BS”D
TABLE OF CONTEXT

General Parzufim- Deep overview of the Parzufim  P. 1

ATIK AND ARICH ANPIN
IDRA RAMA  p.111

ABBA and IMMA
Yisrael Saba and Tevuna  P.163
Z’a-----Zeir Anpin  P.202
Yaakov and Yisrael
NAKAVAH  p.268
Rachel and Leah

PARZUFIM
General Parzufim

There are 5 parzufim of Atzilut. Each contains 5 parzufim. Each has 613 parts and is in the image of man.¹ These parts include 248 limbs and 365 sinews. Each parzuf has 7 "Hachalot" (palaces). Each and every parzuf of A”k, Atzilut Bria Yetzera and Asiyah includes the parzufim called : Brain, Bone, Sinews, skin and parzuf Flesh. ² The 5 parzufim of Yoshir are not in complete “yichud” as is proper, even in their first 3 sefirot.³ The 11 spices of incence coorespond to 11 gaps between the parzufim. ⁴ Rabbi Yakov Abuchitzera teaches that there are 11 main sparks, curses, and spices in the incense and they correspond to Abba, imma, Yisrael Saba, Tevunah and the 7 sefirot of Zu”n of Bria Yetzera and Asyiah. ⁵ 11 sefirot are 11 aspects of the kings who died. They are 7 from Zu”n and 4 from the back of Abba Imma and Yesoit.⁶ 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 recieve light. It is written "Because they have desecrated your Torah" because in the beginning the upper lights were nullified and there shattered the vessels of Zu"n. This was the aspect of Tohu. It could not handle the massive light. A"k reaches to the end of all worlds. A"k needed to make tikun of the Malchut, in the idea of (making) parzufim. Through this there would be able for the worlds to endure. The "desecrated Torah" referred to here was Zu”n of Atzilut. The Emek HaMelech teaches that Hashem desired ot reveal and actualize A”k from Keter of Keter. Head of י”א from Chuchmah of Keter of Arich and from Malchut of A”k are 7 tikunim of Atzilut and its Chabad.

¹ Yadid Nefesh
² Arba Maot Shekal kessef p.20-Ar’i, Rachavot HaNahar p.47
³ Safer Leshem
⁴ Patachy Chotam p.251
⁵ Shomer Emunim p.137
⁶ R. Petia on Idra p.3
After there is corrected what is damaged and made Teferet Tohu to 5 parzufim of Atzilut. The skull of Arich is made between Keter Arich and Keter of [אין], through the Keter of Malchut A"k. "Tal deblucha" makes Chuchmah of [אין] Arich by Givurah of Malchut of A"k. The "karum of Avir" makes Bina of Arich and [אין] through Teferet of Malchut of A"k. The will of wills is made from Chesed and Netzauach of [אין] and Arich through Netzauach of Malchut of A"k. The Nose is made through Malchut of [אין] and Arich through Malchut A"k. This is the head that illuminates all Atzilut. His hair spreads through tikun of [אין] Arich. The 13 dikna of [אין] and Arich we remember כמוךמיאל. The midot of Hashem are in Arich. Aba and Ima are from Mazel "Notzer" and "Nake". Till the Belly of the heart of Aba and Ima is, the belly of the heart of Arich. They get new "mochin". Upon them go out 2 crowns from tikuney dikna of the head. These "Mazelin" goes out Yeshoi"t. Arich dresses from the belly and below. There is Z"a, and Nakavah dresses Arich At the belly of Arich and Below. Good oil is the secret of A"k. Who is called טוב. All was Tohu and Vohu till "גה מחדש " went out to make tikun of All the parzufim of Atzilut cleansing Atzilut of Nikudot. Making klipa Noga of Atzilut (real soul food- הגה מחדש made and makes the sparks rise) being The Nashama and its life force. Making Klipot Nogah of Bria of Good and Evil. So to in Yetzera and Asiyah. Purifying the 7 kings that died. They being 11= ר"וי. As the “kidusha” in the klipa is devided into 11 aspects. These are 10 sefirot “penimi”, Being the Nashamot and the life force in them, And one “makiff ” upon them. Parrallel to these are the 11 spice of Incense. The “tammim” of ה מ "Chadash" are Atik yamin (of Atzilut). The “nikudot” of ה מ "Chadash" are Arich. The “tagin” of ה מ "Chadash" are Aba and Ima. The “Otiot” (letters) of ה מ "Chadash", is Zu"n. Rabbi Yuhuda Petia teaches on the Idra With the “kadmonim” (ancients) the world of “Nikudim” is not called the “world of the shattering”. As the main thing to Hashem 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. All 10 of the sefirot is a complete parzuf except Teferat Dat and Yesod. Each of these includes 2 parzufim. So 9 sefirot are 12 parzufim. (Bina, Chuchmah, Dat-2 (Atik and Arich) Chesed,Givurah, Teferet-2 (Yisrael and Yaakov), Netzauach, Hod,Yesod-2 (Rachel and Leah). Parzuf Yisrael coorespond to Leah and Yaakov corespond to Rachel. The Emek HaMelech teaches that Yisrael and Yaakov corespond to Z"a and Nakavah in the Yesod of Arich. There multiplies on the face of the earth 12 פנים (faces), 12 Holy parzufim to the Nashamot. Arich looks up, and then is Atik Yomin. Arich looks down and then is He Arich. Abba looks up, and is Abba. When He looks down and is Yisrael Saba. When Imma looks up, She is Imma. When She looks down She is Tevunah. Z"a looks up and is Yisrael. When He looks down and He is Yakov. Nakavah looks up and She is Leah. When She looks down and is Rachel. Ten Faces which are really twelve. For Atik, and Arikh both have their feminine counterparts. Twelve are One, and the One is manifest in twelve. These are the channels through which the primordial Light of Ayn Sof flows to all the worlds. Each parzuf is made of all 5 making a total of 25 parzufim. Each of these 25 pazufim is made of 5 parzufim making

