants (green). The 11th all his colors are like those of animals. He rules over 1000 "sar" of strong crowns. The 12th "sar" is named חתילרון at time he and his company appear as large cats. (all their names end in רון, see original text). 7 other groups rule the 7 days of the week. The Generations gilgul at the time of the flood, tower of Bavel and Sidom and Amora, the generation of Yisreal exiled in Egypt and the Erev rav. These souls are higher than those that went out from zivug zechor and nakavah. They were holy and powerful souls. They go out from Dat. Moshe's mother is a gigul of Chava and Amram is Adam, Shat is Moshe are from the seed that Adam spilled when he was separate from Chava for 130 years. Lilly is mother of the Erev rav. She gave birth to them from yichud with the סם. They are the lowest level of the "chitzonit". We don't say that the kings of edom that died and the klippot are a separate thing from God, heaven forbid, as they go out in his simple will. This is a wondrous thing to understand. That the sin of the golden calf and the sin of the "atz ha dat " is all in his will. One needs to look at all things from the perspective that they are occurring before the Creator, and know it is all part of "tikun". All is in the will of God. Thinking that the "fallen kings" is a separate thing from what God intended and wanted was the error that caused Nimrod and his contemporaries to fall. There is nothing that happens in the world outside of the will of God. If a man blemishes the "brit" (sexual transgression) he blemishes all "Yesodot" (foundations) above from where the Torah is revealed. If one returns in Teshuva with hard work. Doing much work in Torah, and enters into the Torah's secrets "lismo". He will cause all the "yesodot" above to flow illuminating all worlds, blessing them. This is a great tikun to the blemishing of the "brit".
week of creation. These are the Nanagot Divine guidance of אלהית. These are נשמות of tuma of the left side. To them there was not made bodies as Shabot had come first. Only after all things of Kidusha were made by zivug Elyon were there made mazikin and their families. God did not finish creating the chitzon so it would not rule in the world. They had no physicality at all and only by what a man blemishes by his actions there is given to them any physicality. From the side of klipot before (physical) existence began was "Tohu and Vohu Darkness and Tahum", and then these went into the creation for tikun. Again know, the forces of tuma of lilly and the סם have no existance in the physical world, except by man causing them to be drown into the physical yesodot (elements) by one's actions. After these were (demons) from human men and their females. Chava had relations with male demons and created other demons. The offspring of all the above mixed and gave birth to other demons. There were also demons made from Adam's spilled seed when he was seperate from Chava for 130 years. Adam during these years had relations with female demons. and Chava with male demons. Demon were also born from נשמות. She is called the mother of demons. Demons were born to נשמות with Uzza and Azeal. led Uzza and Azeal astray after her beauty. Lilly and נשמות are the revealing of nakedness. This is what is refered to by "The sons of God saw the daughters of men". Demons called "plagues of the children of men" look like men but have no hair on their heads. She was made herself into a demon. They will stand in judgment for this in the future. Uzz"a and Azzae"l were not created from this physical world so that even if they did sin, they did not die, but were seperated from Gan Aden Now they are in the mountains of Darkness. Uzz"a and Azzae"l had bodies from Yetzera and "Nashamot" of Bria. They descened into this world and were not able to return above. Uzz"a and Azzae"l are from one source. From beneath the feet of Leah and the head of Rachel. Uzz"a is from the right side and illuminates stronger Azzae"l is from the left side. He has more power of Klippa. Demons were also born to Ageret Bat Machlah and from Machlah herself. She rides on נשמת and rides on Ageret Bat Machlah. She rides on many forces. There are also the (demonic) children of Lilly and after those born to Adam and Kayin in the 7 lower earths. Demons having relations with demons make demons as offspring. נשמות and נשמות are in Arka and arrouse spilled seed in our world in dreams also does נשמות and Lilly. From these drops of seed are made evil demons. But all is made for the needs of the world. When a man makes these demons they seek to punish him and even at his grave. So one must be careful never to sleep alone, especially in places of danger, in ruins and forests at night. As (there) they chase after men. From all this one can be saved by teshuva, misim tovim, yisurim, by rebukes and abandoning this cursed thing. Angels of travail are not demons but angels created from the chitzon. They are sent to trouble and enrage people. They are as far from being a שד as man is to being an angel. To them there is no physicality. They are the secret of the spreading out of the markava of the chitzon classes no nulified, but are always ready, standing to do their service fulfilling supernal decrees. There is a mixing of physical and spiritual in angels and men. We see this where it is written "The sons of God had relations with the daughters of men." Their offspring were called "Rafiam", their human half died when they would drown themselves. Men are more like שד than angels as both have children, die, eat and drink. So they can mix their yesod with that of men and make offspring. They want to cleave to men as they have great pleasure from this. As man is physical and they have no bodies. Demons dwell in every place that Tohu Vohu שד are dominant. Demons after they die nothing is left (they have no gilgul).
Their life force "ruach chym" comes from the סם and lilly. When flow from them stops their Ruach and Yesod cease to exist. Those among them who do merit more from when they were men as שידאיוסך they have a garment for their "ruach Chym". These have a little less merit than the righteous of the nations. They may know things but this is not from learning, but it is from the power of a segulah that demons have. The worlds of tuma are the klippot of olam (World of) ב "דוה. The klippa of temurot are called קיא. The klippa of סם are called צואה.

The klippa of temurot are called אָרַי. The klippot of סם are called שם הר, the klippa of olam (World of) ב "דוה are called ה "דוה. The סם is not called evil because of himself. Only because he wants to cleave in Atzilut and it is not for his kind to nourish from this Holiness. His place is in Briā. We see in Zohar Barashit that the סם transgressed the command of God like Adam himself transgressed. Under the סם are many angels they are the "back". They are angelic of evil, God should save us from them. All these hosts have the appearance of men. They also appear in a spiritual form as flaming horses. Their war and Markava is in the form of fire. But its nature is not as physical fire. They are red and dress in red. In the future God shall dress in red garments as it is written "who is this that comes from Edom with died garments of Botzra".

120,000 angels on crown of ziv of the Shem haMiforash, which is the Oar Makiff of all Yisrael. This is the "aor makiff" as was on the the tent of meeting and "Succot Shalom". By this comes the "guardians fo the walls of Yerushalym. They take every sadeek who dies to "Yeruslym shel milah". Hairs are great lights. Demons have no hair on their head or beard but all their body is covered with hair. This shows they have no source above. They are pushed away from Kidusha and entering the markava. They have no portion in טוב. The are דיןאש (fire of judgment). Tohu goes out of this consuming fire of Terror.

In Katnut Z"a recieves by the hairs of his head from א שער (Hairs) are called שער (gate) as the light seizes in them. Asev was called שעיראיש (hairy man).

Beginning in the back of the back of the Hachalot of Nakavah of Briā there is Uzz"a and Azzae"l, they are forces of Tuma. This is the back called mountain of darkness. Dinim made that are not able to be sweetened in the ibor of Ima. They are sent below to the body of the Serpent. From them is made names of Tuma and witchcraft of Adam Balial. The אŸינ that is tuma, is a miscon (tabernacle) of Tuma. Here enters magicians from their contemplation. Here they see demons. Sometimes men see them when their vision goes away from the physical world to the אŸינ that is tuma.

It should be known that a Cohen is a man who pushes away "tuma" purifying through יהוה. All his works are from יהוה. The Cohen Gadol could say the name as its written "יהוה " as He corresponds to אŸינ, and they are one. The Ayn Soff spreads out by the vessels of speech of the mouth through קול (voice) and דבר (speech) by the power of thought. Revealed by the אŸינ (palate)-Bina and the throat-Chuchmah. By "zivug Elyon" of the Palate of Arich and the throat (throat) there goes
out flow Arich in the head of Aba and Ima. Without Z’a is דבר וsimple rachamim דבר and 7177 divides 7177 into parts. If one sins they can do teshuva. Teshuva is from the 50 gates of bina that go out and is accomplished in 3 powers contemplation, feeling and change of nature. By teshuva one can draw the union again face to face in zu’un. Rejoining again in proper alignment the ruach with the nefesh. This is accomplished by bina divine understanding sweetening malchut, making our actions more holy. So bina is called teshuva. Teshuva from Ima (Bina) gives freedom from the angel of death, and all levels of evil. The angel of death is the 8th, Michia’l is the first chesed. He is always ready to help Yisrael. Gavria’l is the 2nd He is fire. Eliyahu is the 4th the face of the eagle. Eliyahu took 12 stones for the 12 tribes making a connection brightening and healing. Teshuva is ultimately a very personal thing. This is alluded to with Rabbi Chyim Vetal who fasted 40 days dressed in sack clothe and slept on the ground with a rock under his head. He did this to end anger and klippot. Wearing sackcloth has a segulah for Tefilla, it will not go unanswered. There are 400 forces of tuma created in the world, all of them are with Asev. He is כה to them all. Even if one fulfilled all 613 commandments in a general way, they have not fulfilled that which is required of them. They must get their own spark from each mitzvah. Give Sadakah before going to sleep. Say verses from the Torah. Intend אדנייהוהאהיה . These things will help you rise at midnight. The Ar’i told chayyim all that he understood was from his meditation at midnight. Be careful to wear Rebano Tam Tefillin always. Return the wicked in teshuva. Be careful with all these things. Be careful with “brachot” as with them you nullify the power of the klipot found in food and physical things. Through “brochot” one can take from the physical without the klipa. By the blessings over food the otherside has no portion. One must be careful with this very much. Also guard shabbot more than any other mitzvah. The Ar’i said if Chyim did not do his meditations everyday the souls of sadeekem that cleaved to him would leave. “Erev Rosh chodesh” visit the graves of sadeekem. Chyim Vetal would fast for three days before shavuot, these being the days of separation at Sini before receiving the Torah. By fasting we raise הים (nature) to שמים (heaven). Studying the Torah at night achieves for one some atonement of sin, but does not remove the blemish from the soul. As this requires fasting Rabbi Nachunyah ben Hakana commands his students to be occupied in fasting for 6 year so that

2214Emek HaMelech
2215Sulam on Zohar Chadash Achray Mot
2216Avodat Yisrael p.40
2217safer ha pa’liyah
2218sulam on zohar lecha p.43
2219sulam on zohar Smatot p.46
2220Tefilot Ramchal #420
2221Shoshon Sodot
2222shar gilgulim-ar’i p.130
2223Chessed LaAvraham
2224Mishnat Chassadim
2225Zohar Balak p.187a
2226Benay Yisachar p.40
2227shar gilgulim-ar’i p.132
2228shar gilgulim-ar’i p.133
2229Tefilot Ramchal #106
2230Ben Eash Chy Halacha
their inequity can be forgiven, and your voice will be as a angel of God.\textsuperscript{2231} All joy issues from the Holy oil from it comes gladness and blessing to all the lamps.\textsuperscript{2232}

Chapter 29

Transcendence of the storm wind, cloud and fire

Before getting to the light of the marcava to the light of “Nogah”, one must transcend the 3 clippot. Tohu, Vohu and "Chosech" are klipot on the Torah. To remove them requires questions and answers. Without the questions many walk in darkness, darkening the eyes of their Nashamot. One should conclude a question in a way so there does not rule in it the klippot noga called מדבר (desert). The מדבר (desert) is dominated by the otherside. If Yisrael had been Righteous during the 40 years they were in the desert the otherside would have been removed from the world.\textsuperscript{2233} The desert is the "kav" it alludes to the power of the central pillar to set limits. from the central pillar is drawn from the right and left. From fear there is drawn from the "kav". This rises up a great love, and there goes out ענוג (delight).\textsuperscript{2234} There is a aspect of Ayn-So to the מדבר (desert).\textsuperscript{2235} The words of the Torah become clear only in the desert. The only light is that which comes out of darkness. There is no good except out of evil.\textsuperscript{2236} There is a delight that comes from purifying the light from the darkness.\textsuperscript{2237} There is nothing in this world that does not involve tikun. So its written “In all your ways know him”. All delight of man in this world, as in the covertex (Divine intentions) of eating. Are from tikunim above to below. Man does not descend to this world for bodily desires (but for the spiritual intention of raising up the sparks that have fallen to the klipot. It is from this delight he will find his true joy.).\textsuperscript{2238} All the sparks working with the klipot from Noga are called Adam Belial. Its from here the klipot find their power.\textsuperscript{2239} In one's first, 2nd and 3rd "gilgul"each limb in a man corresponds to the same limb in the body of "Adam Balial", according to his sins.\textsuperscript{2240} All kinds of inequity cause seperation between God and the Shechinah. Flow stands at Teferet. Zivug is stope (there) from the side of the Shechinah as She is blemished. As inequity blemishes in Teferet. This causes flow to go away from it. The Shechinah stands in Her place and zizug is interrupted from the side of Teferet. Blemish in thought is from the male side. Blemish by action is from Nakavah. Action starts from Bina thought from Chuchmah.\textsuperscript{2241} People don’t look at the Glory of God becouse of their inequity. As “mechitzot” (barriers) are made separating sinners from their father in Heaven. These “mechitzot” are from snow that descends from beneath the “kesay” (throne). This snow is 3 נא. From these 3 נא is also the glory of “yichud” that purifes. Many things will be left not fixed until mashiah does so. The klipa storm wind takes energy by sadness and loneliness,\textsuperscript{2242} the great cloud by exciting evil passions, darkness or also called consuming fire which is idle chatter. The klippa surrounding “noga” and the clipa of the chayah with the face of man in the markava is arrogance.\textsuperscript{2243} Darkness is powers of the bait din which never has more than 3 (men)
red-givurah, green-teferet, white-chesed all fire dresses in Darkness which is consuming fire, which is Malchut. This is the secret of powers of angels created from fire, the Givurah of din that gives power to the klipot to enact judgments of "striking the lash. This is is the fire of darkness grasping grasping Tohu giving to the permission to strike judgment and justice in the world.\textsuperscript{2244} Ruach Hakodesh is Teferet. It is not its opposite ruach siara (storm wind).\textsuperscript{2245} When the unity of God is not revealed, this is because of concealment by the 3 klipot.\textsuperscript{2246} In the penimi of the 3 klippa is shade Yehudim (Jewish Demons) These can be Rabbis who don’t teach the Torah of true life.\textsuperscript{2247} Rabbi Nachman teaches from the face of the ox is the soul of Mashiach ben Yosef. From the lion Mashiach Ben David. From the eagle Eliyahu and Moshe.\textsuperscript{2248} The Zohar says concerning Mashiach ben Yosef that he is from the face of the ox on the left side. He is vulnerable to be wounded because of our sins. Because of Jeroboam’s calf that was from Yosef.\textsuperscript{2249} As Mashiach ben Yosef will rule on the sitra Achra with from the aspect of the \( שור \) (ox). So that the pure side will rule over the filthy.\textsuperscript{2250} The tikun of the Shechinah rests on 12 oxen. The choyot are masters of 12 faces. These correspond to the 12 oxen un which the shechinah rests. The Shechina rests in the land through \( ס wilderness \)\textsuperscript{2251} The 12 oxen and the sea upon them is the place of the back of the markava. The draw (flow of) back. The markava is in front of them. They are in the secret of “the \( בָּהַיּוֹת \) (Throne) raises those who raise it up.\textsuperscript{2252} Mashiach ben Yosef is the Prophet Yonah \( אָמֶת \), the one who fled from God. Yaakov sending Yosef first into Egypt is part of the secret of 2 Mashiach, and the idea of joining \( גאולה \) to tefilla. Being the complete yichud of God is one and his name is one.\textsuperscript{2253} Joining \( גאולה \) to tefilla is \( עתרצון \).\textsuperscript{2254} When Mashiach ben Yosef comes \( שריה \) will be with him.\textsuperscript{2255} We learn from the Zohar that within the four klippot are four chayot of the makava of Z’a of atzilut. But these four klipot are not actually on the “chayot” in Atzilut. While in the makava of matto’t the “chayot” are actually in the four klipot of tohu vohu darkness and ruach elokim. Tohu corresponds to the storm wind it is the green "kav" that surrounds the world. Its written “darkness on the face of the thum”. This darkness is fire. It is “on the face” of the wicked. They are judged by the flaming sword itself. They are the essence of the thum , and in there is the flaming sword that judges in them. Ruach is the flaming 2 sided sword. Vohu is stones in the thum (depths) it cooresponds to the great cloud. This "klippa" is hard as stone. \( אויר \) (atmosphere) of darkness upon the "thum"(depths) corresponds to the consuming fire. While ruach elokim is Noga and chasmal\textsuperscript{2256}, and called small still voice.\textsuperscript{2257} The small still voice is the very innermost point. The source of illumination. The
golden incense altar is called the small still voice. The ruach that is more kodesh is called small still voice which is Malchut in the Shechinah that is in the אוסר. On the unification of God the ' stands. I cannot be understood it is very fine. It is about having no length with or שטח (space) it is גולם (unformed). It is the point of התהוד דרセルע (small still voice). Which is very fine thought. Above at Atz Chym which is Z’a (atzilut) there is no Klippa. Lower down at Matto”t, there is klippa for Matto”t is in Z’a. When God is in exile being deprived of his Malchut (power of ruling) He covers himself the faces and wings of Matto”t. Matto”t is called both Caruv and Markava. The תונה of Matto”t are surrounded by Tohu, which is a “great and strong wind” (Ruach sara, 1Malachim 19:11). Klipa called Bohu is “after the wind earthquake”. These are the green Tohu and the white Bohu. The 3rd Klippa is the bran of the Wheat. It cannot be separated except by grinding in millstone or teeth. It is as Halacha, as fine flour. The 4th klippa surrounding the 4 chyot of Matto”t is deep “darkness on the face of the deep”. It is the (empty) space in the Nut. The 4 klippa are 4 parts of the body. The storm wind adheres to the lungs, where there should be moisture (klippa prevents). David removed the storm wind. He killed it in his heart. For this reason he merited for the north wind to blow, which is illumination of chuchmah of the left. After the 4 klipot move away from man, the Atz Chym takes over him with 72 countenances of Malchut. One needs many ת皙ים (advice) to stand against the storm wind. These four klipot steal the divine energy in two ways from the nashama, by taking it from the sparks we raise up from below according to our lackings and errors, and they also take from the “my duchrin” (masculine waters) that decent from above which we are not fit to receive. Rabbi Aslag explains these four klippot are at the end of the parzuf, which is its yesod. If the fourth klipa, noga, which has sparks in it can be raised up is then separated from the third klipia consuming fire. Then can be revealed the good in noga called “chasmal”. Klipa noga has 248 limbs and 365 sinews. These correspond to the 613 commandments. By doing the mitzvah we bring out each limb of Kidusha. If one transgresses any of the 365 prohibitions, evil becomes greater than good. It's brought down by the kamarna Rebbe that our bodies are from the firmaments of heaven, being of klipa noga, being good and evil mixed. There is also another spiritual body of "chasmal" that is "zach". Noga corresponds to the name Ahy"h. The tree of knowledge of good and evil goes out from the light of noga. The tree of knowledge is pure good in atzilut, but mixed good and evil in Bria, Yetzera and Asiyah. It is malchut where most people merit death or life. Rabbi Nachuyah ben Hakana teaches that masters of Markava are coals of fire, pillars of fire, flames of fire, they are all branches of "Chasmal". The end of the matter is to do his will as if it were your own, this is his כבוד (glory). Generally according to the respect one shows for the כבוד (glory) of their father in Heaven they are given “Chuchmat Elokim”, and the mercy of the Shechinah. There are those who go in everyday to see the face of the king and are blessed. The Shechina goes in from

2258Zohar Barashit p.205b,Vayikra p.26a  
2259Oar Yakar Vol 2 p.145  
2260Beir esser Sefirot  
2261Aor Enayim P225, Zohar Bamidbar p.267a  
2262Tefilot Ramchal #108  
2263shar mimorim-ar’i p.77  
2264sulam on zohar Hakdamah p.203  
2265aor enym-kamarna Rebbe p.217  
2266aor enym-kamarna Rebbe  
2267sulam on zohar Hakdamah Tikunim p.356  
2268sulam on zohar Bichucoty p.9
far away. The God Glory of God is from hosts of Heaven, it is Glory of God of Teferet. As it says "He fills the whole world with his glory", from the upper worlds of Chuchmat Elokim by the attribute called ח"ש (yesod) He flows Chuchmah through Teferet which is the letter י. The blessed Glory of God is ketter, it is the "place of his glory", Glory of God in גא"ט. All the hosts of the army go in actions of all the sefirot flowing, they are to him children. These are the angels that are below the גא"ט (crown). Every day they go in to see the face of the king. She is י"ס (cannessef yisrael- Shechina) called face of the king. At times there goes in water to the garden then there is blessing. Always י"ש is with י"ס and guards on one’s thoughts, so he always does the will of God. The Torah has aspects of Fire and water. Fire refers to the fiery power of a man’s soul. While water refers to the power of the body to fight off the evil inclination. When the Shechinah receives Torah from man the power of fire rises above and from it an influx is given to the Angels, Sarafim and all worlds. Then the power of water turns this to material blessings in this world. One accent to the light is by song. As song draws the light of "chuchmah". And it spreads out chassidim to the body of Z’a, increasing the power of expression of the ruach. Song also nullifies judgments by raising up givurot to their source. The "Nikud Kamatz" arrouses רטש (song) and ר"ז (joy) from the influence of the Nashamot in Gan Aden. "Kamatz" is the "Rekia" (firmament) with the "ז"ב (supernal light). Rabbi Moshe Cordevero explains in shur kuma that according to one's "middot", what a mans actions are like, so will be his ability to dress songs from above. According to his Teferet, beauty, balance there dresses "Shalom" peace in his song. Through song there is drawn light from the eminater according to one's "yichus" of there soul. There are those God desires in their song, to them there will be length of days in the reward of mitzvot. It is only possible to rise above by א"ש (song). By song one can descend to the markava. These songs will open the gates of the Markava. They enter into the Hachalot and see the seals, names and angels upon every gate. And he opens the hachalot and the gates. Song arouses the desire of teferet for malchut and malchut for teferet. It's light instills desire and love for good "midot". Till there goes away the desire for the physical completely. Arousing the desire of a complete love for God.. As a man for his bride. From Imma (Bina) comes song by guarding Shabot. God is called "shalom", He is one from 3 things "דינ" which is fear, truth which is "chesed" and Torah called "shalom." This is also the main idea of entering and leaving Pardes one must do so in "shalom". One's understanding must be a thing of clarity. Of the 4 who entered Pardes only Rabbi Akiva knew how to go out of his questions in "Shalom". If
one is unable to leave their inquiry for the secret in peace such learning is forbidden to them. Elisha ben Avuyah saw the angel Matto"t sitting and writing, he did not understand anyone sitting there but God. He could not reconcile this with what he thought he knew, it drove him mad. We must always see the unity not duality in all things. So in pardes we do not say “Water, Water”. The 4 levels of Pardes are in 4 worlds. In Pardes there is no division between places, but it is all one. Rising there is only according to the power of supernal rulings. We form the forms with knowledge. Those who are said to cut the shoots are those who reject the Torah. They weaken the forms we intend. Achar entered into “pardes” and thought there were 2 תומים (domains). He was in error concerning the 10th sefira. She is bat zivug (soulmate). He cut the seedlings becoming a atheist. The 4 who entered "pardes" saw Matto"t sitting and writing down the merits of Yisrael. They wondered how he could be sitting. Achar thought He was Hashem. "Chayot" then sent out "Pulsa Denura". But they did not have permission to kill Achar because of his merit. A voice proclaimed all can return to me but Achar. Ben Azi died, he saw the Shechinah and cleaved his nefesh in the place from where it was hewn from in "aor Bahir". He completely left his body behind, he saw "menuchah" and pleasantness. He did not again return to his place (his body). This is such a high level we say on it "Precious is the death of the righteous in the eyes of Hashem". Ben Zoma saw and blemished, he lost his "Dat". When he "peeked" he saw in the "aor Bahir" more than he could handle and become confused in his "Dat" involving complex deep things, this was the blemish he made. It was as eating too much honey. Achor "cut the sprouts" this was in "midot" Malchut separating from "sadeek yesod olam". By separating Yesod from Malchut. As Mulchut nourishes from yesod the is " cutting the sprouts", cutting nourishment from the ground. He saw matto"t whose name is as his Master. This alludes to the last "midah" from Sadeek Yesod Olam. To him is given permission for "nanhaga". The Nashama of Yisrael is in the last "midah" for them as their "avot". By seeing this Achor thought there were 2 who ruled. There is no sitting above except by the God. This is what the Gemore refers to as Achor believing there were 2 "reshut" (powers ruling). If there is no partnership above, how can there be ruling from below. The explanation of this cannot be written down, anymore than is needed so that there will not be interruption in "nanhaga". But what Achar did damaged much in the last "midah". ("Sadeek Yesod Olam") only gives Her (Shechinah) power alone. Then Achor realized there was no other power, only that above (The God). That there is only one "rashut". But fire was added to fire of the Shechinah and a "pulsa denura" of 6 sefirot, each including 10 went out to take vengence on Achor. Matto"t wanted to have Achor cut of and to make his merits parish becuase he thought there was 2 "reshut". For this Matto"t asked permission. But there went out a "Bat call" saying "There will be all the pious of Yisrael with me, except for Achor. As he seperated the Shechinah from the סדיק יסוד אולם " Saddek Yesod Olam". So his nashama was separated from the נשמותאוצר. But since he did not do "avoda zara" there is not to him "Elokim Acharim" (other gods)." Rabbi Akiva entered and left in peace as it is needed to the last "midah" Malchut in "Shalom"-Yesod. He did that in true joining so he went out in peace. In this he was complete so he went to the נשמותאוצר and stood there, and did not want to rise higher than this. Concerning this it is written " I dwell after where you want. Know where you go and where is your חדר (chamber). These are the chambers of Gan Aden. Angels prevent those who are unfit of working with my glory from entering. One must work with it and not blemish. Those who can
are Teferet Yisrael who the Shechinah allways dwells within in power. \textsuperscript{2288} כ"ה is the guardian to the path of the דרך טז"ה which is in the caruvim and the flaming 2 sided sword. It is from error in chuchmah and comprehension that כ"ה comes against a man. Ben Zoma and Ben Azzi went past the mechitzah (barrier) that was appropriate for them according to their Chuchmah. By looking one of them became damaged the other died. Not all who want can take the name. Not ever man can work in Keter Malchut. Becouse there comes the נער (youth- Matto"t ) He is the guardian of the gate. \textsuperscript{2289} They have mostly instructed us concerning Atzilut. Little is said of By"a. This is because only Rabbi Akiva came out of Pardes in Shalom. Safer Brit Manuchah goes much into this. By"a are the tree of knowledge of good and evil. \textsuperscript{2290} נער = ש"ת (all the sparks). He placed before Gan Aden the Caruvim. These are Mashiach ben David and Efriam. The spirit of Mashiach, ruach Elohem which is שילח=משה, this is "Ruach on face of the waters". The 2 sided sword guarding the way to Gan Aden is Mato"t. It turns from staff to snake to מתה (all the sparks). This is lower Shechinah. This is the Torah that is the elixir of death or life. If the generation is filthy this causes mashiach to die. \textsuperscript{2291} All the time Sadeekem are in the world. (Matto"t) changes from snake to staff. When there are no sadekem he changes from snake. Thus the staff in the hands of Matto"t turns to a snake. These are the nations of the world. And those who do not merit to enter Gan Aden is judged by these "dinim". So to guard the way to the Atz Chym, preventing those unfit from rising up. \textsuperscript{2292} The final מ"ת letters that go out from the skin of Ateret Yesod. This is revealed by the cutting of circumcision called פריעה. This is revealed by Efryim being born from Yosef. Formed by the 22 letters in the womb of Imma. \textsuperscript{2293} The stones of marble in pardes are chesed and givurah which nourishes all. 2 kings in one crown. these are 2 lights from the great light of בה אבני (stones of bohu) that are called "stones of marble" They are called mountains. "raise your eyes to the mountains" , on them is the "beast on 1000 hills". The week is called mountains. Yesod and Teferet are called mountains. When you come to this place they say one must not say מים מים (water,water). meaning don't infer 2 domains. Dont think that work is done far away, as here it is done. \textsuperscript{2294}
Chapter 30
The highest places on earth and the Garden of Eden

Another aspect for connection to the light is at the graves of chevron. There the light of chuchmah, the creative inspiration of God, transcends to the lowest physical level malchut. The Ar"i went to learn at the kevers of Yuhudah bar Iloy and Smiyah and Avitalon and others. He did "yichudim" joined with them. When the world needs mercy people go the graves of Sadekeem and there cleaves Nefesh in Nefesh arrousing the sadeekem who go to arrouse those who sleep in Chevron. All ascend to the doors of Gan Aden to inform the נחנים, Who with the "Malachim" (angels) among them inform the Nashamot. Avraham prayed at "Har Moriah", not at "Machpelah" as there he smelled the scent of Gan Aden. The Lower Gan Aden was created 365,000 years before our world. Our world is only 1/60 of its size. Our world stands on the right of Gan Aden on its South side. This world compared to Gan Aden is as a day old baby. There is only a טפח (small measure) between the ground of the lower Gan Aden and this world. The North side of this world is near the south side of Gan Aden, also to the south side of this world is Gehenom. The dwelling place of demons and angels of travail. This world is shaped as a כ. It is difficult for the living and the dead to enter Gan Aden because of fear of demons of gehenom on the northern side of the world. So God ruled that atonement would come from the dirt of Machpalah which is at the end of this world, near Gan Aden. The God created 7 lands this one is "makiff" on that. A great secret is that these worlds were created as a place of punishment for the wicked. After Adam sinned Hashem took him out of Gan Aden to a lower world of darkness where the sun at all or anything. As the Rekia called "Vilon" has no sun of luminaries. Adam thought to return but the flaming sword blocked the way and the 2nd חיה of Hashem called אדמת. So it say Hashem sent Adam out of Gan Aden to tend אדמת (the land) in this land is power to illuminate the reokia, the "mazolot" and planets there. There are there those who in the form of men of great hight. These were born to Adam during the 150 years that he gave birth to demons and spirits as during that time he was raped by Lily. They are always depressed and sad and there is no joy among them, there is none at all. In the lower Gan Aden are דורות (dwelling places). Each of these dwelling places coorespond to one of the 7 earths and gives them according to the secret of Atz Hadat. At The birth of ים God took Adam to above all the earths. To that earth which is called Tevel in Aretz Yisrael. Making the cave which is before the cave that is close to Gan Aden. There He buried Adam. When Chava Died Adam

2295 sulam on zohar Hakdamah p.294
2296 Emek HaMelech
2297 Sulam on Zohar Achray Mot p.71a
2298 Sulam on Zohar Bo p.39b
2299 Chesed LAvraham
2300 Emek HaMelech
buried her there. There there is the scent of Gan Aden. The 4 pairs, the patriarchs and there wives who lie in chevron are asleep and not dead. They know the hidden mysteries more than any living being. The upper gate is the cave of Avraham (machpelah) it is Malchut. There the great heavenly prince Michia". Chevron was given to Calev ben Yefunah so to strengthen him. So that he would be delivered from the plans of the spies. Chevron is "". It’s said that at chevron one receives the shechinah from the dominant element of earth in chevron, water in Tavaria, air from Tsfat and fire from Yerushalyim. The Shechinah from the south side is Chesed called water. Tavaria is Hod, Tsfat is Netzauch in both shine the 13 midot Rachanim. Tsfat is a city of refuge. There there is complete mercy. There one is invited to learn the depth of the Torah. The נַפְרוֹת אַוְרָיוֹר of Aretz Yisrael is not as כ as the אור of Tsfat. Yuhuda gathers from the 4 corners of the earth. This is Chevron. There in Chevron God requests to join them as one. As we say in the Amida “gather us together from the 4 corners of the earth”. Every man who occupies in Torah is Chevron. קריתארבע (city of 4-also called chevron) is the place the 4 corners of the earth are gathered. There dresses tohu, vohu, choshech, thum in the earth and the 4 chyot haKodesh are revealed (through them) in the 4 yesodot. In the idea of the green kav. When You say the Sma with your heart mouth and thought this is Chevron. There goes out a ruach during saying of the Sma from the 4 letters of ה"ו"ה. This is Chevron. It is the joining of the Nashama, Shechina, the 4 letters of ה"ו"ה and משיח. Galut is the opposite. The 4 galut correspond to the 4 orlah (unclean husks). Galut is separation. They are not then “one nation in the earth”, as the name ה"ו"ה no longer rests upon them. Death is when the Torah doesn’t rest from above, and rises from below away from the 4 yesodot. All who the Torah separates from, their Nashama is destroyed. The Nashama is the precious thrown that Chevron unifies, it is the Shechina. Of the 4 Yesodot water corresponds to the written Torah, fire to the Oral Torah. The Yesod א"ש (ruach-wind) is in his Torah learning and Tefilla and returning to God. By this is illuminating of Yesod. This is alludeding to the Nefesh Ruach and Nashama in the letters ה"ו"ה. The serpent does not rule on the Yesodot when they stand in their place given to them at the 6 days of creation. The serpent has no ruling in them, only in the body of man is their seizing. As man is created from the yesod of earth. Even after a man passes away there is a seizing in this part. But in the Yesodot of ש"מ there is no siezing of the נ. His power of siezing was diminished by Moshe at the Reed Sea, and when Yoshua warred against Amalak. As the Yesod of the חרב (sword) is Malchut. The Sword of vengeance of the covenant. For this reason (attacks on the sitra achra (other side) in this generation we do not have א"ל or עלייי צ"ל. There is left only siezing in physical and course klipot. But Yesodot coming from Yetzera, which is Teferet and above, it is the seal of ת"מ"ש ו"ה. From it is created the Yesodot of ש"מ to them the sitra achra has no portion. For this reason there is no ruling of the Sitra achra in the superanal waters or in the sea below which is Malchut all the time it is receiving flow from its source. We learn Torah from (this) source in water. The written Torah with the Oral Torah are the upper and lower waters. The upper and lower נ of ה"ו"ה. Only waters that are seperated from their source can

2301 Zohar ShirHaShirim Rosenberg p.50
2302 Sulam on Zohar Vayikra p.151a
2303 Shoshon Sodot
2304 Sulam on Zohar Vaira p.30b
2305 Pardes-moshe cordevero p.6, Chessed LAvraham
2306 Zohar Chadash Tikunim p.119,139,238
receive Tuma. There are 4 kinds of water. Living water has a fineness in its thickness. Water is "dead" when God removes His spiritual power from it. This is the idea of crushing it in a small place. Lower waters cleave united to the upper waters. Water and salt cleanse Asiyah. flour, oil and wine is of the Yesod of Yetzera, sheep, oxen, birds the world of Bria. Cohen, Levi and yisrael coorespond to the yesod of the "Avoda" of Atzilut. Aretz Yisrael has borders of water. On the west is the sea, east the Jordan river. South the river of Egypt. To the north is is the river . To the west is the Shechina, the sea. The salt sea cooresponds to Malchut. To the west is Yesod and Teferet. The Jordan is Teferet and Yesod decending from above to the lip of the leviyiaton, which is Teferet and Yesod. South is Chessed the river of Egypt where descended Avraham. This is the secret of divide and multiply from hot waters. The secret of fruit and nourishment from the left, the secret of the para duma. Torah is the middle pillar. Avoda is north, gimalat chassadim is right. "Gan Aden Hartz" is southern Yisrael. It is Binna of Malchut of Asiyah, olam haba. North is the Olam Haba of Sadeekem. From the side of north is givurot. In the east teferet is called air. While the shechinah itself is in the west called earth. Lacking in the body is according to the 4 yesodot, it is the yesod of . From it goes out breath. Concerning this it is written “ He grasps until the end of the earth”. This power is not in any other letter only . All the letters are spiritual, but none of the are so filled (with spiritual power) as the (the spirit) goes out of the as it say לברא טו פיו בروحם (all the hosts of heaven in the breath of His mouth) There are also 4 “Yesodot” (elements) above, but their nature is only spiritual in the world of angels. Disease producing boils is from too much heat in thick blood. It is caused by a great fire of the left side aroused by the power of tuma. The boil is the result of a thing rising up from the blood, it makes a boil as it leaves. Boils leprosy and skin sores are from the liver not removing filth. A hot illness is cured with an herb that is cold and moist. figs are hot and thicken the blood, but heal skin ailments. Fever of great fire is tikun from keter elyon its opening (tikun) is by the central pillar it is vengeance of the (covenant-sexual sin). Cold water is rachamim hot water is din. The Zohar tells us the skin ailment of leprosy is caused by 11 things : “Avoda Zara, cursing name, sex, stealing, slander, false witness, non justice, false oath, taking others property, evil plans and by making quarrels.” All healing is through the planets, the host of Heaven. They give power to a herb when it is its time to heal. The zohar tells us that binding together 3 “Hadassim” (mirdles) cooresponding to Avraham, Yitchak and Yaakov is a “segulah” for healing. If a body is broken and learns Torah He will be healed. The accusing angels are forced to give nourishment to he who learns Torah. Rabbi Avraham Abulafia teaches that one who is בעהלברית (a master of the covanant) is הבוש הروح (the spirit of my soul). She fixes things of the body by giving the