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7  Emek HaMelech  
8  Emek HaMelech  
9  Safer Leshem  
10  Nahar Shalom p.110  
11  R. Petia on Idra Zuta p.8  
12  R. Petia on Idra Zuta p.8  
13  "  " p.131  
14  Emek HaMelech  
15  Emek HaMelech  
16  Aor Yakar Vol 2 p.232  
17  Machsavot Betzalael, R. Shira Debelski p.29
a total of 125.\(^{18}\) Parzuf Atik is "Tikuney" of A"k. As Atik dresses up to the belly of A"k, Ayn Sof only dresses in the upper head of Atik.\(^{19}\) The Emek Ha Melech teaches that the main part of Atik is Ayn Sof. All "kidusha" (Holiness) is from Arich, whether it is of Aba, Ima Z"a or Nakavah it is from Arich.\(^{20}\) In time that there is aroused Arich in Z"a. These mochin (of z"a) are of comprehension.\(^{21}\) At times the 13 dikna are revealed in all parzufim. They are the 13 letters of the miloy of א"ל. These 13 tikunim are the source of all parzufim of Atzilut, and in the time they need light it is drawn in them. All 13 tikuney dikna are a aspect of parzufim them selves, being lower mazel in the aspect of yesod. As all Nh"y is aspect of nipples. But 13 dikna are included in keter and Chuchmah of the skull. Lower mazel is the aspect of chesed of Keter. This is Z"a.\(^{22}\) 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 "stomim" (closed). These are one’s who do not bless Hashem (to them upper mazel is closed). To them Aba does not call.\(^{23}\) All Parzufim of Bria, Yetzera and Asiyah go out of Zu'n of Atzilut.\(^{24}\)

Above A"k (Adam Kadmon) is worlds of the Ayn sof. There are many hidden and concealed worlds above A"k. Concerning these in all his books Chyim Vital did not speak. They have many different kinds of high lights. These are between Ayn Sof and Makiff of A"k. A"k is what goes out of Ayn-sof to Atzilut. Atzilut is drawn from only the 7 lower sefirot of Akudim.. A"k is in the aspect of 3 kav, including 10 sefirot having 248 limbs and is in קב ח"ש of man.\(^{25}\) The parzuf of the ס"ת (cord) of Ayn Sof is most hidden above from Olam Malvush. Which is close to the essence of Hashem and Ayn Sof.\(^{26}\) The existence of A"k is made from kav Ayn Sof, this is the 2nd spreading out of the Ayn Sof. The first spreading out of Akudim is after there is completed A"k. A"k is the source of all. It reveals רציון (will) of the kav of the Ayn Sof. The kav is revealed till the end of "Akudim". These are called world of Ayn Sof. They are all above the belly of A"k. Olam Nikudim is at the belly of A"k. There are aspects in A"k higher then Radl"a, but these we have no permission to discuss. Radl"a is in each world, it is above arich which is the Keter. Dat of Radl"a is Keter of Atzulut. Dat of Radl"a are 2 עטרין of Chesed and Givurah that include all Atzilut. The עמותות נוראות and עמותות רדלא of Arich is in 3 heads. From the Skull are 13 whitenesses of Chesed, from Avir 13 hairs of Teferet and from Moch Stima is 13 dikna of Givurah. These 3 dress to Chagat of Radl"a.\(^{27}\) The Emek ha Melech teaches that the 7 lower (sefirot) of the head of Radl"a are in the Skull that is Keter. The head of Radl"a her Keter is called "Head that is not a head". Chuchmah of Radl"a is called "head that cannot be known". Bina Radl"a is called "Head that is not know".\(^{28}\) In the head of Radl"a there are 7 aspects and to them are 10 levels. In the Zohar they are called 70 hosts of the head. 3 heads spread out below from the head of A"k. Radl"a is the head of Atik (of A"k, Atik ...)\(^{29}\) Don't be as those who Think to A"k is not 13 tikunim as the tikunim of A"k are included in the Tikunim of the "Chut" (cord) of the Ayn Sof. The dikna of A"k are

\(^{18}\) R. Petia on Idra p.9
\(^{19}\) Emek HaMelech
\(^{20}\) Emek HaMelech
\(^{21}\) Safer Leshem
\(^{22}\) Emek HaMelech
\(^{23}\) Safer Leshem
\(^{24}\) R.Semach Idra p.97
\(^{25}\) Safer Leshem
\(^{26}\) Emek HaMelech
\(^{27}\) Safer Leshem,Dat vTevunot
\(^{28}\) Emek Hamelch
\(^{29}\) R. Petia on Idra Zuta p.11
called מלכא, as they are his Malchut. The first tikun of Chesed of Malchut A”k is called “gilgulta”. Tikun 1 of the 7 tikunim of Malchut A”k is tikun of Chesed it enters Arich and cleaves with Keter of יוח. The Malchut that is not grasped is Keter of Arich that is מ으면 (hidden) in the skull. It sweetens Givurot. The 2nd tikun of the of Chesed of Malchut A”k is “Tal debalucha”. It is made from the Givurot of Malchut A”k. Even if its called Givurot, its Givurot go out only in Rachamim. Gנוז (hidden) in the skull. It sweetens Givurot. The 2nd tikun of the of Chesed of Malchut A”k is “Tal debalucha”. It is made from the Givurot of Malchut A”k. Even if its called Givurot, its Givurot go out only in Rachamim. The 3rd tikun called “karum of air”. The 4th makes Teferet of Malchut of A”k that enters arich. The 7th tikun of the nose of A”k, which is Malchut of Malchut of a”k, which is included in Malchut of Atik. The Yesod of A”k includes 13 tikuney dikna. Its Malchut includes 13 Dikna Arich. In the time the dikna of Z”a rise to 22. There goes out the 22 letters of the written and Oral Torah. Malchut of A”k is Keter of Atzilut. Atik is Malchut A”k. There are 13 Tikuney dikna in Malchut A”k, these are ממת (hidden). The 13 dikna of Arich dress to them from outside. Aba dresses to all of the right shoulder of Arich and Ima to the left shoulder. Both dress to the front and the back of the shoulder. Upon Aba and Ima float 2 mazel. Arich receives till the "belly of the heart" of Aba and Ima, dressing until the belly of Arich. By the neck of Arich is spiced Aba and Ima by 13 "Kotze dShare" (tip of hair) of Arich by (light) bouncing off the neck of Arich and entering the head of Aba and Ima giving them new "mochin". The first tikun of the 13 of Malchut A”k is not mentioned in the Torah, Naviam or Cituvim. Slomo did recognise them in "Song of Songs". The 13 of Malchut A”k are called head of מ少なく. They are called "Letters of light". The head of יוח floats on the head of Arich, Keter. The 13 dikna of Micha, are 13 tikunum of ז ’א. Those beginning זימי לת from the sparks of the 7 kings who died called "hevel garme". They are "dinim gemorim" a aspect of אלהים. Chitzonim are nourishing from these sparks are called “Elokim Acharim”. From Ayn Sof is not drawing (of light). As this is Chuchmah hidden from all eyes. "chuchmah stima, which is Chuchmah in רזון (will) of drawing called Chuchmah stima. A”K is structured in 3 kav (pillars). So to olam Akudim which is light of the ears, nose and mouth. They are yesodot also of 3 kav. Chassidim are in the right, Givurot the left and the center kav rules over them. יוח and יוח are of the 13 dikna. 13 tikuney dikna are aspect of Arich of A”k. They are lights of ears nose and mouth. They spread out from A”k and are revealed in Akudim. There is 13 dikna mamash. Arich of A”k is Nashama to Nashama that spreads in kings of Yoshir. Likewise is this within the kings of iggulim. The 13 arrangements are only from Arich. יוח and יוח is the hidden
source of everything. As Arich of Atzilut is the source of all Atzilut. Olam Nikudot is said to have a
source in Abba and Imma but really its source is in the 13 arrangements themselves. Likewise all flow
to Zu"n drawn from Arich is from עולם עגורות. All lights of olam arrangements, tikun and Arich of אק is in the 13
arrangements. Intend them inside all the names. Inside these 13 Abba and Imma are concealed. Arich
itself is called אין, there is no name there. ה"ז reveals only from Chuchmah and below. ה"ז is
Chuchmah. The Ar"i writes that the source of the 13 dikna is in Atik not Arich.