2307Giloy Razia
2308Chesed L'Avraham
2309Lekutey Torah Ar'i p.182, Safer Lakutim p6
2310Aor Yakar Lech Lecha p.196
2311Atz Chyim p.325
2312sulam on zohar Pinchas p.226
2313Beor Esser Sefirot
2314safar lecutim-ar'i p.399,sulam on zohar Pinchas p.232b
2315Shoshan Sodot
2316Zohar Bamidbar 206b
2317Lekutey Maharon p.231
2318Zohar Vayikra p.35a
2319Zohar Shalach Lecha p.160b
light of intellect to the brain, the heart and the kidneys and the rest of the places the light of intellect rests upon. Rabbi Moshe Cordevero teaches that some things in the earth are tied to supernal qualities as "azuv" (hyssop), cedar, silk, etrog and physical things because of their spiritual root are wondrous. The 5 types of grain corespond to the 5 levels of the soul._business\n\nRabbi Moshe Cordevero teaches that some things in the earth are tied to supernal qualities as "azuv" (hyssop), cedar, silk, etrog and physical things because of their spiritual root are wondrous. The 5 types of grain corespond to the 5 levels of the soul. Shevet has Nefesh, Oats is Ruach, the secret of kav mida. Barley is Nashama, Wheat is Chayah and כוסמת is Yachida. It is very fine and spiritual. It is Dat as Keter is not revealed. All lowly shrubs come from one mother except "Azuv". The Zohar says Hyssop is "I". Hysop purges evil powers. The Ar'i teaches all minerals are influenced by a specific mazel likewise each shofar. All creatures have to them mazel for evil or good from the atz dat tov and rah. All non fruit producing trees are on the same markavah except "arovot" (willow of the brook), which has its own unique secret. All shrubs nourish from the same place above except "azov" (hyssop). Each herb has a supervisor over it in heaven, each with its own unique secret. All fruit trees are on one markava, but are on different paths. Except the apple which has its own. All fruit of tree is from mida Yesod, they draw flow from "ואו". The Zohar says apple can heal all, but this only occurs when its hidden power is revealed by emunah. It appears as white red and green as God. These are Chessed, Givurah and Teferet. It has a finer scent than other trees. Some herb heal others are poison. They draw their sustanance from the same earth but it is in different vessels. In the morning Rafia’l goes over from the south with healing. When God decides to heal a man a “memenah” comes from the south to heal him. All the accusers who bring sickness fear him. There is no doubt that the light is sweetness to the Nefesh, and healing to the bone. But this is not enjoined to the wicked, because by sin they blemish in the light. Rabbi Nachman of Bresslov teaches that we can raise

2320 Aor HaSachel-Abulafia
2321 safer ha paliyah
2322 shur kuma-moshe cordevero p.110
2323 Manachem ben Azaria
2324 Safer Lekutim p.276
2325 Zohar citavo
2326 Chessed LAvraham
2327 Zohar smot P.50b
2328 Zohar Vayikra p.57b,Smot 35b
2329 atz chyim-ar’i
2330 Aor Yakar noach p.28
2331 Midrash on Zohar Kohalet p.184
2332 Shoshon sodot
2333 Sulam on Zohar Achray Mot p.74a
2334 Midrash on Zohar Mishley
2335 Zohar Bamidbar p.204a
2336 Zohar Balak p.204a
2337 Aor Yakar Vol 2 p.171
Chaba’d of Yetzera by binding our thoughts to Torah. By this Emuna is given power to purify the sparks from the klipot and raise them. The main way of cleansing the sparks from “klipot” is through emuna. This is because emuna always rests near to the Holy sparks that fell. Through emuna these sparks are risen. The Ramcha’l teaches us that when emuna returns to your heart through this you will know the way of the king guiding the world. All is only God’s guiding power, there is no nature, chance or other way. God’s guiding power is very deep, revealing his advice. This is to return to our hearts the truth—so that there will be no doubt. From doubt can come confusion of thoughts this is the main curse as because of this one may cannot achieve cleaving to God. One must be a master of spiritual war against confusion of thoughts. By contemplating upon animals and plants one can come to contemplate the angel that rules over the thing, and from this you can become familiar with the seal that allows the divine to take on this physical form. There is separated the power of the markava of דומם (the silent kingdom) from its supernal source by an angel a Memunah which is upon it. By this angel it is separated from its markava, (ultimately) this is its death. When צומח (plants) die its Nefesh goes out from it as with a חיה (beast). Stones are of Asiyah and דומם (the silent kingdom) and the Yesod (element) earth and the Angels called Ofanim, Plants from the kingdom called חיות (plant) corresponding to the world of Yetzera and water and the Angels called chayot. Animal to the kingdom called חיות (beast) and yesod of air, the world of Bria and the Angels called Sarafim, Man is from the kingdom called speaking and the world of atzilut and yesod of fire. The source of animals is in Bria, the כסא. Man alone may enter Atzilut, if he merits. Sarafim are servants of one’s Nashama. Chayot are servants of one’s Ruach and Ofanim are servants of the Nefesh. It’s taught that herbs are "mochin" (brains) of chuchmah. Atzilut receives light of Ayn Sof without meshach or garments at all. The world of angels, Yetzera receives light of Ayn Sof through 2 messachim (screens-filters), those of Atzilut and Bria. When the light of Atzilut reaches Asiyah it has passed through 3 messachim to plants. They have many diverse forms. Stones don’t have צורה (form) that is established at all. חלונות (windows) are Memumim (Angelic supervisors) that raise up "tefillot" to God. Its best for a Bait Canesset to have 12 windows. The eyes, ears, nose and mouth are 7 windows by which the soul ascends by 7 types of herbs. They all illuminate aspects of chuchmah. They are Nard which is Chesed of Chuchmah, Safron-Givurah, Calamus-Teferet, Cinnamon-Netzauch, Frankincence-Hod, Myrrh-Yesod, Aloes correspond to Malchut of Chuchmah. Herbs are conduits of angels Ofanim Chayot and Caruvim. Gold is something above, copper below and silver is in between filling the gap. Silver is in Chesed , gold in Givurah, Brass in Teferet, Tin in Netzauch, lead hod, and murcury is

2338Lekutey Mahoran p280
2339sulam on zohar Tazria p.112,Sare Ramcha’l p.14,30
2340Avodat Yisrael p.1
2341Avodat Yisrael p. 10
2342zohar tikunim-perush metak mdavash p.818
2343Atz Chyim, Mishnat Chassadim
2344Svaot God
2345Svaot God
2346sulam on zoharTikunim p.183
2347Chesed LAvraham
2348Emek HaMelech
2349Sulam on Zohar Mishpotim p.117a
2350safer ha paliyah
2351Sni Luchot Ha Brit
Yesod. The source of supernal things of the דומם (silent) kingdom is in the supernal earth there there is the stones חלא and חטב. The "dross of gold" mentioned in the Zohar is black. Rabbi Avraham Abulafia teaches in Aor haSachel that God chose Aravot of all the gilgullim (spheres) it is here He chose to set his נס (thrown). Of all the stars of heaven he chose the sun, and from all the yosesot (elements) he chose fire. Of all metals He chose gold. Of all the trees He chose the Date palm tree, of all animals the Leviyaton, of birds the Eagle, of all beast the lion. From all men God chose as his own those of Yisrael, and of them Levi and from them the Cohenian. Levi is second of Dat Yaakov in zivug with Leah. There are 30 kinds of fruits and there was created from each kind many varieties. There are 70 kinds of dates. And from each kind 10 are of olam Bria, being 10 sefirot of Bria. These are far from Tuma. And close to Atzilut. They have no klippa. (no nonedible shell peel or pit in side). This includes grapes, figs, apple, etrog, lemon, pairs, quince, berries, סגרה and Carob. The 10 from Yetzera are far from tuma like those of Asiyah. But not like those of Bria. So they have seed inside. These include olives, dates, peaches and papaya (more in text). The fruits of Asiyah you eat what is inside and discard the peel. These are they Pomagranate. nuts, almonds, chestnuts (more in text). These are not in order of the sefirot, that information has not been given. According to these 30 are 30 of the forest. We dont eat or bless upon these they are of the Klippa. In Marachot Elokim its taught that the fruit of Adam's sin was Etrog which is a "Tiva" for the eyes, fig, wheat which is Chuchmah, Grapes which are essence of will. There are all "Atera". Bread cooresponds to the face of the lion in the Markava and Chessed, Wine to the face of the ox and Givurah, Meat to the face eagle which is Teferet and fruit cooresponds to the face of man and Malchut. The oar Ha Chyim taught that "kayin" knew of the arms and feet of the earth. So he didn't need to lay a hand on Abel to kill him. The four sides of the shechina are according to the four flags of the "midbar", and so are there four groups of Jews safardim, askanazim Catalonia and Basque country and Galicia, set apart from the rest of spain) and Italians. Cohen cooresponds to tohu, Levi to Vohu and Yisrael to chosech (darkness). All yisrael nourish from a light that is so bright it appears as darkness. The lights are revealed by raising up sparks through miztvot and acts of kindness. Then new lights decent from above to the nefesh ruach nashama chayah and Yachida to each man accordingly. These new lights are eminated from the tzimzum according to the thickness (and placement-hight) of the mesach. By this is made the aspect of vessel and body for this New light that is born according to them (the qualities of placement-hight and thickness of the mesach). By these factors is limited the descent of the light. This is also the source of all dinim. This shaping of the light is according to merit. By this is determined the source from where the light can be revealed from above, the ability to bring down, bring out this light. Also the reshimu is one connection of the upper world to the

2352Mishnat Chassidim
2353Ar"i
2354Aor haSachel
2355Svaot God
2356Chessed LAvraham
2357Zohar Tzav p.324
2358Sulam on zohar Tikunim p.184
2359Sni luchot ha brit
2360Aor Yakar Vol 2 p.75
2361"-Pekudy
2362Sulam on zohar Smatot p.21
The main rising of sparks is by “tikun” of the central pillar. "Avodat haKodesh" makes zivug of Teferet in Malchut, and flows rachamim to sweeten "din". The Nefesh of the sadeek creates the world. According to the Yesod of their Nashama there is eminated their cavana (intentions) on the world, and by this we say God rules. This is the manuchah (rest) of sadeekem. By this they will inherit olam Haba. As the way they live now is from the Histashalut (unfolding of energy) from the "great Shabot". The nose of the Shechinah has in it 370 lights. These sweeten its givurot. Then there is found manuchah (rest). 370 lights are 300 of the first 3 sefirot and 70 lights are the 70 midot of 10 sefirot each. Holy flow of the 370 lights descends from the head of Arich. Lights descend from the head of Arich upon the “Mazolot” of Z”a called מימנוכותץץ. It has to it no “din” but is called upper Chesed. There is no “machlacot” (argument); ל”א of אלהים and ל”א of סג are the secret of the 370 lights. They are secret of upper “Mazala”. Z”a and Nakavah receive from ל”א of Atik.

Nefesh Ruach and Nashama of the worlds of Atzilut, Bria, Yetzera and Asiyah receive their light as is proper for each from the “ziv” (ray) of the Shechinah. Like is said of the Sadeekem in Gan Aden. God has pleasure through “Avodat Yisreael” when when they do His will, He is with them in the 6 “midot” (attributes) of love, fear and the beautiful sparks in the praise of God in “devecut” (cleaving). Count from the world of Bina which is “oneg” (delight) the 7 “midot” till Yesod, then Malchut is called “bat Sheva". (Count the quality of your avoda, until being complete in all 7 attributes). From the service of sadeekem doing mitzvot and misim tovim its like there is made "nachat ruach", a joy of spirit. there is made a tikun in the “mesach” (the screen filtering the light) that descends dressing in a garment drawn from the reikia. The light from above “oar yosher” dresses in the sparks rising from below called "oar chozir". Moshe increased praise for Yisrael, becouse of this they merited to receive the Torah. Even if they were in a place of tuma that the angels were afraid to enter they went out with a high hand. Always the Shechinah is in the sin of her children dwelling in their tuma so all the year without doubt one needs to purify themselves with water of Rachamim from Ima by the middle pillar י"ה, so you will be pure before God. The oar ha chyim teaches the purpose of the various exiles is to gather isolated segments of sanctity scattered in various branches of the klippa. We learn from Rabbi Moshe Cordevero that exile is a lack of unification of the sefirot, causing a separation from "nanhaga" (divine providence). When there is not sanctified the name of God but it is desecrated before the nations, heaven forbid, there dresses the spiritual supervisors of the nations upon the flow of divine light nourishing from it. This is the exile of the shechinah, but even in exile the light of noga surrounds. This is " I am exiled in your midst". This is the secret of the ofanim, angels of asiyah. The main thing of nanhaga of the world is Malchut. The
first 3 sefirot guide in hiddeness.\textsuperscript{2377} יַעֲנֵהי יִתְנַה (closed) is from the side of Keter. פְּנֵי עַמְּקָה (depth) is from side of Chuchmah. By Ketter Chuchmah can flow to Bina. The ruach of God is called a kiss. It is the light of chassadim, the power of giving from Abba divine wisdom and Imma divine understanding.\textsuperscript{2378} The secret of "zivug" (union) of the mouth is called kissing. It is " from their flesh seizes YHVH ", with the breath of the divine name. Also concerning this is the verse “ Ruach elokim moves on the face of the water”, the water is the community of Yisrael and the ruach is chuchmah moving upon it. Open your mouth and receive living waters from above.\textsuperscript{2379} From hachel N"h. Nogah and Zachut "One's flesh seizes Hashem".\textsuperscript{2380} In the kisses of Aba to Imma the breath of Imma is in Abba and breath of Abba is in Imma. The essence of the body Abba kisses in Imma. And Imma kisses in Teferet.\textsuperscript{2381} Teferet (as the א in the middle of the form of the letter א ) divides between the upper and lower waters. Teferet joins the waters and raises them to Chuchmah. It unites the lower Chuchmah with the upper Chuchmah. This is as in the letter א which is made of א on top and א on the bottom. These are the upper and lower waters, upper and lower Chuchmah. א is in the middle of letter א. Teferet is Atz Chyim which spreads out from Chuchmah and Bina. It is the secret of א , it spread out from the א (its bottom).\textsuperscript{2382} The ruach of Z"a is the secret of aor chassidim. The ruach of Malchut is Chuchmah. They cleave together in the secret of kissing.\textsuperscript{2383} Kissing includes 4 ruchot (spirits). Chuchmah and Chassidim Zachor (male) and Chuchmah and Chassidim Nakavah (female).\textsuperscript{2384} "The stone rejected by builder" is 6 corners of Z"a, the builders dont illuminate in him.\textsuperscript{2385} The Ramcha"l Teaches All is breath as refered to in Kohalat. The secret of breath of the mouth is secret of the utterances of creation. Malchut is made in the mouth to rule. From the mouth Malchut is given 2 aspects קול and דבור (speech). This is as it states " In the רוח of his mouth is all the Hosts of Heaven". Man is greater "penimi" than angels being created from the beginning of breath of his mouth.\textsuperscript{2386} Zivug קול and דבור (speech) is zivug Z"a and Nakavah make Nashamot of men and angels.\textsuperscript{2387} There is a aspect that is between הבט (breath) which is Malchut (of Bina) and דבור which is Malchut (itself). Above Teferet is הבט , it rests on the דבור of Bina which is Breath rises and make אмирיה (creative utterance) and the רוח of breath of Malchut descends making דבור. Teferet works voice of 2 breaths that of קול and דבור. Voices are breath they are הבט to Nakavah, and Nakavah to zachor. When God blew breath into every soul and every angel in heaven. All the hosts of heaven were created and stood complete.\textsuperscript{2388} קסנום הבט אמירה in Chuchmah from 10 מסמרים (creative utterances) by them was the
world created through Bina. This is called בראשית מעשה. Work of the right side is called אמירה. The left side is called אוּנֶה which is Binna. Bina is the tamim and Nashama. Teferet is the vowels and Ruach. Nefesh is the letters and Malchut. Every אלוהים is Atzilut. כל הוא is the סְכָּא and it is Bria.

All Nashamot were included in the Adam. They went out from Zivug Zu”n. From revelation of the אור גן of the first day is refinement made of all the sparks that fell to olam Tohu for the תיקון of בָּרָאָת (creation) for all generations for all the portions of Nashamot that were included in Adam. These refinements were in the aspect of their לִבְּשׁ, which is נחמית (a garment) of the Nashama. It is that which is between the Nashama and the body. By it the Nashama dresses in the body. This refinement must be made through the 4 yesodot (elements) of fire, air, water and earth. Refinement was made in the time of tikun by מגן of Yoshir to Nashamot from kings of iggulim of Imma of A”k. But the kings of Yoshir from Abba of A”k were not fixed at all in the time of the tikun (fixing) of “מיש פארשיט” (the time of creation), but were intended to be fixed by Adam in Gan Aden. Gan Aden above is the secret of קאנסט יִשְׂרָאֵל. The source of the Nashamot of Yisrael.