It is the will of Hashem that there goes out in the beginning a kav a givurot alone. It is all 10 sefirot
of Olam nikudot. They are only givurot and dinim. With the going out of the light of chesed there is
revealed the Ayn Sof. By yichud of Chesed 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 chesed and
Rachamim are penimi and penimi of penimi. The days of Mashiahc will be ruled by kav of Chesed and
Givurah together. The givurot will reveal the chesed. Flames of fire will be revealed through the
middle pillar with the light of the Ayn Sof. Life force of the the world to come will be throught the
middle pillar, as all will be together in the central pillar united. The sefirot of אק and Akudim are in
one kav yashar and are not divided to (6) corners, or borders. Atzilut is greater than these worlds as
they are only in “dogma” of parzufim, but not really parzufim. They are only in one kav. In אק and
akudim there are 3 kav but Arich is center Abba and Imma are right and Zun is left. These are the
source of the 3 kav of Atzilut. (each parzuf is made of 3 kav in By"a). Also in Nikudot they are only in
one kav, one above the other (sefirot) of parzufim. In Ayn Sof and world of Kav and tzumzum, there is
only one kav. There is great unification. Here the aspect of 3 kav is completely concealed. These upper
worlds do not need 3 kav as the are so unified. The 3 pillars are only made beginning in Atzilut to fix
the world of Nikudot. The 3 kav are only to bring close those far away, and unite them with the
sefirot.40

Above is א"ק (Adam Kadmon), then below this is the world of Akudim. In Akudim the first 3
sefirot dress to the 7 lower sefirot and rule them according to the needs of the world of Atzilut. This is
not so in Atzilut where Nanhaga (Divine Guidance) is from its 7 lower sefirot. The histashalut
(unfolding) of Akudim is different as in Akudim itself ה"ז is Bina It illuminates the 7 lower sefirot of
Akudim. ה"ז of Akudim is like ג"ס of Atzilut. Akudim is ruled by י"ס which is penimi to ה"ז. ה"ז
and ג"ס of Akudim are like ה"ז and י"ב of Atzilut. The light of the ears, nose and mouth of א"ק are
the 13 dikna in Arich of Atzilut. Light of the ears is Nashama, nose Ruach and the mouth is Nefesh.
Lights of the nose are offspring of ז"א of ב"ע, as it has added to it light from above, dressing in it. So
light of the nose is entitled to Nhy of ב"ע. Chitzon of the light of the nose stands in א"ק in 3 borders,
but this is completely concealed. Light of the nose of א"ק includes all akudim. tikuney dikna are with
the nose, 5 with the mouth. The names in עטרין (crowning) of chesed and Givurah are to the skull and
레이 of א"ק from ב"ע (above the skull of א"ק). These (names above the skull of א"ק) we dont
have permission to discuss. Only from moch stima and the aspect of ears. And below from there is
revealing in Akudim and Abba and Imma. We cannot know aspects of ב"ע of moch stima א"ק.41 The
Ben Eash Chy in Dat vTevunot teaches ב"ע of skull of א"ק we do not have permission to discuss at all.
We only occupy with ג"ס of the ear and below. In truth parzufim only begin in Atzilut. We only talk of
parzufim in א"ק so we can come to some understanding. It is the same when we talk about the vessel(s)
of א"ק. There are only light(s), but we say vessels as a analogy. א"ק is only “simple light”. The main
thing of tzimzum and limit begins with vessels. Vessels are NOT in א"ק, but begin in olam nikudim.42

40 Safer Leshem
41 Safer Leshem
42 Dat vTevunot
Radl”a, אROPERTY and Moch Stima. These 3 aspects are also in Arich of Atzilut, but in A”k they are concealed. Radl”a is above the Keter, it is זהרה (will) of Ayn Soff. The 2nd head of A”k is the skull and אProperty (air). It is not at all grasped by the worlds. אPropertyParams is in the skull, but dresses in nothing, it has no vessel. It is called יט. The 3rd head is called Chuchma Stima in A”k and in Arich is called Moch Stima.43 Light of the ears of A”k is of 2 kinds penimi and chitzon. Penimi is from וב and י”שם. Chitzon is from ה”ח and lights of ears dress lights of nose. Penimi lights of ear dresses penimi lights of nose, also chitzon as this.44 The ears of A”k are from י”שם.45 Lights penimi and makiff go out of the mouth A”k by way of window, which is the mouth of A”k. These penimi and makiff lights join together as vessels. It is not like this with lights that go out of the ears and nose of A”k. From the mouth of A”k, from י”שם are lights and the 22 letters are vessels.46 From the ears of A”k go out 13 dikna.47 Lights of the mouth of A”k are only from the chest and below till the belly. Above the chest these lights are swallowed in the lights of the Beard, as there rules lights of the nose of A”k and above this rules lights of the ears of A”k. Light of the nose rule from the beard till the chest. In other words The light of the nose of A”k are beneath the beard till the chest. Above the beard of A”k is light of ears. Light of the mouth of A”k is from the chest to the Belly. Because of the height of Akudim the light of ה”ח and י”ב rise to stand in the light of י”שם. This is above the belly of A”k. It is not like this in Atzilut there Zu”n stands below the belly of Arich. Completely beneath Abba and Imma, as they conclude at the belly of Arich, but their Nh"y spreads out to dress in Zu”n. The parsa of Arich is between Abba and Imma and Zu”n at the belly of Arich, it separates Kodesh from Kodesh Kidoshim. Separating Atik from Z”a as the parochet separate Kodesh. Abba and Imma of A”k are from the throat to the belly. They make all world of Nikudot and Atzilut. So too, Abba and Imma of Atzilut are from the throat to the belly and make Zu”n. Abba is in yichud with וב and י”שם of Moch Stima A”k. Nikudot is the source of all. ה”ח is always with them. From there (ה”ח) is inherited all that is made always continually till the time of (final) tikun.48 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 י”נ of the name. 49 The 5 parzufim in Bria are as in Atzilut except Arich and Abba of Bria have only 6 corners, but Imma in Bria is a complete parzuf of 10 sefirot, She has only one "makiff". Z”a of Bria has 2 "makiff". In Yetzera Arich and Abba are in the aspect of only 3 sefirot on 3 sefirot. Imma, Teferet and Malchut of Yetzera each have only 6 corners. Imma of Yetzera has no "makiff", Z”a -Teferet has one "makiff",and Nakavah has 2. In Asiyah Abba is only a small point, but Arich is 3 sefirot included in 3 as the rest of the sefirot of Asiyah except Abba. This is because in Asiyah Arich is the middle pillar.50 In the time there was brought out nikudot. There was made tzimzum of the light of Abba and Imma of A”k.51 Abba and Imma of A”k are from the throat to the chest. From the Belly of A”k goes out Nh"y Imma. ה”ח of Imma of A”k is parzuf Z”a of A”k which stands from the Belly of A”k and below. But Abba and Imma are from above the belly. They are א얹ות. Zu”n is below the belly in the aspect of