The nefesh and its 7 makiffim are ל and מ of צלמ. The penimi of צלמ is צ. There is צלמ of Nefesh Ruach Nashama and Chayah. צלמ alludes to the place itself. צ is the height of the whole thing having 9 midot (sefirot) and the 10th Malchut including them all. ל draws flow down from above adding power and essence מ is its supernal source for flow which is the secret of the 3 and 4 headed ש. Zeir Anpin is the ל of צלמ. צלמ alludes to the צ and מ.
Chapter 31

The making of amulets and other spiritual tools

In sefer HaBrit rabbi Pinchas Eliyahu teaches that with the master of "camiyot" (amulets) you find with him the markavah of all the world. These "Elokim" masters of "camiyot" are known to be successful in the aspect of "yechida" revealed. The Torah is the house of the level of the soul called "Yechida". The "yechida" revels to us God's will and delight in all things. It is from here that the soul that unifies all souls within itself will be revealed, and this is Masiach. It is This because of this unifying level of Yichdah that the master of "kamia" can "tikun" (fix) others.2393

The Ar'it teaches it is a "simon tov" (sign of blessing) to begin to write a "tikun" for a sick person.2394 Torah and Mitzvot are like a prescription from a Doctor so its written down do not add or subtract from the mitzvot. This is as compounding the medicine wrong.2395 A man of Chuchmah heals. Only after illness exists does the chuchmah arise to heal it. Then this man's healing can be made by this Chuchmah. Never can healing be made for a future illness. After the illness is created, its preperations for healing are completed so that it may be fulfilled. All this is Chuchmah of God till the end of all generations. God's Chuchmah guides creation shinning continually in the brightness of "Shabot Kodesh". By the light of this Chuchmah We rise above to Holiness.2396

If a person rebels against God in their foolishness by this there is made תמורות (exchanges), and his Nashama becomes ill. This is the secret of 70 "Trefot". These are 70 "trefot". These are 70 illness that people die from This is the secret of 70 "trefot" (conditions that render "tami"). The head gets sick from "chuchmah Chizonit" and the body dies from the 5 senses,2397 G-d forbid. At the head of a sick person is the Shechinah, at his feet is the angel of death so don’t sit at either end of his bed.2398 There are "memunah" (angel) over certain works of chesed or "din". So all who want to work in the Holy names of God need to know according to each work and its "time"which is a "segulah". This is most important for success.2399 (all the details in it histashalut and its work). All "Nanhagot" (Divine guidance) of colors begins in Abba and Imma.2400 Rabbi Moshe cordevero teaches that there is knowledge of colors involved in the work of "camiyot". These colors draw their power from above, like the 12 stones in the breastplate of the "kohen Gadol". They draw out the energy of the 12 tribes. The 12 Tribes are 12 parzufim of Atzilut.2401 The drawing of the 12 tribes to tikun the world in Nakavah is by the 12 stones that are below are (in) Malchut. By this there is drawn Teferet to Malchut in the secret of Dat.2402 The Vilna Goan Teaches that colors are "demot" (likeness) that make all revealed in its

2393 sulam on zohar
2394 olah tamid p.113
2395 Minchat Yuhudah
2396 Avodat Yisrael p.24
2397 Bahir
2398 sulam on zohar Pinchas
2399 Emek HaMelech
2400 Matak miDavash on Zohar Barashit
2401 Adir Bimarom p.358
2402 Aor Yakar Vol 2 p.51
place.\textsuperscript{2403} Green is rachamim, but it is related to "bina\textsuperscript{2404}" and "teshuva" (repentance).\textsuperscript{2405} Rabbi Nachunya’h ben Hakana say that green is complete Judgment.\textsuperscript{2406} Every white stone is from chesed and it is a segulah for mercy. A red stone gives fear. From the Yesod of earth is made stones. This is the aspect of the name י’. Lights of Yesod in Malchut make stones from "afar" (earth). If the lights of Malchut are dominant the stone will be Marble. Each stone’s qualities are according to its lights which is according to its sefirot. Silver reveals the energy of Chessed it is masculine, Gold is Givurah it is feminine, Brass, Teferet, Tin Netzauch, Lead Hod, Mercury Yesod, Iron is Malchut. Thus there are many different kinds of "segulot" found from Stones.\textsuperscript{2407} Chessed and Givurah manifest in the colors silver and gold. The supernal root of these metals is very high. Some of the most overpowering "klipot" which can prevent ones entry into Holiness manifest in matters of a monetary nature.\textsuperscript{2408} Green is י’ is "like" red.\textsuperscript{2409} The Ramcha”l teaches that the qualities of light and Heavy of physical objects are drawn from aspects of light of the Creator that are “penimi” and “Chitzon”. Heavy decends below. When a branch of a “penimi” aspect increases then then it will be less heavy.\textsuperscript{2410} Doing “avera lismo” is a segulah to arouse evil, but this evil is good for Yisrael. As with the dying of wicked there is joy. As it says “I put before you this day blessing (for Israel) and a curse (for those who hate Yisrael.”\textsuperscript{2411}
Chapter 32
The disposition of human souls

People can be read by their hair which displays their aspect of chesed. One's hair comes from their father. The hairs of the head of Atik reach the shoulders so that the might reach the head of Z’a. In this way Za’ can draw from Atik, because the hair of his head is soft and not hard. A man whose hair is hard will not have wisdom dwell with him. Hairs of the skull dress Chuchmah and Bina. Hairs of the brain are of Chuchmah. They are to the right. Hairs of the brain of Bina are on the left side. Those of Dat are on the back of the neck.

There are 2 kinds of Black hair one called לילה this is Malchut. Another is called לילות this is chitzonim (other side). One whose’s hair is black is one of these. There does not spread out din except according to one’s works, also their merit. Black is the side of Malchut. If one’s actions are damaging they are of the chitzonim, of the 7 stars. Saturn is the memunah (supernal superviser) on black. Mazolot (constellations) that are chitzon are to (supervise things that are) chitzon. They draw to the black (hair), and work evil.

Color of hair is according to works. At times Nashamot are from Chesed in a body of white. At other times they are from Givurah in a body of red. There are 2 aspects to hair, of the head and beard. There are allusions to Nanhaga” upon a man seen in his face and the hair of his beard. In his beard is 13 “signs” illuding to the 13 “tikuney dikna”. In the beard descends nourishment from the brain. From one’s hair can be known something of their thoughts. All these things are greatly hidden. It all comes from Keter that is hidden in “tzimzum” below.

In the hair of the beard and the head go in 13 midot of Rachamin. One cannot make baldness on the head or beard so as not to destroy the paths of kindness of Atik. There are always the 13 dikna of Z’a, unlike its lights of Arich which enter him, these light (of Arich) can be removed, this is so only if one shaves or destroys any of the 13 dikna (of his beard). They are called “dikna of emuna”. Completeness of the dikna shows the completeness of man. So one whose dikna are not complete is not a man in all aspects. Hair can nullify the klipot and dinnim, or hairs may cover the klipot so that they go in the brain quietly. Dinim seize in the hair of the beard more

2412safer ha paliyah
2413Emek HaMelech
2414Zohar Vayikra p.131b
2415R. Petia on Idra p.88
2416Aor Yakar Barashit p.184
2417Aor Yakar Barashit Vol 2 Noach p.184
2418Share Ramcha"l p.32
2419Emek HaMelech
2420Zohar Vayikra p.133b
2421R Petia P.40
than in the hair of the head. Hair of the head makes tikun and sustains the brain, and binds it to the Spinal cord. Hairs of the head correspond to branches of עב. The Ar'i teaches women should not cut their hair as it nullifies judgments. Rabbi Yuhuda Patia teaches that demons do not have hair, so a woman should not shave as this makes her a prepared host. A woman must cover her hair so there does not cleave in it the power of tumah. Women are from the eagle in the Markava but can draw from instead the ox, heaven forbid, this makes her full of judgements. The other side is immediately drawn from any place it can be clothed in the form of a ox. She is called אשה because of the fiery nature of her complaining. All men can receive reward dealing with this. When Yisrael sins this aspect of fire is ignited, and they are not able to put it out. Curses come from here.light of Chesed called נוצרחסד

In a general sense the Eyes are secret of Chabad, the lips Nh"y and the mouth is Malchut. The face of man is (shows) chuchmah. The main thing of kavana are 3 things (colors) corresponds to Bina and one's eyes are the first ה of ידיעות, ה"ות (forms) Chuchmah in one's limbs and ה of יִסְדָּר (tracing) Keter in one's forehead, face hand and feet and the letter ה of ה"ות . These are fine and most hidden. There is no Nefesh, Ruach, Nashama or body that is not created by the 22 letters of the Torah. They stand on his face and skin. His skin acts as a mesach and rekia. A Sadeek is able by his Nefesh to illuminate by transcending the mesach revealing the letters of Nefesh. But the klipot of the Rusha (wicked) prevent the letters of their Nefesh from illuminationg, but all avorot (transgressions) are revealed on one's forehead. A man should not have his hair cover his ears. As it is above as below. We dont want hair covering the ears above. By way of hairs above tefilla is heard and in their power all work becomes actualized. The inequity of man is written on his forehead. From there it can be known and recognized what accusations stand against a man. One with a clean forehead you should fear and distance yourself from. Kidusha is also carved on the forehead. Teshuva will cause the marks of sin to disappear from the forehead, and appear as it

2422R.Semach Idra Zuta p.40
2423shar pasukim-ar'i p.208
2424Minchat Yehudah
2425Tikunim Chadashim-Ramcha’l p.425
2426Sulam on Zohar Kisitsa p.132
2427safer ha paileyah
2428Tikunim Chadashim-Ramcha’l p.101
2429Zohar chadash Ki tavo
2430R. Petia on Idra p.100
2431zohar smot p.70a
2432R. Patia on Idra Zuta p.17
2433Mimar Svaot God
2434Aor Yakar Barashit Vol 2 p.250,252,257
2435Chesed LAvraham
2436Aor Yakar Vol 2 Noach p.168
was before the sins. Then there can rest on the forehead lines of Kidusha. A man with a soul born from the face of man in the markava will walk in the way of truth, his face draws the love of others. On the right side of his head is a vein in the shape of the first letter of ע , the rest of the letters are on either side. He will be even tempered even when angered. He is quickly appeased. Of the seed of David the colors are reversed. A man from the face of the lion will leave evil ways to serve Hashem. A new spirit will will appear on his face for a time of a lion. His face draws love the longer you know him. He feels ashamed as he believes everyone can see his evil past. He has 3 veins one on the right, one at the bridge of the nose and one joins these. Davids seed is opposite these first man then lion then other side. A man from the face of the ox who has left the ways of Hashem, it will show in his face. He will have 2 berry like veins, 2 on 3 on left the first letter is ר then מ"ר spelling “korait”. If he does “Teshuva” they will cease to protrude. In David’s seed is first the lion, then Ox, one letter then another on the right other on the left. A man from the face of the eagle makes “tikunim” for errors of past lives. He has a weak spirit and no protruding veins. Letters do not shine leaving his eyes dull. A man can be known by his hair after the age of 40 whether he is dominated by mercy or judgement. There are 3 kinds of hair. Hairs of the Nazir allude to the hairs of Arich are complete mercy and Holy. The Hair of Levi alludes to Z"a. Hair of women is strong "din", alluding to Nakavah. So to them there is ע"נ (nakedness) because when there is sin, God forbid, evil enters between the ו and ה of the Name. In a time open to din we see red eyes. It is bad for all who meet them. In a time of Rachamim all turns to white. The eyes taking light from above. Whiteness is from the milk of imma. The power of 5 Chassidim are 5 ר"י of the right eye. 5 Givurot of the left eye are 5 ר"י in nikud Elokim. Green of eye is the color that is makiff that surrounds ע"נ , it is drawn from “moch Chuchmah”. Red surrounds on the green which is drawn from moch Bina. Of the 3 colors of the eye the upper most is red with in it is green and within that is black. This is like the order in which the “mochin” illuminate within the eye of Arich. To the eye are 3 whiteness. The uppermost is from Bina, within it is the 2nd whiteness and is drawn from Chuchmah and within this is the 3nd whiteness that is drawn from Dat. By this the eye of Z”a is as the eye of a dove. The whiteness of the eye of Z’a is only revealed by light from the eye of Arich. In time that eye of Arich does not shine on the eye of Z”a. The color black goes out of the eye of Z”a. There are 7 classes of angels called “eyes of God”. They are over the Hashgacha (providence) of men. Also 7 angels go out of the red of the eye, this is the source of “caruvim”. This is the aspect of Bina. The 7 angels are 4 mochin of Nh’y of Ima. To the eyes of God are 2 sides one of Good and one of evil. The angels always go out to do good when the eyes of men are white from the eyes of Atik. The time of Haman (purim) and the slavery of Egypt was Hashgacha from the eye for evil. Angels come from all 3 (eyes) colors, red, green and black. So they are each called flock. These angels grasp “dinim” of Bina from North, these angels from red and black are 4 ר"י in colors of the eye receive 4 faces that of Chaga”t and Malchut of Teferet. The 4 colors illuminate the 4 letters of ע"נ. From the face of the lion shines the letter ר.
From the ox-י, eagle-ו, man-ה. Measurement is drawn from a green cord which is the central pillar. It strikes the hands of man when he is sleeping and makes impressions lines according to his actions. All inner aspects of a person manifest as impressions, lines and letters that interchange. The “tammim” (notes), “nikudot” (vowels), “tagin” (crowns) and the letters of the Torah correspond to the 3 colors of the eye and the pupil. Also to the soul levels of Chayah, Nashama, Ruach and Nefesh. י is called nikudot they rise upon the body. The tammim are upon the nikudot and are ב. These are 3 ruach tamim זךשלשלתלשא. The world is like the ball of the eye. The white of the eye is the sea. Its big circle is land. The black of the eye is Artz Yisrael, עיןב (center of the eye) is Yerushalym. The eye has 7 aspects. From the (paths) of the eye goes out the brain of kav yashar (pillar of spiritual powers).

Chapter 33
Angels and other spiritual powers
The aspects of the soul which are "penimi" (internal) express themselves as the bodies appearance. While the external aspect of the soul is the world of angels. Even angels have a very fine refined physical aspect. The Malbim teaches that there are angels of fire and those of air. The was the angel over the reed sea He decended to complain against Yisrael. The
was punished and made the angel over Asev. God bound  and did not resist so God set him by the side of the mountain where a little light still reached. Because and had relations with human women. God took them and placed them in the mountains of darkness. There they teach magic to men. Man was made of dust from this world and then placed in Gan Aden. So that if he sinned he would die. but not being from this world did not die but were seperared from Gan Aden forever. There are angels that are created and die every day. They are created from the "Nahar Dinar" and here they return when there time is completed to be purified. Every morning God renews the world by creating many angels, and after (that day) they fall into the Nahar Dinar. In the Zohar it is explained the mouth "hph" in Hebrew is gematria "malach" angel. The mouth is called malchut when it dresses "elokim chym", words of Torah. It's called "Atz Chym ". This is the source of redemption. The power of the givurot of yitzchak which is binna. From the power of the 5 elokim containing 25 letters. The gematria of "co", the beginning of so many prophetic utterances. Yitzchak is the source of all givurot, which are elokim. He brings forth the masculine aspect of judgments. The givurot of binna are the source of redemption, as this is the fixing of the kings of edom that died. The fixing of the vessels of bina, called the kings that shattered. The draw their power from the sparks of holines that fell to the klippot. The Ar'i tells us that Tevunah, the parzuf from the lower six sefirot of bina is the land of edom. From the Idra we see that Edom is the chesed of the 5 givurot. Even if we say the kings are bina or Givurot it says that the exiles of "Media" and "Pras" the first exiles are the two arms while the exiles of edom and Yismoyal are the body. The Ari teaches the light of bina called ima is the shine of the sun. To be more specific the sun radiates z’a of bria, while the moon is nakavah of "bria". The sun is Dat of Z’a, its Atz Chyim. When Malchut is attached to Dat of Z’a its called lower Chuchmah. By doing tikun as said before we fix the vessels of bina, that shattered and then we are able to receive more of this radiation from the sun and moon. If a human keeps a commandment below he kindles the lamp of the sefirot, and preserves the very fabric of creation. Conversely neglect of a commandment causes the individuals light to be reabsorbed into the divine, it reverses the whole
The main connection is in the heart. The heart is more pure than other vessels of the body. For the upper "h" of hvyh spreads out to the middot, attributes of the emotional soul through the heart. It is there that stands the masters of the Mishna. One needs their heart to understand see and hear. The first "h" of hvyh is breath, specifically from the heart. From the ears nose and mouth go out breath "mamash". Less breath goes out from the ears than the nose less from the nose then the mouth. Breath are the "nikudot" of s"g. So breath by the vowels of s"g are as names of the nashama. This name of bina reveals different aspects of bina from breath. Bina reveals different aspects of the Nashama. Hevel breath is gematria luz, Parzuf Leah of atzilut is called "luz". "luz" is also the name of the bone from which the resurrection will begin. The luz bone is from עצור (dust) of the mida of Bina. This עצור is atara (crown) for all to return to עצור. At the time of the resurrection טל (dew) will descend from ketter to Bina to this luz bone. The 7 lower sefirot of ima are 7 hvyh. These are the 7 breathes of Kohalet which is Bina. The ark of Luz guards as "din" working Hidden Kidusha. The 7 breathes of Kohalet are the 7 names of ב"ה. And are called ברית אשת (fire covenant of knowledge). Breath of "mym nukvin" and givurot rise from the heart. All "mym nukvin" needs a vessel. From the brain are "my duchrin" (masculine waters) which are chassadim. Ruach of chassadim descends from the brain. It is ruach of the nose being teferet of z'a. Ruach of chassadim receives chuchmah of the left from the heart. The nashama is in the brain it is the right pillar. Ruach is in the corners of the lungs, while the nefesh resides in the heart it's the left pillar. The right pillar is called נ"ת וה"מ referring to the 248 possitive commandments. The left pillar is the 365 prohibitions.