43 Safer Leshem
44 Safer Leshem
45 Emek HaMelech
46 Dat V’Tevunot
47 Emek HaMelech
48 Safer Leshem
49 Mishnat Chassadim
50 Shomer Emunim p.131
51 Safer Leshem
Nh"y A”k. Abba and Imma of A”k are from the belly to the throat, and Atzilut. So to Abba and Imma of Atzilut are from the throat to the belly of Zu’n. The yesod which is the source of Atzilut is from the belly of A”k. There Abba and imma of A”k are sealed. They are from the throat to the belly of A”k. Abba and Imma are in yichud with עב and סג of Moch Stima of A”k. By zivug chitzon of עב and סג of Moch Stima of A”k there is born from this zivug all lights of עבסגמהבן, descending new lights to the Yoshir kings of Nikudot, being עבסגמהבן of chitzon, of נק and בן. From this is new mochin for Imma. Nikudim are source of all. ה”נ is always with them. עב and סג of A”k are above the belly and they are the main lights of tikun. From עב and סג of A”k there is inherited all that is made continually since time of tikun. Z”a כללי in Abba and Imma of A”k is the source of עב and סג of Atzilut, Bria, Yetzera and Asiyah is the tip of the י of 4 יוהו. All the parzufim must be refined as they are made of vessels and sparks of the 7 kings of "Olam Nikudim" that shattered to 320 aspects. Atzilut is shut in the "reshimu". The world is according to vessels and not lights. From Yesod is the aspect of the body, inside is the soul. A”k of Atzilut, Bria, Yetzera and Asiyah is the tip of the י of 4 יוהו. There are names of יוהו in Binna, Z’a and Nakavah. They are drawn from אלהים. Every יוהו is the aspect of eyes. This is the idea of round letters. Light of Ayn Sof is always penimi both in aspect of light and vessels. There is no aspect of vessel above Akudim. As this is the source of vessels, the tzimzum that defines their qualities is emanated from here. Nakavah of Akudim goes out from only one point and that is Keter. In lights of Akudim the light of Keter is with the light of Mulchut. They do not stand in revelation together united as there is “reaching down” in Keter. There is not reaching down in Malchut. Or reaching down is in Malchut and it is not in Keter. This is becouse the lights of Akudim are only in one vessel. They are not contracted “Tzizum” to their own vessels. They are not seperated from one another but joined by “mati lo mati”. So the light of Malchut of Keter itself is revealed there is not revealed light of Malchut itself.

The revelation of אצמות (essence) depends on the thickness of vessels. Which is according to the "din". For the going out of נפרדים (seperate creations) their nanhaga (Divine guidance) of her parzuf (nakavah) goes out in the “chitzon” for revelation. It is not united with all the light above. To the “chitzon” is lacking and also power of revelation. This is only in Atzilut, this is so the creation can (appear to) have independent existence. Only there begins the existence of Nakavah as a separate parzuf. This is the beginning of creations. All creations go out from Her (Nakavah of Atzilut), and are guided by Her. From arich and above there is no parzuf Nakavah herself, but she stands with אצמות, this is Keter Malchut, “I am first I am last”.Parzuf Nakavah goes out only at the end of Atzilut for the needs of נפרדים (seperate creations). In Arich no Nakavah is recognised at all. In Akudim there does not go out parzuf Malchut itself like in A”k. Its malchut is not recognised at all. She is hidden within. Malchut of Arich of Atzilut is also hidden but from it spreads out Malchut of Atzilut. Rashb”y says from Malchut of Atzilut spreads out Malchut of Nakavah of Z”a. Atzilut reveals Malchut A”k, and Nakavah of Z”a of Atzilut reveals Malchut of Arich of Atzilut. Even if Malchut Arich and A”k are so