Chapter 34
Where we go when we sleep
The sages say that sleep is 1/60 of death. But the Ar'i teaches that a significant man like the "reshonim" can sleep during the day, and is satisfied not requiring to sleep at night. Such a man does not require to wash his hands with a blessing upon waking, as he doesn't taste death at all. As one who sleeps at night. When one sleeps at night the Nashama rises above and is protectively held by God in their sleep, this is not so during the day. The soul is not protected by God as at night, so the soul of a wicked man may not be returned. When one sleeps Z'a is
renewed with higher "mochin". Their Nefesh stays in the body, while their ruach rises above. If you want to rise above your source at one time. You can do this in the time of zivug yakov and Leah (when he sleeps). Then a man gives his nefesh as a deposit in the verse:

“ ¶ÀìÉâÈãÀêÈ àÇôÀ÷Äéã øåÌçÄé ôÌÈãÄéúÈä àåÉúÄé éÀäÉåÈä àÅì àÁîÆú”

Then there rises the Nefesh to be sweetened and there descends his Ruach comming from Gan Aden to dress the nefesh of a convert which then dresses in his body. Such also happens with his Nashama (descending), after there is fixed his ruach. Then one should be careful not to sin as then there is a great danger as his own Ruach and Nashama are dressing in the Nefesh of a convert. Evil givurot of the Nefesh of the convert may be opened up, don’t let these make you sin by light headed actions. Be careful do misim tovim, then even from the Nefesh of the convert will be good actions. By Torah and Mitzvot you will be able to comprehend. In a dream your Nefesh will go out. Even in the summer, when it is (strongly) in your body. You will receive Ruach HaKodesh, even navua. From סוד (voice) סוד (Spirit) and נשימה (breath) of Torah you learn and misim tovim will create a מלאך (angel).

Sleep during the day is bad for a sadeek, but not for a complete sadeek. To the truly righteous no false mesages are ever comunicated. All they are told in their dreams is true.

Sleep in Galut is by klipa and Chitzon, but in Aretz Yisrael by Kidusha and no klipa. It is minucha to the Nashama which rises up to Gan Aden cleaving in the sweet supernal light. When one sees in dreams places and things which they know not. They are being shown concerning a previous gilgul. A true dream is given to man by a angel while he sleeps, after this one cannot return to sleep. At times a "ruach" will come and explain the dream. A bad dream is shown to a man so he can do teshuva and nullify the decree. A dream is 1/60 of prophesy, when given by a angel it does not contain confusing symbols.

When a man sleeps all his נשמה (intellectual) of Asiyah go out and rise level by level till reaching a appropriate place according to the actions of that man. Where he sees visions by the power of imagination. Man senses in his body from afar and dreams. There is no dream that does not have inconsequential things included. A complete sadeek does not have to war against against his "yetzer hora", he no longer has a "tiva" for physical things, or evil desires. This is called "taking the shoes off the feet". He merits a garment of כבוד השם, a markava to God. "Taking the shoes off the feet", this is Moshe when he separated from his wife at certain times. As then the Shechinah was joined to him to a different Degree.

When one sleeps at night certain tikunim are made to the nashama as it rises above. It receives life force from chesed of Ima. Just as a Rosh Hashanah a "nesirsa" (cutting-re assembly) is made. So to from the blessing before sleeping at night. The Nesira is made according to our actions.

2479 Nahar Shalom p.185
2480 Mishnat Chassadim
2481 Mishnat Chassadim
2482 atz chyim-ar'i p.344
2483 Zohar Barashit 197a
2484 Chessed l'Avraham
2485 Mishnat Chassadim
2486 Minchat Yehuda
2487 Mishnat Chassadim
2488 Nahar Shalom p.100
2489 Zohar Vaykra p.136a
2490 shar kavanot-ar'i p.180
2491 shar mimori rasb'y-ar'i p.219
2492 Benay Yisachar P.8:2h
sleeps at night their nashama goes out to the place of rest, other nashamot joined with it are separated. This is not so with day sleep. Except for a sadeek on the level of the reshonim.2493 Sleeping on the left side nullifies chitzonim, negative forces feeding from Kidusha. This also helps if one is having trouble speaking. Sleeping on the right side arouses rachamim and chassadim. Sleep on right side after midnight.2494 New souls go out at night to join souls of sleepers and renew them.2495 When one sleeps the brains of Z'a are in nh'y if Imma and the nashama rises to Aba and Ima causing their yichud and acquiring new "mochin". Nashamot learn Torah when we are sleeping.2496

Chapter 35
What happens when the body dies
A man who sins and receives "corait" (cut off) causes the cord of his nashama to be separated from him, leaving him only with a ruach and a nefesh.2497 Only a Nefesh of Asiyah is cut off. A Ruach and Nashama are fixed. There is a evil man who has no good. His Ruach is burnt. It is made dust under the feet of Sadeekem. As he does not merit to the levels of Kidusha only dirt being a klippa under under the heels of the feet of Sadeekem. The Nefesh of this one is completely "corait" (cut off).2498 The gematria of corait=rashiam (evil doers). Rashiam turn

2493shar mimori chazal-ar'i4 p.85
2494pri atz chyim-ar'i p.337,Mishnat Chassadim
2495atz chyim-ar'i p.347
2496Atz chyim-ar'i p.348
2497safer lecutim-ar'i p.85
2498Chesed LAvraham
mercy to judgment, sadeekem do the opposite. Ghenom is like Gan Aden HaAretz, it is not physical at all. The lowest place in gehenom is called Avadon. Where souls never rise from but parish, heaven forbid, as when a soul receives "corait" all aspects of the nashama are cut off. "Rashiam" can take another person’s portion in Gehenom in addition to their own. The din of Gehenom is only for the Nefesh. There it is purified and whitened. There is a gehenom for the Nefesh Ruach and Nashama. It maybe that because of inequities one's Nashama may go to the lower Gan Aden until his ruach is out of Gehenom. Then this Nashama can go to the upper Gan Aden and his Ruach enters the lower Gan Aden. Sadeekem and Chuchmim are not able to descend to Gehenom and must return in gilgul to fix transgression. One who learns Torah for its own sake will not enter Gehenom. This is like Achar who did not enter Genhenom. This is when he is not learning so to be called Rabbi. Sadeekem when they pass on from this world see the light of the wheel of intellect. His nefesh is separated from his body according to the level of his cleaving in the light, he sees the light according to his Merit. Sadeekem go to raise the souls of sinners from Gehenom. With the saddeek walks a angel named שועה. In his hand is אתה as it is written שועה. Those who are great complete in Yisrael feel in our Master Moshe. But this feeling goes away in the last 30 days of one’s life. As then each man is alone. The last 30 days of his passing light of his Nashama is traced in the world of his Ruach. It rises to see the Nashama itself, its place of Glory. Then there is not close to him a body with physical powers, but there is spread upon him שוכת.

days before one dies there goes away then the makiff of their Nashama. This is the ו and נ of yichud below of sparks and of surrounding lights. 30 days before one's death they see their place in Gan Aden. Each of these days one should not make and blemish as these days stand above or they will be punished. The evil makes them naked and to them are "mazikin". Which God sends him. He has soiled garments that will need to be cleansed. "Chuchamim"die in a way by which they are not slaughtered in a way disfiguring them with disease as others. If someone is buried on the day his soul departs in the Holy land the spirit of impurity has no dominion over over him at all. All who die do so by the angel of death, except those who die in Aretz Yisrael, who die by a angel of mercy. They ascend into “Kodesh Elyon” Happy is the man who devotes himself to the Torah. When Hashem takes him from his body of the 4 “Yesodot” (elements). He ascends to be head of the 4 chyot. There are 2 memunim on death. In galut the ב and ס in Aretz Yisrael Gavrial. They have each many soldiers. They are all "The

2499shar mimori chazal-ar'i p.59
2500Chessed LAvraham
2501Safer Hachalot-gr"a p.6,Patachy Chotom p.224
2502Chessed LAvraham
2503Chessed LAvraham
2504Minchat Yuhuda
2505safer ha paliyah
2506Benay Yisachar p.20
2507Mishnat Chassadim
2508Emek HaMelech
2509Sulam on Zohar Tzav
2510Sulam on Zohar Trumah p.121a
2511Zohar 104:1
angel of death”. Both of these memunim are servants of Matto’t who commands the רבד to take souls chutz laAretz. The angel that comes to take a soul is according to that person's level. Then this angel is himself taken from the world as he was only created to take that one soul. One who dies in Aretz Yisrael does so by a Holy angel with a clean blade. While the Angel of death, רבד has a blemished blade. All buried in artz yisreal are as buried under the alter and are thus atoned for. The Dirt of Aretz yisrael is the Dirt of the alter. If the dirt is sent outside of the land, it become as the dirt where it is sent. 2512 When a Saddeek passes on in Aretz Yisrael he strengthens the world more than one who dies chutz laAretz. 2513 When a gentile dies in “Aretz Yisrael” his Nashama is pushed out and forced to roam in many wanderings until they leave “Aretz Yisrael”, and reach the impure region where they belong. One who lives outside “Aretz Yisrael” draws upon themselves a strange “ruach”, one of impurity. When they die if their body is brought to “Aretz Yisrael” this is a abomination. They defile the land. 2514 After one dies they must "roll" from place to place till reaching Aretz Yisrael as there is the gate of Heaven from where the Nashama enters Gan Aden, by way of the cave of Machpella in Hebron. From there it goes to the lower Gan Aden then the upper. 2515 The day of one’s death is called "יומיא" (day of God). 2516 The Zohar says until the body rots in its grave the Ruach and Nashama do not enter to their minuchah (rest), by dressing in their (spiritual) רוחני garment of the Malchut. There are bodies of Sadeekem that never rot. A sadeek Gamore (complete sadeek) marits this garment when still alive. Like Mordichy and Ester. 2517 When the soul is ready to leave its body. It then asks leave of each limb, and its seperation from the body is only with great violence. As it says in the Song of Songs “ Love as strong as death, jealousy as cruel as the grave”. 2518 When the Nashama goes out of its body it sees the face of the Shechinah. This "segulah" is specifically according to their actions while living, thus they merit to "devacut". 2519 The Main punishment and pain come at the hand of destroying angels who lead the soul to Gehenom. There appears to him that he is still in this world. They decieve him in all kinds of ways. This can last for hundreds of years. One must stubbornly refuse to listen to what they say. Tell them all you want to do is see the sadeek ! 2520 When a man dies his Nashamah goes out for 3 days in one way in the darkness of his head. And separates to 2 ways one to yerushalym above corresponding to that below. The other way goes to Gehenom which separates to 30,000 paths. At the point of separation of these 2 ways stands many יחיות, and at the head of them is a crazy dog. When it sees a Nashama fit for it. It sends out evil beasts to take it to Gehenom. But not so with a pure Nashama which leaves the eyes of the dog and rises in the way to Yerushylm. If he has a Nr’n of Atzilit he rises to Atzilit.. If a Nashama of Bria he goes to the upper Gan Aden. The ruach goes to lower Gan Aden called Gan Aden ha Artz. The Nefesh of Asiyah of Gadlut and katnut is left in the kever (grave) till by chibut ha kever (purification of the grave) the filth is removed. Then the Nefesh of Asiyah of Galut can depart. From there it rises above. The Nefesh of Katnut is the secret ofזרע כל ה Media (breath left in the Bones) that rests on the grave till tchya matim (resurrection
of the dead).\textsuperscript{2521} The average person (Nefesh) "sleeps" in the grave, he sleeps peacefully knowing in the world to come (the resurrection of the dead) his portion will be pleasant. Those who toil in the Torah while in this world an do not ever cease. Their lips "speak in the grave" when ever Torah they taught are spoken. This gives them extra merit. Others only sleep. Olam Haba is the time to receive reward. It is the time of tchya matim, not Gan Aden. In Gan Aden Nashamot are there guarded till one is incarnated in this world, or till the tchya matim when the Nashamot and bodies will be joined. Then both will receive their reward. At that time the Mitzot will no longer be done. Then as Moses was sustained 40 days at Sinia with out eating or drinking, so to the bodies of men at that time shall be nourished by the "ziv" of the Shechinah as Moses was. There will be 1000 years of destruction. At that time God shall make wings for the Sadeekem and they will fly "on the face of the waters". The resurrection shall be before the year 7000. The time of Mashiach is before tchya matim. At that time there will still be eating and drinking. The only difference between the days of Mashiach and now is that Yisrael will not be under the rule of the nations. The days and nights will be lengthened to make up for lost time because of our sins.

There are different traditions concerning how long the period "Days of Mashiach" will be. Rabbi Eliezer says it will be for 40 years. Rabbi Eliezer ben Azaria says it will be 70 years, Rebbe says for 3 generations, Rabbi Dosa says for 400 years, another Tana says 1000. Rabbi Yuhuda says it shall be as the length of time from creation till now, and there are other opinions. Olam haba comes after 7000 years of destruction. There will be another tchya matim in a even later period where they will have much more refined bodies, they will have wings. "Olam Haba" is after tchya matim. "Olam Haba" is face to face. This is alluded to in ""The ד is listening to the י."

In the future there shall illuminate the vessel of Malchut in Keter of Olam Atzilut. This is what is referred to as the "1000 to Slomo and to the gardeners 200". The 1000 is the ד (well) of vessel itself. the 200 is Olam Atzilut. So the sages say all of The Song of Songs is Holy , except for the "1000 to Slomo". ר"' in Olam Tikun is secret of the "1000 to Slomo"\textsuperscript{2522}. A complete sadeek is one who has been tested and guarded the ברית (covanant). This is as Yoseph. One who is not a complete sadeek should not be buried in a ark (coffin). As they will examine his deeds in matters "as fine as a single hair". If one is not buried in a ark they only look at his most severe transgressions.\textsuperscript{2523} The penimi of צלָם is צ it goes with the body to the kever. The ד"ה of צלָם, its 7 makiff stay in the house of morning all 7 days. Each day one makiff rises up. After 7 days a צלָם is put on the kever. On the צלָם the makiffim of the Nefesh rest.

The Nefesh of Asiyah carved from the Lower Gan Aden, after death it does not return to there. After refinement it is given a “spiritual place” in its grave there it merits to dwell, according to the כבוד of their garments. Until it will stand in the end of days (resurrection). The Ruach of Yetzera goes over from Gan Aden Elyon. After one dies there opens to them the way to the cave of Machpela. The Ruach of Yetzera goes out from Gan Aden Elyon. After he dies there opens for him the way to the cave of "Machpelah". A Nashama of Bria goes out of Aden itself, which is the כסא (throne). She rises up in thought so to fill the “hachel” (palace), if there is not lacking below. If the judgment on the Ruach (after death) has not been completed. The Nashama can not enter its place, until the tikun (fixing) of the Ruach is complete. Only then may a Nashama rise up, in it’s time, by “Yichud” (meditations).

\textsuperscript{2521}Mishnat Chassadim
\textsuperscript{2522}Minchat Yuhudah, Emek haMelch
\textsuperscript{2523}Chesed LAvraham
\textsuperscript{2524}Chesed LAvraham
There are those who lay down on the kever of sadeekem and make yichud in portions of their Nashamot. As their nefesh is informed by their Ruach, which is informed by their Nashamah of Bria and in it by God in Atzilut. Because God descends the טל (dew) on the head of the Avot (forefathers). On Shabot the nefesh rises up to the Ruach and connects to it, and the 2 rise up to the Nashama. To each there is a מחיצה (barrier), this is its place. The Ruach of Sadeekem in Lavanat haSaphir joins together with the supernal worlds. By the name "Kodesh Kadoshim" cleave Ruach in Ruach it rises up from "Lavanot Hasaphir" to "Hachel Atzom Shamyim" with the Nefesh of the Sadeek as you desire according to the arousal of the "Hevel Garame" that stands continually over the body at its grave which will arouse his Nefesh in the lower Gan Aden and the Nefesh and Ruach in Zion hærōm. After one is buried there come four angels. the grave should be equal to the height of the man. After one is buried his nashama returns to his body as when he was alive. The four angels seize the man and strike him with rods of iron. As a man cleans a garment. This removes the dust and earth cleaving to him. He needs to be buried deep so that there is enough room to remove the filth from him. If one purifies themselves by their "yesurim" (sufferings), mitzvot, "misim tovim" (acts of kindness) and by learning torah. By working with their body till it is time to leave this world, he willt need much of this purification of the grave, because most of the filth will already be removed from him. But a wicked man does not remove the filth in his life time, but he even strengthens it very much. Therefore it will take a great strong effort to remove this filth from him in the grave. But one buried on the sixth day of the week after the fifth hour doesn't require this purification as the holiness of Shabot removes the filth from him. When a man dies the angel of death comes, one of the השרathamaki one sofer and his memunah. They tell him to stand. The man then tells them that his end has not yet come. They open his eyes and he sees a angel from one end of the world to the other. From the heel of his foot to the top of his head, he is full of eyes in a garment of fire. He is fire, with knife in hand that has upon it a drop of bile. One is not dead till they have seen God. As is written "A man shall not see me and live". When the sadeek passes he is free from all the suffering and tribulations we face in this world. He passes from this world, while a wicked man comes into חמריםדינים (stern judgments).

The bonds of blood relations are not severed by death. There is a relationship between the Nefesh of the deceased and the "Nefashot" of survivors. Various souls may be viewed as branches of the same tree. The closer to the root, the more nourishing sap it receives from it. The Nefesh is present in the grave until the body decomposes. Then it rolls around this world among the living, and is acquainted with their sufferings. In a time of need it pleads for mercy for them. When one sins sparks are dragged into the depth of the klipot. It is those sparks of one's Nefesh that must come back in Gilgul. Other parts of that Nefesh that did not sin are not punished with gilgul. Rabbi Nuchunya'h Ben Hakana teaches that a man is judged first concerning Torah then concerning other things. For 3 thing man is judged, for bittul Torah from the side of

2525Svaot God
2526Emek HaMelech
2527shar mimori chazal-ar'i p.87-88
2528Chesed Lavraham
2529Sni Luchot haBrit
2530Sulam on Zohar Trumah p.140b
2531Chesed LAvraham
2532Safer HaKanah
Teferet. Acts of kindness from the side of Chesed. עון (inequity) from the side of Givurah.

Woe to the evil ones who dont cleave to God or merit Torah. They do not merit to a Ruach or Nashama, but cleave to evil. They have no portion in God or Kidusha. When such as these depart the world evil spirits like dogs, messengers of fire await them. After this world has passed and has been destroyed then will come olam haba. Olam haba comes to a man after yom ha Din.

After a sadeek has passed away from this world they stand in Gan Aden Elyon till yom ha din. Then they are purified so they may enter olam haba. Those who have no merit will rise at the resurrection of the dead to be judged. On yom ha Din the judgement day God shall judge a man in his grave. This is more difficult than gehenom. This din is even upon some sadeekem.

All avoda we do now its benefit will be completed at the time of resurrection. By tikun of Bodies and Nashamot they will be able to receive yichud of the light of the day that will be all שבעת.