52 Safer Leshem
53 Safer leshem
54 Rachavot HaNahar p.24
55 Shomer Emunim p.135
hidden.

The first spreading out of the Ayn Sof is from the power of the rising up of the paragod that is before the Ayn Sof. From it is made the הָצֵא of the vessel of the kav. The tzimzum of the kav and its vessel is from the power of rising up. The first spreading out is only according to the needs of the upper source of Atzilut. The 2nd spreading out are for revelations of Abba and Imma (of A"k). Which is from the throat of A"k and below (from) עב and סג of עב סג and of עב סג etc. This עב is from the end of the skull and is in Akudim. There are 8 tikunim etc of the 13 of A"k. These include all of Akudim and Abba and Imma of A"k. The first tikunim are mochin they include 3 heads. Abba is 2nd head of A"k called אויר and karum of Avir. Imma is the 3rd head of A"k called Moch Stima. It is the source of Imma. Abba and Imma are concealed in אויר and Moch Stima. Abba and Imma of Atzilut go out of the 13 midot rachamim of A"k, they are from the 4 names עב סג, בן, עב סג of סג. Actualization goes out of סגכללי of A"k. From it goes out lights of nikudot and tikun. עב סגכללי א"ק of A"k we have permission to Discuss. 56

This light of Radl"a is light of Ayn Sof. It is revealed from the skull of A"k through the מצח only in aspects of Aor makiff. It spreads out in all of A"k in secret of ר"א. Spreading out till the Yesod and goes out as “chesed in the mouth of Imma”. This light is מ of tikun. The offspring of Imma of A"k is secret of ר"א. There is eminated in moh stima a portion of ויתונת, as there is drawn and born from it in secret of ר"א ve ב"ג עב ב"ג סג of סגכללי and ב"ג עב ב"ג סג of סגכללי of Moch Stima, and from there spreads out in the secret of ר"א and ב"ג עב ב"ג סג of סגכללי. They are a aspect of Zu"n. Light of the ears nose and thoat is from ב"ג עב ב"ג סג of Moch Stima , and from there spreads out in the secret of ר"א and ב"ג עב ב"ג סג of Moch Stima. From the eyes is the source of all lights of עב סג etc of Akudim, from above belly of A"k by עב they go out to Akudim. The forces of Aba (of A"k) is ו, it is the penimi source of the ears (A"k), its revelation is secret of Mazel elyon of Akudim. Imma is from lower Mazel of Akudim. Imma of A"k which is from the chest to the belly of A"k is included in Akudim by lower mazel. Forces of Imma (of A"k) is the source of Zu"n. And she is the source penimi of the ears, nose and mouth. Rising of Mym nukvin is in names of ב"ג עב ב"ג סג of Olam nikudot went out of the chitzon of ב"ג עב ב"ג סג of Olam nikudot. From the belly and below of A"k is olam Nikudot. From this was made Olam Tohu and from it is all nanhaga of this world till end of tikun. Lights of nikudot are united within lights of Tikun, which goes out of the forehead. Lights of nikudot and tikun are in Moch Stima and go out from the 13 tikuny dikna. Together they seize in their source in A"k. This is hidden from all. This is a embarrassing ruling of Hashem. It is a awsome supernal secret above men. It goes out of Moch Stima

56 Safer Leshem
57 Safer Leshem
58 Safer Leshem
of A”k. 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 צד קן (the hidden good). From the kings dieing and shattering, the lights left below and surrounded with dinim. When raising mym nukvin light rise to their source revealing א”ו 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.

Light of the Eyes (A”k) descend to raise up (sparks) to Atzilut. Light of the Eyes (A”k) raise up these chitzon. Atzilut rises only to the back of the Iggulim of Nikudot. Its (Atzilut) first place is Nh”y of A”k. But Nikudot is only from Malchut of A”k that dress to Nh”y (A”k). Light of the Eyes (A”k) raise up these chitzon. All revelations of A”K for needs of Atzilut were lights of Nikudot. This is high above all Atzilut. From here goes out the embarrassing ruling to this word. It goes out of moch stima from the eyes. By zivug עב (the hidden light) that can fix misa Barashit. עב from the מצח (forehead) is from zivug of the_upper עיר. This is not through a מסך (filter) of the karum of the עיר, but breaks forth beyond the karum of the עיר. מטח (forehead) of the skull is z”a. The source of Akudim is עב its root is in Moch stima of A”k. נח”ק and נח of Moch Stima A”k are below the pars of A”k in Nh”y, they are the source of Abba. The light that goes out from the eyes of A”k is referred to in “God saw the light and it was good, and seperated the light from the darkness”. Light from the eyes is the Chayah. It is not light from the eyes themselves, but what goes out from it. It does not descend below, but is only for the vessels of the ears nose and mouth of Akudim. Akudim is the aspect of Nashama to Nashama (Chayah). All Akudim is called עב (vessels) of Nashama. The light rising upon the Nashama. By this is rises up light of the ears nose and mouth in the secret of Mati lo mati. עב of A”k is from the head to the foot. עב of A”k includes till the tammim and ears of A”k. Cooresponding to these makiff lights from the right ear of A”k, there goes out 10 lights penimi from the left ear of A”k. The source of the thickness of vessels is mainly in the light of the left ear of A”k. It is the main thing of tzimzum and thickness. Tzimzum of the left ear is great. It gives thickness (to vessels) by way of tevunah. Which is the source of the 6 corners of Z”a. The aor penimi of Tevuna is from the source of Bina which is the right ear. After there goes out from the nose of A”k lights dressing close and going out till swallowed in the beard of A”k. They are vessels but do not come together perfectly as a small חלל (empty space) is between them. These are the chitzon tammim of עב of A”k are included in the צל of נ”ח. The middle tammim of עב of A”k go out of the first צל of נ”ח. They go out of the wholes of the nose revealing 10 sefirot penimi and makiff and the 6 below. עב of עב are 2 sides of the nose, and a א is between making together a צל. Light from the left nostril makes chaga”t of Zu”n (of A”k) a vessel of Chuchmah of aor makiff. עב make changes through עב of the ears of A”k. The Tammim of עב of A”k go out the hair of A”k. Lights going out of the hair of A”k we have no permission to discuss. From the light of עב of A”k there goes out the lights of the beard, ears,nose and mouth. The hairs of the beard of A”k are drawn from עב of A”k, called Nikudim. From the moch stima of A”k. As עב is tamim. עב of A”k is from the ear to the belly. Lights of the mouth and nose are swallowed in the beard. Below on the left

59 Safer Leshem
60 Emek HaMelech
61 Safer Leshem
until the chest is made a chitzon vessel of \( \tau \) of the back and this cooresponds to the makiff of the right. These are 7 vessels of Aor chozir. These are the 10 sefirot of nikudot (of A”k) called “rashut rabim”. They are in the aspect of iggulim alone. Each is separate from the other except the first 3 sefirot. The chitzon are more \( \gamma \) than the penimi. The nikudot of A”k stand between the belly and penimi. From the right ear of A”k goes out Aor Yashar alone, this Makif is bound with \( \nu \). This is the source of the 5 future Parzufim(all this is in A”k, before there emination). As 10 is the form \( \tau \) which is (form of) \( \nu \). These are 10 lights going out. \(^62\) From the ear of A”k is drawn breath and ruach from with in and outside. It is the secret of Nashama and breath that goes out of the nose in the secret of Nashama and breath that goes out of the mouth. Which is secret of the Nefesh. These are all makiffim, they are all lights of the 13 tikuny dikna. They are called olam Akudim, from the penimi of A”k. Drawn from Akudim to Atzilut only by lights of 13 dikna the makiffim of Arich of Atzilut to Zu”n of Atzilut. This is the source of Atzilut. \(^63\) The right ear of A”k \( \nu \) and \( \nu \) of A”k dress to \( \nu \) and the tammim of A”K. Till the belly of A”k these are internal lights. After tikun the source of \( \nu \) is in Nakavah of A”k. The right ear of A”k "מה" and "בן" of A”k dress to "סג" and the tammim of A”K. Till the belly of A”k these are internal lights. After tikun the source of "בן" is in Nakavah of A”k. From the Yesod of A”k goes a drop of "mym duchrin", which is the secret of the name "מה" is the Yesod of "duchrah". ה"נ goes out of the forehead of A”k. This is the idea of dominance of the Nashama. \(^64\) Imma comes from the right ear of A”k She is the "וד" of the "יוד" of Abba. Which is the "יוד" of "סג". Tevuna is from the left ear of A”k. The Shomer Emunim, R. Argosi teaches that the essence of Godliness is \( \nu \) \( \nu \) (simple) It is not separated from Atzilut, as it is not divided into portions. The Keter of A”k is \( \nu \) \( \nu \) \( \nu \) \( \nu \)\( \nu \) \( \nu \) \( \nu \) (simple unity). It has no relationship with any Divine names written in the Torah. Out of it unfolds a multitude of aspects. Keter of A”k is a vessel of Ayn Sof. It is as the parchment of the Torah is written on before any letters are inscribed. A”k is before all eminations. From the 10 sefirot of A”k are eminated 10 sefirot of Atzilut. The sefirot of A”k and Atzilut are all renewed completely. Its as lighting one candle as another. "kav Yosher" dresses in A”K. Light decends from A”k to Atzilut. There is a portion of Ayn Soff in A”k and not by "histosholut" (gradual unfolding), but only the Ayn Soff has power to create "yash-miAyin". The Ayn Soff renews Atzilut, but to the Ayn Soff there is no changes or renewal. Ayn Soff is \( \nu \) \( \nu \) (will). A”k does have the aspect of vessels but they are of very fine light. With A”k is no aspect of “Zachor” or "Nakavah". Also with Atik of Atzilut is no "Zachor" and "Nakavah" only face and back. Keter of Arich is Zachor, Chuchmah of Arich is Nakavah. Zachor and Nakavah do find their source in \( \nu \) \( \nu \) Chuchmah and \( \nu \) Binna of A”k. These give birth to "מה" of A”k