This will be in the 7000th year which is the secret of ibor. Then all return to the belly of Ima. This is הר זורע. The initial thought of creation was for essence to be revealed in the lowest places. This ultimately is the Resurrection. Then the world will be sustained by נשמי מלך פני. Now from Arich of Atzilut and above nanhaga is by הנה ולב in the future it will be from יע and י. Now from Arich of Atzilut and above nanhaga is by הנה ולב. In time of Resurrection all will rise to the level of ruling of ית and י. While sadeekem never die as it says "Yaacov never died". The Zohar explains it is forbidden to inquire of the dead refers to the wicked. The souls of the righteous are never called dead. The Sni Luchot HaBrit teaches that souls of sadeekem are bound up in the domain of eternal life with out dawning any garment that would make them perceivable in this world. Except on rare occasions as mentioned in the Talmud. When they do dress in some kind of garment to make themselves visible. Yaakov avinu can dress in a garment as Eliyahu. Rav Hamnuna Saba dresses in the secret of לבוש (garment) of the Nefesh. One can see him if they merit. This sight is from intellect. Moshe dressed in a cloud to go to God. Eliyahu in a "ruach Siara" (storm wind). To enter into the spiritual body one must divest themselves of their physical body. Moshe dressed to the cloud and entered in it. The cloud is close the "yesod" of fire. Eliyahu dressed in "Ruach Siara" and rose above. Likewise his Ruach can decend to this world dressing in a body. When going up he leaves the body in the "siara". Eliyahu calls Moshe Sinai. During the times of the Talmud angels no longer taught men only Eliyahu. Concerning Eliyahu we say "How Beautiful are your feet with shoes" (Song of Songs). I will tell you a secret not known by many outside of the "reshonim". The yüzde of Yesod Aba is י (pashut), is is between to veículo (sofit). The 32 paths are a source of "Din". veículo (sofit) in every place is "din". The veículo (sofit) descends in the Yesod of Z"A. This veículo (sofit) has its source above in Aba and Ima. From there is carved out the Nashama of Rav Hamnuna Saba. He is secret of Yesod as a fish in the sea.
Yesod always relates to flow to Malchut.\textsuperscript{2544}

A “ruach” cleansed in the river “dinur” then can enter “gan Aden haArtz” there it receives a body of light that corresponds to the body it occupies in this world. On Rosh Chodesh and Shabot the Ruach connects to the Nashama and ascends to the upper “Gan Aden”. But on Rosh chodesh there is cleaving with Yesoi”t, while on Shobot cleaving is to Abba and Ima.\textsuperscript{2545} The Nashama in the garment of the Ruach rises up to the rekia of Lavanat Ha Safir. There it removes the Ruach garment and gets its true garment from י"נץ.\textsuperscript{2546} Rabbi Nachman teaches that Eliyahu will come to distance those who have been drawn close by force and He will draw close those who have been pushed away by force. This will happen by distancing what is false and drawing close what is true.\textsuperscript{2547}

Chapter 36
Recognizing and invoking Divine providence

The Ar'i teaches that sadeekem are called "beny elokim"\textsuperscript{2548}. The Ar'i also teaches the "beny Elokim" are angels,\textsuperscript{2549} who have been appointed to watch over the actions of mankind. They stand around the thrown of God.\textsuperscript{2550} It is explained that those who are occupied with this wisdom there comes down to them angels, and the sadeekem of Gan Aden.\textsuperscript{2551} God Judges the family above by making them pass through the fiery stream, his ministers are of fire. The river of fire corrects them as there are different qualities of fire.\textsuperscript{2552} Angels are punished and rewarded.\textsuperscript{2553} A sadeek who is occupied in the Torah and Teffila. The voice that goes out of his mouth creates angels. They are the secret of "maggidim" (angels that reveal secrets of the torah). According to a man's merit angels reveal prophesy to his ear.\textsuperscript{2554} By good Cavana in doing Mitzvot and Torah learning are created angels of the world of Brea. By these angels one comes to percieve with Ruach Ha Kodesh. The angel is created from breath. It dresses in voice, speech and breath of a sadeek from his source. By Torah and mitzvot you do the angel dresses in your speech and
breath. He will tell you secret things concerning the future. This perception comes from N"h of Nakavah, even a bit of N"h of Z’a. According to the Level of the kav from which your Nashama is carved from. So will be your power to draw Nevua. The Nashamot of Yisrael are the good that has been purified from the kings who died. They are of 2 groups those created in zivug back to back and are not fixed. And those created from zivug face to face. This 2nd aspect is after fixing. If the ר"מ (filter) is fixed (prepared) by this you can draw (flow), so be pure. So that there will not be a ר"מ (filter) seperating between you and the mazel of your Nashama. Then you will be dead to all thoughts concerning things of this world. But your thoughts will be from below to above in the power of the supernal parzufim until the Ayn sof by the conduit of your Nashama. So that you will be able to draw thoughts from the end of your soul. By your imagination you will be able to perceive the truth from hearing and sight. You will be able to understand the speech of birds. Hear the sounds of the Spheres. From the day of creation there stood the souls of sadeekem before God. They descend to dress in bodies. They rule above and below.

All nourishment coming to the world is from judgments in mazel of arich (Divine will). Whenever one of the paths of the beard of Atik Yamin who is hidden from all is revealed. It is good for all below. For there by Zeir Anpin perceives council to do good to all. The great lights from the "cavanot" (intentions of prayer) of children of the living their light is not enjoined by their merit, but by "mazel". Which is the 13 "tikuney dikna". The 13 dikna of Z”a are made when Yisrael prays as is proper. Children, life and monetary sustenance are not (given) based of merit but "mazel". These are 13 "mazel" from above the נו"כ. The 13 dikna of Arich are called tikunim as they diminish the light so it may become revealed. One shortening "cavanot" and understanding diminishes Torah from Yisrael. If one prays without "cavanah" even if he returns and does this many times. If he lacks knowledge of "cavana" how horrible this this man's prayer is. Such "tefila" will bring no blessing Where there is not (true) tefilla, there is gezarot (rulings of judgment). Torah learned without (proper) Cavana creates angels of Yetzera. Mitzvot with out Cavana create a angel of Asiyah. Evil Actions creates evil angels that tell lies. Unclean birds are arroused by powers of the chitzonim (other side). According to the way these birds move shows concerning gezarot of the chitzonim upon a man. God it is who rules gezarot and it is God Who can repeal the ruling, gezarot are from Givurah in Malchut. They are gezar din (rulings of judgment). Teferet rises to Chuchmah and from there flows rachamim, then there will be mediated the givurah from the side of Chesed as it is united in Malchut nullifying the gezar din. If one has no Kavanah in blessings of praise or mitzvot. There is no drawing of light from Heaven. A man needs to push everything away till all there is in his power and intellect is tefilla. This is very high, there is given to man Mishpot (judgment) concerning all
physicality, and all kinds of הרצון (will) according to how he is bound to the creator. This is only known through tefilla of awe and devacut (cleaving). It is by the order of tefilla that is from heaven from rachamim which gives דבר (speech), and power of the tefilla. This is what we mean when we say before the amida “open my lips and my mouth will declare your praise”. By bowing in the Amida draw mazel into Z”a. The essence and state of the Yesod of Z”a is by flow of מזלין. The 13th mazel is drawn into the head of Z”a, not in midst of Abba and Imma (to Z”a) but by mazel. In the amida we bow our head to bring this mazel down into the head of Z”a. Otherwise light of Arich is received through Imma. Man must occupy in Torah before the sunrise to join the mida of day to that of night and say Shma1 25:6. Join Guala (redemption) to Tefilla, be a “son of the world to come”. As Teferet is Tefila and Guala is Ateret who is רוח הרוחים המליחים (the angel of redemption). This is as joining Gan to Aden in Yesod which is olam Haba (the world to come). So we said He is a son of Olam Haba. There are others who call Yesod Guala and Guala Tefila. This also joins Guala (redemption) to Tefilla. By a brachah (Blessing) that goes out from brachah Eloyonah (supernal blessing) God goes from כסא of din to כסא rachamim. At times the Malchut is the Ateret on Teferet. Then its called Ateret Teferet. This is the חלום on the 1. The kav spreads out Dat, and makes below י which is ketter. She is the Malchut that is called Atera below. The attribute of devacut is called שדי and אדני, both have a דלת. One needs to cleave in these. This raises up the Malchut. The letters of these 2 names שדי and אדני without the ד is י. You need to form names in בכראיק (and other letter exchange systems) till bringing out from potential to actual by בלבל (confusing) of the name. This is supported by the powers of nature. The kidneys understand these permutations. Sadeekem sit with the crowns in their heads. The lower aspect of their crown is from the ray of shechinah, while the upper aspect of crown establishes "yichus" level by level up to ketter, but only by emuna is it established. God is נסתר (hidden) from comprehension so this is the source and main thing of all emuna. Emuna is the fear of God as it says אるものך בא לילות. Emuna emanates by way of Atzilut it is ketter. All who are occupied in the Torah but don’t have within them emuna, blemish all. One must be careful with the mitzvot they preform as they can arrouse evil or good. How much must one be careful not to sin. As when one does a mitzvah his sins rise up before God. Within Tefilla one must be careful as the sutan is the master of language. He is always trying to corrupt prayer. The intent of Rabbi Shimon in writing the Zohar in Aramaic is so to subdue the klipot in their own language. This is

2568Avodat Yisrael p.35
2569Safer Leshem
2570Minchat Yahuda
2571Marachot Elokim
2572Beor Esser Sefirot
2573Aor Yakar Vol 2 Noach p.217
2574Aor Yakar Barashit p.153
2575Avodat Yisrael p.55
2576Safer Ha Cheshek-Abulafia
2577shur kuma-moshe cordevero Keterim
2578safer ha paliyah
2579sulam on zohar Kadoshim p.1
2580safer ha paliyah
2581sulam on zohar p.22
2582safer lecutim-ar’i p.174
also the idea of Kadish. Yisrael must reveal the Shechinah in all 70 language as there Sparks fell by the sin of Adam (and other sins) into the Klipa of the 70 languages of the Nashama of Adam. The Ari teaches that from "avon" (inequity) one is cut off, "pesha" (intentional sinning) is worse, and for this one is sent away.

Chapter 37
The detailed mechanisms of Divine providence
All Hashgacha (providence) is יהוה (the supervisor over you), it is the work of the אומן (designer-God). In the Shar Cavanot we learn that the "chizonim" (evil forces of judgment) only seize upon a man of "katnut" (small consciousness). During this time is “hester panim” and “din”. In all places of "katnut" are arroused "dinim". This is as when Adam’s wife Chava was his back. This being “nanhaga” (guiding power) of Malchut that spreads out to all parts of creation. But this “hanhaga” is back to back as Adam and Chava. This shows much concerning the hidden ways of “nanhaga”. Then the “nesira” (cutting) was done turning Chava face to face with Adam. During a time of “katnut” serve God by drawing power from above. At times one may need to go through “katnut”, as this allows there to go in greater gadlut. In Atik is Malchut of A’k. This connection can be built by special repairs. Man must nullify ruling of “hagana” ידבה to ידה שמה, as it is hidden. In this world branches are according to the roots. Yet in the world to come roots will be renewed according to the branches. This “hagana” is according to Atik in Radl”a spreading to Arich. By joining of “hagana” ידבה and ידה שמה ידה דבר ידה נכתש ידבהcorrects ידבה.

“Hagana” ידבה is 2 aspects. The dat in man that connects him to Binna. The 2nd aspect is

2583Aor Yakar Barashit p.83
2584Emek HaMelech
2585safer lecutim-ar’i p.408
2586Benay Yishachar p.38
above the man, hidden from him. This is his “makiff”. “Aor makiff” decends below to guard men from physical and spiritual harm. “Aor makiff” prevents the “chitzonim” from nourishing off the light and abundance. The Malchut of Atik and Arich is hidden very much, it doesn’t go out by itself but is included in Radla. So Malchut is revealed from the Keter. This is its greatness. It is the Atera in the head of a sadeek. In the future there will be a great light from the sun it will spread out from Radl”a. What he is able to understand is called “penimi”. All “kavana” will be built (fulfilled) on the “great day of judgment” as then will switch “hagana” to נצח. During the period of “nahaga” to נצח are gathered the tikkunim of all mitzvot and “misimTovim” of this world. They are “ruchnyot” that will become “nahaga” נצח. All merit now is withheld until will be enabled the complete tikun made by Nahagot נצח. Dat reveals Chuchmah and Bina. This is main “hagana”. The 7 lower sefirot are a aspect of Arich, while Dat is above this dressing both types of “hagana”. Dat of Atik is in the “avir”. It gives existence to Sadeekem. Dat of Arich is between the 2 shoulders. Of the 7 Tikunim in the head of Arich, 6 contain 12 “tikuney Dikna” in the aspect of ריבא. The 7th “dikna” is the 13 which is “nakavah”. The main “hagana” of the world is the 12 “dikna” corresponding to the 12 hours of the day. “Mazel” נצח is made from the 12 previous “dikna. So its called “tikun of the 13 borders”. The 7 lower sefirot of Atik are in Arich. The 7th day is in נצח. The “hagana” spreads from hours of night to day. נצח is drawn from Atick into Arich. “Hagana” of נצח is only given according until will be enabled the complete tikun made by Nahagot נצח. Rachel is “nanhagot protit” (personal providence). The “hanhaga” of נצח is “olam haAkudim”, it is called מטילאמטי.“Olam Tikun” called “olam Brudim”. Seder נצח has levels, it is opposite of “olam Akudim”. The main guiding of Z’a is according to the 6 lower sefirot, but by merit and tikun also comes light of Chuchmah, Binna, Dat and ketter to the Partnership of “hagana” נצח of this world. There are 4 “nanhagot” 2 are of this world. First went out בן which is olam Tohu and nikudim being “din gamore”. “Nikudim” of בן spread out in בן. While tikun is partnership of בן and בן. After went out rachamim which is בן and “olam tikun”. These 2 “nanhagot” are 4 and they are 6. They all are called branches of unfolding from “nanhaga” of Adam Kadmon. There are 2 types of nanhaga in the world. One from the order of the 7 days of creation. All the days of the world is according to sarufim of הן. There are 10 kinds of “hasgacha” (providence) :

1) General- this is upon all creations in 3 divisions animals plants and inanimate. This is supervised by “sarim”. This is what is referred as “striking of mazel causing a plant to grow”.

2587 Tanya P.399, Avodat Yisrael p.37,47
2588 Safer Leshem
2589 “ p.194
2590 Adir Biromam p.193, Shari Ramcha”l p.30,37
2591 Shari Ramchal p.30
2592 Benay Yisachar p.21
From here is given sustanance.

2) "Hashga Protit" on all men. This is as the verse “I am God who searches men’s hearts and kidneys, giving each his thing”. He supervises each wound and coin. All providence on stones plants and animals is because of man. Which chicken he will get.

3) General nullifies specific- This is “din” on Sadeek or Rusha regardless of their merit. This does not apply to the complete sedeek. The “sadeek yesod olam” can deliver the world. There is sadeekem who can escape the judgement themselves, and there are those who cant escape this general “din”

4) Specific providence on animal or “goy”. For they will in the future do the work of God. A “rusha” may have good shown to him so he in the future may benefit a Sadeek.

5) Day of death- there are 4 kinds, miscarriage, young 13-20, 20 and older. Miscarriage can be caused by forbidden work or working more than needed. Forbidden sex or too much sex during prenancy. If mother did transgression for which one is stoned she falls and has miscarriage. If transgression entails burning she miscarries from fire. Till 13 children die because of the sins of their parents. By sin one loses merit for soul to be born.

6) Illness and its healing

7) "yesurim” (sufferings) of love, In end this love is revealed. This is given according to their inequity. There are also ) "yesurim” (sufferings) of love which come without inequity. These are given so to deliver the many from judgment. In the end the reward to one who carries this burden is great. This was the case with Rabbi Akiva and the other martyrs.

8) The tests of the sadeek when he passes them cause “yichud Elyon” of the Shechinah.

Making a Markava to God

9) There are many lackings and evil men have caused to themselves by their own intellect. He may be worthy of many blessings but they are not given because of complaints. Blessings are shattered by evil eye.

10)”hister panim” (God conciels himself), this is because of sin. This raises the vessel for “milchamat mitvah” (war by commandment). If they go to war without sword they die Heaven forbid, This includes many ideas, farther and farther away from God becomes more and more difficult Heaven forbid. 2593

A third kind of “hashgacha” is from the ages of 13-20 here one can receive punishments even if they are not evil as personal providence is removed. This “hashgacha” affects all men except those who are complete Saddeekem, who is delivered from this by his merit. There is special “hashgachah” over scorpions, water, a “goy”. Whether a stone will fall on one, the 4 types of death of the “bait din”, sickness and whether a punishment will be one of love (not preventing learning Torah and doing Mitzvot) or not. The 7th aspect of “hashgacha” is over children, life and food. These 3 are the main things to man. By these things man is tested as Job was. 8th aspect of “hashgacha” is when Hashem chooses a Sadeek because he passes his tests. The 9th aspect of “hashgacha” is what comes to a man with out “hashgacha” and without “mishpot”, 10th is the removal of “hashgacha”. This is refered to as “God hiding his face”. This is over many of the actions of the nations over Yisrael while they are in Galut” 2594

The depth of ways of Nanhaga are enjoined in Nakavah. 2595 To the Nefesh, Ruach and Nashamah are different arrangements of different Nanhaga, to this there is no doubt. 2596

When Yosef’s seed went out He lost 10 tribes. These 10 tribes the sitra achra took, and they

2593Shomer Emunim p.93
2594Shur Kuma p.121
2595Safer Leshem
2596Mimor Svaot God
became the 10 martyrs. The 10 tribesGilgul (reincarnate) in them. Thus He was called Rabbi Akiva ben Yosef. \[2597\] Yosef ha sadeek lost 10 sparks. They were the seed that went out from his fingers. It is spiritual not physical. This means he blemished 10 holy souls. The 10 martyrs killed by the Romans are 10 nashamot thrown from hachel Lavanot HaSaphir by yosef’s thought of avera. They are tikun of the 10 sons of Yaakov who sold Yosef. The 10 martyrs were branches from the שורש root Nashamot of the 10 sons of Yaakov. They are 10 tribes of Yosef that illuminate from their source to the 10 sons of Yaakov. \[2598\] Sparks of the 10 martyrs go out of Hachel Ahavah. \[2599\] It is written that Yosef at 17 was a shepard in the secret of אלהים in Heaven. God gave to him Yesod a צנור (conduit) of Nashamot. \[2600\] The zivug of Yisrael and Rachel has 5 Chassidim and 5 givurot drawn from Ima and chesed and Givurah Abba. As the Yesod of Aba dresses in Z”a recieving and spreading out till the Yesod of Z”a. 10 givurot are 5 of Abba and 5 of Ima. Those 10 are the aspect of the 10 martyrs. They were killed as klipot, from the light of Givurot. These 10 Chassadim from are Aba and Ima dress in the souls of the 10 student students of the Rashb”i. \[2601\] For 800 years the serpent stood waiting to bring judgment for the sale of yosef. When the din (judgment) was given against the 10 martyrs all the light between the trees of Gan Aden went out to dress upon these 10, all the Hosts above cried. \[2602\] A aspect of mym nukvin fell from Imma in the klipot by עון (inequity) can only be raised by the death of sadeekem. By this raising of mym nukvin (by the sadeeks passing) there then descends new chassadim and givurot from above in the womb of Nakavah. They are there until zivug. When there is zivug chassadim and givurot descend. When properly formed there is birth רוחני (spiritual rebirth). These new powers dress in one’s body in this world. Nakavah elyon cannot give birth to new (aspects of) Nashama until there is a רוח חדש (new spirit). As this spirit guards the Nashama that has been formed, from (the influence of) demons. So that the chitzon can not nourish during zivug from light of chasmal from the skin of the chitzon of Imma. Who’s name is אורפניאל. He spreads out and dresses to Zu”n from the sides and beneath shoes beneath the feet. It stands with the makiff beneath his feet called Atzilut. This is the Chashmal beneath the feet of Zu”n. It rises and surrounds the סג andןב of the lock. Which is as a fence on the roof of the world of Bria. So to guard sparks of the light of Atzilut so it does not fall. This fence is Ketter of Arich of Bria.ןב”ג descends from Atzilut, סג”א surrounds the creation. רוח מת returns rising to surround סג andןב”ג rises to סג”א. This is the fence. On the roof of Yetzera is also a fence as in Bria, but the mesach (screen) is made from Z’a of Bria. In this fence is האל”א אלל”א אלל”א א”ל + (fence). Unlike from Atzilut to Bria, from Bria to Yetzera the Malchut of Bria does not completely dress in hachel Kadosh kadoshim of Yetzera, only its 10th part (Malchut of Malchut). Light of Ayn Sof is only revealed through the masach. Z”a of A’k dresses in Z’a of Atzilut. Is included in Z’a of Bria from sparking of the light of the 10 sefirot chitzon of Z’a of Atzilut they strike the mesach from Bria to Yetzera. By this is the existence of the 10 vessels of the sefirot of Yetzera. So Yetzera is called Z’a and א”ל of the name. \[2603\] In this world "yesurim" (sufferings) come to some when they try to work to "kidushet God", this is with one who begins

2597Tikunim Chadashim-Ramcha’l p.117
2598Aor Yakar Vol 2 p.123,126
2599Emek HaMelech
2600Svaot God
2601R. Petia p.2
2602Zohar Iacha Rosenberg p.24
2603Mishnat Chassadim
in "olam Tohu". There are those whose life in this world is as a prison and they have no involvement with "kidusha". Their life is one of "yesurim". There are those who their first drawing is to "kidusha". This is from the merit of their ancestors, after is "tiva as in olam haba" for Holiness.

Chapter 38
The workings of the evil forces

The main light adam had was called עלאת חסמה (this light is above A”k, and is also called Avir Kadmon, it is from the world of the Kav and Rashimu this light adam did not impart to any of his children until Shem. We are sent patience to be able to perform the mitzvot embellished and decorated as the “callah” makes herself beautiful before the “chatan”. These embellishments are made with “mochin gadlut”. This is as Adam knew Eve. If a man occupies in the secrets of the Torah he can come to the time of "gadlut א" (expanded consciousness) when his learning and actions bring him to consciousness involving Bina. He arrives to “Gadlut ב” by involving himself in clarifying chuchmah. As this is the consciousness of Chuchmah. Then no evil can befall him. Not only does one put themselves in danger by not learning secrets of the Torah, but if he does not decent to the depth of chuchmah which is Kaballah he will never see the wonders of God. “Mazikin” surround the yeshiva above because they want to benefit from the flow of holiness from the learning. So one must be careful when they stop learning. In the courtyard of אלהינו on high is the yeshiva of the Kings of David. As it is they who sit in the midst of the לְשׁוֹנָה וְכֶסֶף Learning Torah is so important. Woe to those who cause weakness above, especially at a time that is needful. Happy are those who study the Torah. Angels of punishment have “sarim” (servants) under them. Each “sar” has 100,000 judges under him, they have angry faces. They are black as din, some are red as flesh. Each of them has physical things they rule over. Coresponding to the “malachim” of Rachamim which rule over clean things, there are those of the “sitra achra” who rule over things that are unclean. For this reason the sages say its forbidden to kill a black cat, as there is a black “sar” that watches it with all his servants and “mazikin” (damaging Demons). If a man becomes overcome by a evil spirit stand behind him and grap both his arms. In the place on his body where there is pulsing is where the ruah (spirit) is. Put your mouth to his ear, if needed put a shofar in it. (transmit the correct energy, Divine names). The more the lower grades decend, the greater is their impurity. Therefore the otherside is greater in a grown goat because its hairs hang down lower then in any other animal. Demons used to appear to the Egyptians in the form of male goats. An evil spirit passes through and appears before goats, but does not dwell
in it, so it may be eaten. There are 7 animals that are unfit for the alter. These coorespond to 7 midot. 3 types of animals are pure, they coorespond to the first 3 sefirot they are the goat sheep and ox. Know the judments from the masculine side are strong at the beginning and relaxed in the end. While the judgments of Nakavah are soft in the beginning and rough in their end. If they were the same the world could not endure. The Holy One coupled them so that their severities might mitigate one another.

The erev rav are from the side of "mazikin" (demons), they are nashamot of the wicked drawn from the klippa of amalak. They are an aspect of the s’m. erev rav = dat. Amalak is a animal in darkness. Darkness is the name of his garment. He is a fool. He is a wicked man, recognized in his comunity. The secret of the wicked is that they are in Gehenom and they do not know. The old and foolish king does not know that he is only one of the troops of the S"m, at the lowest level. The do not even have permission to damage man except by errors by way of עoklyn (deviation) and confusion. They see the way which is correct before them but they reject this for falsehood and lies. This is the way a evil man acts every day. The Erev rav includes 5 kinds quarrel mongers and gossipers, lustful people, hypcritical people who are not what they "pretend" to be. Those who seek honor as a means to fame and those who chase after money. The klipa of Amon is from the first "H" of hvyh, while Moab is from the last. These being klipa of bina and malchut. The Ar’i also teaches Amon is the klippa of Leah and Moab is the klippa of Rachel. When the "klippot" of Amon and Moab seize one experiences the opposite of נועם. When the "klippot" of Amon and Moab seize one experiences the opposite of נועם. Through fire of anger are drawn givurot that are called darkness. This reduces the rising of malchut to bina. From anger all nashamot of sadeekem that are with a man will leave him. And it requires great effort to bring them back. Anger is an aspect of severity and restriction. It nullifies the power of perception.

There is no "makiff" or "penimi", but in the space between them. This place is called darkness. This idea is found in each world. Through fire of anger are drawn givurot that are called darkness. This reduces the rising of malchut to bina. From anger all nashamot of sadeekem that are with a man will leave him. And it requires great effort to bring them back. Anger is an aspect of severity and restriction. It nullifies the power of perception.

In a time of anger intend to nullify it. By these things the first 3 sefirot of all worlds return to Kidushah of the world above it. The transgression of prohibitions blemishes in Yetzera. It separates Z’a from Imma. We must raise the ה Malchut of Asiyah that fell to the klipot up to its place. Yetzera must be joined in Bria. The flow of Bria on Yom Kipporim atones for sins obligating corait (cutting off).
A “gilgul” cannot leave its body. But a “ibor” is not born into the body at birth. A “ibor” enters a body to make correction for a certain sin. Once this is made it can go out, if the body the “ibor” occupies is not damaged.  
To fix oneself from a state of anger meditate on "mzpz", which are the "peot" of "arich", from here go out 13 "dikna" arich and 9 "dikna" z’A. Peot from Chaga’t of Dat (receive) from Nh’y of Radla. In the head of Arich they are makiffim. By our “peot” we draw and receive holiness from above, if the “peot” are cut off there is no path to receive from above. Malchut of hair are peot. פאהאלהים. Peot are as wide as the ears, till 1/3 of the forehead and start a bit higher than the ear. Hairs of the beard are also conduits of flow so be sure not to cut theAr’im. This diminishes flow. The source of all sin is from drawing the first three sefirot of the left without chassidim of the right which are drawn from “tikun” of the middle pillar. All klippot go out from givurah. Concerning the klipot the zohar teaches that like a king who wants to guard his goods he places a serpent before them. So God places before himself the “sitra achra” other side. The serpent is only from the level of "Ruchot", but angels that approach God are on the level of fire, being higher so they may pass by the serpent. The skin of the first man Adam was from the female leviyaton. While lower beings being only "ruchot" which are mixed of good and evil cannot pass by the serpent to approach God. Only the one’s God shows how to nullify the serpent may inspect the jewels. In the time a make "yichudim" on the Ruach (that is possessing another man’s body). If I rest my hand up the resting place of of the ruach, it causes them more pain than the lashes of fire (from the angels of travail). I learned everything by working with many ruchot in this way. Each person’s portion in Gan Aden is pictured in the shine on their face. The eyes and face show aspects of chuchmah, the eyes being ketter, chuchmah and bina of chuchmah. While the face is the six lower sefirot of chuchmah. The chuchmah of a man illuminates his face. Yaakov Avinu illuminates our eyes. Yaakov Abuchitza teaches one should put יהוה between their eyes. So they see God in all they do. So there will be completed their dat. They will be strong. When one performs a mitzvah a letter illuminates upon his forehead, until it is swallowed up, but the letter of the mitzvah of a sadeek can appear for a week. The letters can be small or large. If one cannot see these letters meditate on hvyh. There are letters "penimi" and "chitzon" internal and external that can shine. These being aspects of ones nefesh ruach and nashama. After answering the question that is asked the letter will be concealed again. It’s forbidden to reveal these letters to others on penalty of death. There are 16 occurrences in the Torah with different size letters. Ten large letters connect us to the level of Binah and six small letters connect us to Malchut of hair.
Zeir Anpin. The first letter of the Torah is the letter "ב" of בְּרֵאשִׁית. This shows that the seed of the Torah is in Binah. That is where the energy comes to Zeir Anpin (Torah). We learn in the Zohar that 2000 years before the world was created God worked with the Hebrew letters. In another place it says that God looked in the Torah and creating the world. This teaches us that the Hebrew letters are above the creation. When a Scribe writes a Torah scroll his consciousness should be pure and he must go to the Mikveh before he starts writing. Before writing each letter he should touch the scroll with the ink to make a tiny mark and meditate on the letter י. Letters are also written on each limb. We need to draw rachamim from the side of chuchmah. The nefesh ruach and nashama are called servants of God, while the chayah is called son of God. The chayah is the aspect of the soul chuchmah itself. But this chuchmah in our present time in this final exile is lacking as it is taught by rabbi Ashlag on the Zohar. That during the last exile that keter, chuchmah and bina of Z'a, the source of the ruach, are hidden. To reveal these first three sefirot one begins by building ꦭ which is "halachah" (law). As ꦭ's dress in the chaba'd of the parzuff beneath it increasing keter chuchmah and bina. The two eyes are two "H", the aspect of divine providence, but for this personal providence to be seen the eyes must be prepared by the six lower sefirot. The 7 plaifs can be recognized on the 7 divisions of the eye. Mashiah ben David arises from chuchmah of divine providence of the letter "Yud", He is the foot of the ox. An aspect of parzuf leah called "atz chyim", While Mashiah ben Yosef is from the letter "vav", and is the horn of the ox. An aspect of parzuf Rachel is called "atz ha dat". David is "tikun" of "ruach ha kodesh". Dat is the source of Z'a with "nakava". "dat" is called "teferet" it is the essence of choice and beauty. Both aspects of Masiach ben David and Yosef are revealed in Moshe. Mashiah ben David is Fire, Mashiah ben Yosef is Flame. Mashiah ben Yosef will take vengeance on Yishmoyal. Mashiah ben David will take vengeance on Asev. Any "gibor" who takes vengeance in the nations needs to have some connection to the nations. As Yoshua married married Rachav, David was from Moab and Moshe married Tziporah. Yaakov is Shabot so he was in the womb with Asev. Moshe Grew up in the filth of Pharoe. Yaakov also grew up by Lavan. In all these things are secrets. To the left is the klipa of Lot called Amon and Moab. These klipot coorespond to the Malchut. When Avraham separated from Lot, he separated Klipa Amon from the Kidusha of Malchut. Moab wants sparks of Holiness from Malchut itself. David HaMelech goes out of Bina above, from the light that is fit to go out of the Malchut. Bina is preperation. As these are lights of Bina that are hidden so the Klippot cannot nourish. By Teferet from this Bina great sparks of Kidusha are taken away from
the klipa of Moab. And these lights go out for the work of David HaMelech.²⁶⁶⁰ Pharaoh is secret of klippot seizing from neck and above of Z”a. The secret of ע”ל of Mochin Katnut.²⁶⁶¹ Yosef joined Yesod to Malchut.²⁶⁶² Yosef is from the Masculine side. All the other brethren are from the side Nakavah. It is for this reason he is not included with them.²⁶⁶³ Slomo Hamelech sat on a throne of 6 steps. Mashiach will sit on a throne of 7 steps. This 7th step is the 7th breath, that of Atik.²⁶⁶⁴ Moshe rises to Binna, Slomo to Chuchmah and Mashiach to Ketter.²⁶⁶⁵ Moshe from evil of exile brought the parzufim into Holiness, but in a back to back "zivug" (joining) Solomon brought the partzufim face to face.²⁶⁶⁶ The rod of moshe is "atz dat" of good and evil. When givurot decent before chassadim the s’m feeds upon givurot. "Klippot noga" makes "atz dat" of good and evil.²⁶⁶⁷ God said not to eat from the "Atz Dat" so to not contemplate the first 3 "middot" called ∂ ∂ ∂ גןעץכל they are the ∂ ∂ ∂ of the divine name and the crown.

If one thinks of doing a mitzvah, but does not do it. This is counted to their merit. Thought is cleaving in ∂. Action is in the ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂. Olam haba was created by the letters ∂ ∂ ∂, this world from the letters ∂ ∂ ∂. Olam haba was created before this world. One can always work ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂. The light of chuchmah is drawn from bina called "olam haba". One's tikun from bina divine understanding is their portion in "olam haba".²⁶⁶⁸ From "Chuchmah Illah" is created "Olam Haba" which is Bina. From this place goes out water fire and air.²⁶⁶⁹ "Chuchmah Illah" is called ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂ ∂. ²⁶⁷⁰ ²⁶⁷¹ ²⁶⁷² "Chuchmah Illah Stima" is Teferet of the 7 lower sefirot There are no dinim in "Chuchmah Illah Stima" as Dat of Atik dresses in it.²⁶⁷³ "segufim" (depravations and afflictions) let one contemplate the life of "olam haba".²⁶⁷⁴ If one has sinned the same sin many times he only need to endure "segufim" (depravations and afflictions) and fasting no more than 3 times. If one has sinned many different sins with the same limb of his body one only needs to do the "segufim" for the most severe of them. This will atone for all of them. If one has sinned with many limbs of their body they then need to fast and do "segufim" for each limb 3 times. A man that returns in Teshuva does not fast says the Ar'i. As his "yesurim" (suffering he face in life) will make for him merit, King David said this. He faced suffering every moment of all kinds. He will not have an hour with out a evil mishap. This is the fruit of his Teshuva. By this his will merit to be multiplied by his transgression. While with a completely wicked man he will see good, wealth and possessions, honor and health. One who returns in teshuva has the opposite of this. He will lose his wealth. As before one returns in teshuva they are given all the rewards for all the mitzvot they do in this world, all his transgression are preserved for him till the next world (where he will

²⁶⁶⁰Emek HaMelech  
²⁶⁶¹Emek HaMelech  
²⁶⁶²Matakn m Davash on Tikuney Zohar p.503  
²⁶⁶³Zohar Barashit p.200a  
²⁶⁶⁴Zohar vayikra p.130b  
²⁶⁶⁵Tikunim Chadashim-Ramcha’l p.185  
²⁶⁶⁶Ar’i Safer Lecutim  
²⁶⁶⁷aor enym-kamarna Rebbe p.89  
²⁶⁶⁸safer ha paliyah  
²⁶⁶⁹Benay Yisachar p.15  
²⁶⁷⁰Marchot Elokut  
²⁶⁷¹sulam on zohar Kadoshim p.80  
²⁶⁷²Midrasch on Zohar Mishle p.141  
²⁶⁷³Shoshan Sodot  
²⁶⁷⁴  
²⁶⁷⁵lecuty torah-ar’i p.122
suffer by the purification from them). First there must rule givurah upon Chesed. The 5 givurot of Z’a are the 5 books of ”Thilim”. Matters of the 32 paths are handed down only to he who is pious. He who has come into chuchmah and went out. He Who has not went in and out (in peace) its better he had not been born. After Chesed is sweetened it comes to include the 32 paths of chuchmah. Torah can’t be found with a man except through yisurim. Therefore there is needed 32 years cooresponding to the 32 paths of Chuchmah. The 32 paths of the Torah give חירות that makes חיות.

The 32 paths of Chuchmah are from the the ב of barashit to the ל of Yisrael. All the Torah is secret of 32 paths. It is the secret of the seal of Dat. A seal in a seal is Bina that is sealed in Teferet, and Teferet is sealed in Malchut. 2 “seals” are the secret of Yesod and Malchut. 5 Givurot are guarding, the first are in Yesod. On Yesod is a 2nd seal. It is Malchut. By these 2 seals the ”Sitra Achra” (other side) can not rule, or nourish from this penimi wine. The seal of Malchut is drawn from Nh”y of Imma in 3 Miloy of אהיה. The seal of Yesod is made by force of lights descending from Teferet and striking in Yesod. All who make "zivug" unification of Abba and Ima have a portion in "olam haba". As the unification of abba and ima is "olam haba". This unification, coupling of the masculine side chuchmah giving and the feminine side bina receiving creates an additional revelation of the will of God. Or as rabbi Moshe Cordevero explains in Pardes that it is the shechinah that flows and spreads out upon the created and through this there is enabled change.

Chapter 39
You will change the world and yourself for bad or good

There is never any change in God at all, but the change is effected according to the receiver. This change occurs when by doing mitzvot one elevates the feminine waters, this causes an influx of the masculine waters. This is new stimulation to the world. The whole world is built on this principle. The Ari explains when souls from the level of Z’a and nakavah. who have only accomplished the ability to serve God with their body and ruach, their simple emotions, but not from deep intellectual understanding from their nashama raise up feminine waters by their divine service. The souls who serve God from the yichud of Aba and Ima, those who are aroused by their Nashama, and even Chuchmah the revelation of their soul called Chayah don't have to die
because of the sins of the generation. As was the case in the generation after the destruction of the temple and the ten martyrs. They had to die as the sins of the generation were so great, only by their deaths were the feminine waters then raised. In this way the souls of Zu'n are more precious than the souls from aba and ima, but those of Zu'n are called children while those of abba and ima are called brothers. Moshe was shown by God that Rabbi Akiva will descend to this world again as a general in the army. He will recognize the cruel king who tortured and killed him with the nine other martyrs, and he will be given into his hand. Rabbi Akiva will become filled with anger and put him to death. Its explained by Rabbi Moshe cordevero that the shechina dwells because of the yichud of chuchmah and bina. As they are never separated above in the world of Atzilut. Atzilut is the level of kabbalah. The Shechinah is called Nefesh. Its source is in Atzilut. It is Nashama to Nashama. All of Asiyah is called Nefesh. The Shechinah in Atzilut is called Nefesh. So this always needs to be aroused correspondingly below, but the union of Teferet and Malchut is always inherent in the morning. But without chuchmah there is no life, But it is only as death as the Ari explains one without chuchmah is as a leper, who is considered dead. Klippa of Rachel and leah block out chuchmah leaving only bina. This is called a plague as the letters "oneg" (delight) become "nega" (plague). When a man comes close to the entrance of hachel Lavanot haSaphire, if there opens to him Nakavah of the Thum rabba. This causes the chizonim to spread out. This is what caused the flood and causes plague. But if the hachel Lavanot haSaphire opens to him Kidusha spreads out in the world, this will inhibit the klippa. A man works in this world strengthening the Klipot, or he makes it a vessel prepared to receive Holiness. It's taught that an evil man's nashama descends from his feet to gehenom while he is living in this world, according to his sins. So while he is living he is called dead. The nashama has two aspects that which dresses in the body and the portion above. Sinners by their sins lower the צלם (image) of their נפשות in their bodies until it is beneath their feet. Also the makiff above their head descends until below their feet. He is as the living dead. As has not left to him Nefesh. As its aspects of penimi and Makiff are both called “cut off”. Their Nefesh of Asiyah is cut off in the mesach (filter-Screen) of the klippot. The rest of it (Nefesh) stands where it was carved out from. Klipot cleave into the place where the Nashama is hewn so to their Nefesh there is no Tikun, but it parishes and is cut off. כתר (cut off) is the same letters as כתר (crown)=613+7 Rabbinic commandments. His Nefesh is far from his body as in death, and it is cut off above. He cannot by zivug with his wife bring out (create) the souls of converts as sadeekem do. It (their Nefesh) is left below and can no longer draw חיים (life force) by her Nashama and Ruach, as she has no connection to them. The tikun for people as these is to stay up all night and not sleep at all but occupy in Torah until the light of the morning. Do this and be delivered from כתר (being cut off). Rabbi moshe cordevero explains that there are 7 chambers below in gehenom. All evil desires flame the supernal givurah of these dwellings making stern judgment stronger. According to the blemish one is blemished according to his judgments so the supernal court will pass judgment upon him. One who is always exacting severe in judgments
God will be so with him. The וいました stands over him always to accuse and damage him because of his errors.\textsuperscript{2699} After one dies first they must give a judgement and accounting for their transgressions they had done. After this is Olam Haba for their reward. Mitzvot are not counted against avarot. These are 2 separate accounts. If this was not so there never would be enough mitzvot. One would be left naked without any garment. So there is the sling, gilgul and Gehenom.\textsuperscript{2700} The Gehenom of fire is to punish the transgression of prohibitions. The Gehenom of Ice punishes for not fulfilling positive commands when one was able.\textsuperscript{2701} There are those wicked who after this world enter into Gehenom and are cleansed, other do not merit this and are subject to היללון impres (being cast as a stone in a sling) they may be forced into many non human gilgul, in stones, plants and lower animals. At times they may enter as a "ibor" in man. This is when one is possessed by a spirit, God forbid. The spirits hide in the man and try to make him sin over powering the man's own soul causing him to do greater and greater evil till he parishes. If a man is incarnate in a stone, God forbid only has the power to get out at a certain time. If a man is gilgul in dirt and the dirt is eaten with grass by a cow that human soul will become gilgul in the cow.\textsuperscript{2702} The soul will incarnate in these lower forms even many times untill they are refined somewhat. At which point they may then, God willing, enter Gehenom. Which is never for more than 12 months. To היללון ther is no limit, it can even last thousands of years He who is attached to the other side is marked with a blemish.\textsuperscript{2703} In a dream Rabbi Yuhuda Patia was shown 2 dogs in the market. Both had men gilgul inside of them. They could see that they were both men in the body of dogs and wanted to talk to eahc other but all they could do was bark like dogs. They became embarrassed, turned their faces towards the ground and each went his own way. If the relatives of one who died want to bring joy to the soul of their dearly departed and salvation, to take him out from the sling, gilgul and Ghenom. This is best done with 10 Holy men who knew the deceased. Or the tikun can be done 3 times by men who did not Know him. When you see the dead man in a dream healthy and wearing clean garments his tikun has been made. Rabbi Yuhuda said it one time he needed to do the tikun 13 times till it was complete.\textsuperscript{2704} To each and every man according to his actions he will receive his judgment, the fire of the river dinar and the fire of ghenom\textsuperscript{2705} The "tikun" (refinement) of wicked people must be completed in only four incarnations. If they do not make "tikun" at all. The good in them is separated out and it is given to one who is worthy. Our sages teach a man can take both his portion and his fellow’s portion in the Garden of Eden. And to the wicked man only evil remains so he is doomed to destruction.

The righteous even if they sin, can be reincarnated up to 2000 times. According to the verse, “ doing kindness to the two thousandth generation of those who love Me and keep My commandments”.

The Neshamah is called a maidservant in the Saba of Parsha Mishpotim in the Zohar. Once the Nashama has attained revelation from world of Atzilut, the soul is no longer called a slave of God, but a son of God. The Ruach, which is from Z”a that was blemished descends as the "Jewish bondsman” in the Saba of Parsha Mishpotim, it does serve “his master’s son”, for he is subservient to Z”a.
The Canaanite slave is a soul that left the realm of holiness was blemished and then ascended back to enter the world of Asiyah, by becoming the slave of a Jew.\textsuperscript{2706}

The Canaanite slave, which is a soul that left the realm of holiness and was blemished and then ascended back to enter the world of Asiyah.\textsuperscript{2707} When chuchmah is united to bina, the fear and awe of God can arise from the level of keter. Bina is called love but from chuchmah is complete love.\textsuperscript{2708} The main aspect of fear is achieved by revelation of חワイン (will). Through this is made a vessel for fear. This fear is a conduit for the flow of Chesed. Without this vessel of fear of God there is no receiving of supernal Chesed.\textsuperscript{2709} Moshe merited bina as the face of the yesod of Ima, but he took only from the back of abba. This is only the yesod of abba and ima as they are in Z'a. So he is called "eash elokim".\textsuperscript{2710} There were only 10 called "eash elokim" Elkanah, Elisha, Eliyahu, Smiayah, Smual, Ido, Moshe, Michah, David, Amoz. \textsuperscript{2711} BeniYahu ben Yehodea and The Ben Eash Chy are the Yesod of Bina. \textsuperscript{2712} Eliyahu could pronounce a judgment of doom upon one with full certianity of its fulfillment, yet he feared from Jezebel. As the righteous should not put their master to trouble by exposing themselves to danger.\textsuperscript{2713} In a time of famine of plague, go-d forbid, one should not walk out by them selves because of the angel of death. They should not be seen in the market place as then permission is given to endanger.\textsuperscript{2714} The act of David fleeing from Saul was the cause of all the Coheniem of Nob being killed except Abiater ben Zadock. This caused many evils that befell Yisrael. Through this Saul and his sons were killed, and thousands of others. The punishment for this sin was always hanging over David, until all his decedents parishened in one day except for Yoash, who was taken away.\textsuperscript{2715} People who are holy are not afraid to decent from their place. You can tell the nature of a man by the letters of his name. They illude to sparks of his nashama.\textsuperscript{2717} When Adam sinned and fell to the klippa, this was called the shattering of his limbs. In this all nashamot were not damaged equally. The limbs that were involved in Adam's sin fell deeper into the Klippa. Each Klippa has a name according to its aspect, as there are names to the Kidusha (Holiness). "Elohym made this one against that". A man's name in Kidusha is according to the names of his father and mother whose names are written on the נסיך (throne). It possible for a man to know the name of a klippa and its tikun while living, and fix it. This is the name of his yetzer hora, by this name the the klipa are invited to cleave in him.All depends on its name. The wicked are asked the name of their Klippa when they die, but they do not know. As they never worked towards tikun.\textsuperscript{2718} One who sins with his nefesh, ruach and nashama is gilgul till he completes tikun of his nashama of Bria. There is a sadeek who has evil with him "sadeek ralo". He may have many mitzvot to his credit, but has not corrected his lacking. While there is also a "Sadeek tov lo" (sadeek who has good to him), he may have few mitzvot but has fulfilled his lack.\textsuperscript{2719}
sadeek tov lo has 3 things. First he has food (minimum requirements). He has what is needed by a man for his wife of money livelihood, this aspect is Teferet. He is gilgul with his soulmate. When a tikun has been made below it is not at the same time made above, but a kav binds below and above and after tikun below their spreads out till atzilut and building on the attribute of correction. The "kav Yosher" enters the head of Z’a at the place in its center where the hair parts. From the hair rises the "oar Chozir", and by Tzizum is revealed light of the "kav Yashar". Hair are the aspect of middle between (body) and lavush (spiritual garment-surrounding light). As they are from the body, but stand upon it, as a garment a tent. It is used as a dwelling like a house. It is a desert that is with one from the day they are born. It is a markava of the 4 yesodot. Mym nukvin is raised up to the Yesod of Nakavah (atzilut). By this is arroused yichud elyon of Zu”n which brings extra light and blessing. This completes and sweetens Nashamot. Nashamot are born and go out of the Yesod of Nakavah. From hachel of Bria all Nashamot return and are drawn. All Nashamot in this world. Here are all Nashamot before entering this world. Garments of the Nashamot are sweetened by refinement of their sparks that rise above by Torah and Mitzvot. This will continue till all Nashamot in then Mashiach will come. The ר الحق of Nashamot in Gan Aden is called רה. The actions of man can only fix until the source of his Nashama. Yichudim and tefilla only work in the hachalot of Bria (where there is) yichud with Atzilut. To the "nashamot" is a flaming cord seizing in Chuchmah that reaches below until Malchut at the level of the knees. It draws flow to this physical world. The conduits above the knees are illuminated receiving flow from every prayer mitzvah and Torah learned. The level of flow is enough to satisfy the desire below. The light of "Kidusha" goes out sparking from this cord. If one is a Sadeek doing good and refraining from sin there will not be destruction to the conduit interrupting its flow to the Knees. Until that the world would be satisfied with its flow. The conduits are windows from them is flow of the Nefesh Ruach and Nashama in 4 worlds. Rising good works. Flow comes from "Yichud" to the levels of the soul in these worlds. These are the windows of knowledge and drawing light and water to the knees, and from the knees to below. From there rises song and Tune that begins elevation and arrouses below to above. After this there descends flow to the level below in the secret of including all in man. In the secret of remembering portions for tikun. In the secret of each and every measure. The window is between Teferet and "Canesset Yisrael". In the Zohar we learn concerning the verse “ Happy is the man whom you choose, and bring near, that he may dwell in your courts, we shall be satisfied with the goodness of your house, of your holy temple.” That whoever does not recite these words excludes himself from the 10 canopies of God made for Sadeekem in olam Haba. All depends on this. So in this verse are 10 words (in its original Hebrew). Out of each word if said with proper "emuna" one of these canopies is made. The doorpost is gateway to the upper world. The Ar’i teaches that when we achieve

2720Aor Yakar vol 2 p.15
2721shur kuma-moshe cordevero p.13
2722R.Semach Idra p.121
2723Mishnat Chassidim
2724Safer Leshem
2725Emek HaMelech
2726Safer Leshem
2727Shur Kuma p.39
2728Safer Paliyah
2729Zohar Barashit 94a
2730Zohar Bahar p.108a
Ruach Ha kodesh David Ha Melech dresses in our breath. As he is the master of Ruach Ha Kodesh. The Kamarna Rebbe teaches that the secret of ruach ha kodesh is that it rests on "Navia" (prophets) through "nigun" (song), as "nigun" is ruach emanated from keter to teferet. Moshe ascended with his song above to Z’a, Who saved Yisrael performing Miracles. David’s song corrects the maidens, the “hachelot” (palaces) of Bria, they are Netzach, Hod and Yesod of Malchut. They make the first 3 sefirot of Nakavah. The song of Slomo was to adorn the Queen and bring her to Z’a, Her groom. Slomo and David attained wisdom by attaining Malchut being the moon. David called the moon which is the “Kesay haCavod” (thrown of glory). As it is written “righteousness and judgment are the foundations of Malchut.” It being his “markava” to Malchut. Yesod is called שים. Both are the “kesay the thrown”. Yesod and Malchut are the same level, so 7 “rekia” are 9. The sun is called רוח. Verse divisions, “tamim” (notes of song), “Mesorah” (traditional reading), all details of Torah text and their secrets were given to Moshe at Sinai. The thrown of glory is decorated with all the written Torah, all “tamim” and “mesorah”. They are hidden on the interior of the Thrown. By this the written Torah fertilized the oral Torah. As the “mesorah” doesn’t appear in the written Torah.

The notes of the Torah were taught to Moshe by God and serve to explain the words of the Torah as Nachemyah said "So they read in the book in the Torah of God clearly, and gave the interpretation, so that they understood the reading." (Nachemyah 8:8) (Yurushalmi Maggillah 4). Avraham Ibn Ezra said that any commentary that is not in accordance with the notes, do not accept. The Written Torah is ו, the Oral Torah is ה.

Each Nashama is one part from the ways of the Torah. It is Mammash a letter (the Nashama) that is a way of Torah. A song is drawn by “ruach HaKodesh”. The letters are the path of ruchot. When raising up the mym nukvin of Z’a to Bina there goes out (is revealed) the 3 pillars of Chaba’d (from Bina by) 32 paths of 22 letters and mym nukvin of the 10 sefirot of Binna. The source of the letters is the vessels of Z’a that are ready to to receive the first 3 sefirot in Bina. So they can receive the first 3 sefirot of Tammim and Nikudot. The spiritual letters rise up from beneath holes in the earth they are זמלות that goes out from Bina and enter in the aspect of Nakavot (holes) they are in Malchut as they go out of Binna it is זמלות Bina. The spreading of Atz Chyim is secret of א"ת that walks 500 years. They are "amot" (distance measure). They are Teferet of Imma. Specifically to enter 1500 amot beneath the nukvey (hole) after the thum raba which is givurah that rises in darkness in the power of din, and is covered in dinim and rises all the worlds within. The world is created in the secret of permutations of the 22 alp-bet. They are pairs rising 23 x 23. The first is א"ת. In the middle is א. By the permutation of these letters there is made all in the world. By Chuchmah the world is prepared and sustained. In this then is the world made. Letters from Bina make the earth in its power, but the world is created in ת"א. It is as a scale made of א on a א, with a א on either side of the scale. This is the scale of

2731 aer enym-kamarna Rebbe p.53
2732 ner yisrael-magid mikoznitz p.69
2733 Sulam on Zohar Trumah p.143a
2734 Zohar Vayachal p.205b
2735 Emek HaMelech
2736 Sulam on Zohar Hazino p.287a
2737 Emek HaMelech
2738 Zohar Shir haShirim Rosenberg p.177
It is bina and Malchut. The scales right side is rachamim and left side is din. The 1 of the scale is Ruach ha Kodesh. A man needs to pronounce with his lips. Thought is not enough. The words go up. The letters are given existence by one's lips. Like this the Torah is continually unfolding from ruchniyut (spiritual) and the letters rise above. Permutations of letters of the Torah. Thus the letters of the Torah are renewed. Thus the letters rise from below to above till reaching the aspect of arrousel. God rises in Malchut before Teferet. These are kisses of the mouth. This is cleaving of ruach in ruach because דבור (speech) includes the essence of אלות in the secret of the Nashama from Bina, Ruach from Teferet and Nefesh from Malchut.  

Arousal below arrouses above. When the Shechinah forfills Torah and Mitzvot in great desire. This desire causes complete Yichud of the supernal lights. By this there is desire of the נ, being Z”a joined with Nakavah and above is brachah of yichud of נ with י, Being Abba and Ima. All of those who make zivug above from arrousing it below, each of these sadeekem will receive their portion in the world to come.

Know, this world is a markava (spiritual chariot) to all supernal רוחני (spiritual). If there is chesed (kindness) dominant all below will be from Chesed. The vessel of Chesed providing flow to all things. But if wickedness is dominant there will spread out din (judgment). Forces of din cannot enter a man's house if they are not sent from above. So don't bring such upon yourself.

2740Aor Yakar Vol 2 p149,15, Vol 1 p.43
2741Benay Yisachar p.118
2742Emek HaMelech
2743Chesed LAvraham