In Arich and \( \nu \) \( \nu \) \( \nu \) \( \nu \) \( \nu \) stand on a higher level than in Atzilut. In Arich, A”k and Akudim \( \nu \) \( \nu \) is Keter, \( \nu \) is Chuchmah and \( \nu \) Binna. Not as in Atzilut where \( \nu \) Chuchmah and \( \nu \) Binna. Chaga”t of Arich is included in secret of Binna. As all 13 dikna are included in the aspect of Binna. Like this is the akudim in A”k as they are aspect the 13 dikna of Arich. In Atzilut they (the 13) are in Z”a. In A”k and Arich \( \nu \) \( \nu \) and letters are in 7 lower sefirot. In Atzilut they are mainly in Malchut. They descend according to the needs of Bria Yetzera and Asiyah, which are from them. \( \nu \) \( \nu \) \( \nu \) \( \nu \) \( \nu \) \( \nu \) and Abba and Imma descend for the needs of Zu”n. Zu”n descends for the needs of Bria Yetzera and Asiyah. From the throat of Arich and below is \( \nu \) Chuchmah and \( \nu \) Binna. The \( \nu \) of the skull is the source of Chuchmah and Abba. The skull itself is \( \nu \) “tammim and Keter. \( \nu \) and Nikudot are in Chuchma the Moch stima, it is Botzina kardinita. Nikudot are Givurot, they are Nakavot in the aspect of oar Chozir and Myim Nukvin. The shape of the “nikudot” is sparks of the \( \nu \) of

\(^{62}\) Mishnat Chassadim

\(^{63}\) Safer Leshem

\(^{64}\) Adir Bimarom p.268
Botzina Kardinita. The source of Bina and Imma are in the throat. Its source is Dat penimi, the 7 lower sefirot, Z"a. The source of Bina and Imma are in the throat. Its source is Dat penimi, the 7 lower sefirot, Z"a. "Mahim and Tagin are in the throat. Its source is Dat penimi, the 7 lower sefirot, Z"a. 116 is Leah and Rachel. 66. The "penimi" and "Atzmut" of A"k we do not have permission of discuss or to be occupied in. Only what He emanates flowing through wholes and windows. These being the Ears, Eyes, nose, mouth and other parts of the head of A"k. In Ayn Sof and A"k there is no form at all. The Vessels of Atzilut have no limit or Measure, not a physical one. Their only restrictions are according to intellect. Before there was emanated A"k there was Nothing. There was no aspect of גיש (time). The sefirot of Atzilut are above "sedar Zamanim" (order of times). The sefirot themselves do not have the Existence of time "mammash". Ketter is The Torah before creation of the world. This is Z"a. The 2000 years before creation are Abba and Imma. The light of Ketter in its source its face above and the rest of its lights in the meloy of יוד. The meloy of יוד itself has Zachor and Nakavah. It does not include a vessel. Its order is like this (female) תוד (Son light of דוד) א"ח(male) דוד. Like this (meloy) there is one vessel and in it are portions to every sefira, but the דוד is divided to 14,000 years. From the Mouth and below is penimi of A"k. The form of דוד א"ח alludes to light standing to the right of the mouth. 2 forms of דוד א"ח being the chitzon part of vessel and penimi are standing to the left of the mouth (A"k). They extend down to the belly this is half of Teferet of A"k. The light of the right ear of the mouth of A"k makes "breath of supernal life", and aor makiff. The right nostril of the nose makes “lower breath of life”, and Aor penimi. Light of the left ear of the mouth makes “supernal speech” and the chitzon vessel. Light of the left nostril of the nose makes “lower speech”, penimi of the vessel. The main part of this light is before A"k, but it does spread and go up. The nature of this vessel is switched to opposite, face to back. This is Akudim. In the belly of A"k in its back is the head of the parzuf of Malchut. There is the light of ayn sof hidden its Keter (of Nakavah), and dresses in its Chuchmah. There is revealed ב. The head of Keter of ב is till the chest and joins (there) the Keter of the “tamim” of 2 הב מ crowns of Chuchmah and Bina of הב מ and the Chesed of Ima joins in the 7 lower sefirot of הב מ called Nakavah. Back is called Nakavah. Face (A"k) facing out is called Atik. Malchut is a higher level than לדומן היאира because it cleaves in Ayn Sof. לדומן היאира is close to לדומן היאירה is a different level than the "upper purity". Keter is called לדומן היאירה is in the place of "Ayer" called Keter. A"k is made from the tracing of light of נשמא of "Malvush", but a tracing of Ayn-Sof. 10 sefirot are made as a body of רוחטהור and stand in"igul" of globe. After these lights illuminate from a closed hiddeness, spreading out in the חלל (empty space) of the 10 sefirot of olam Tohu are included in one nikud. There is not power to reveal these 10 individually. Light went out from it. צוותי קסמים, Hashem is the place of the world. The globe of רוחטהור spreads out in מ"שדונים א"י. After the רוחטהור spreads out Malchut of A"k. who is surrounded on all sides by a רוחטהור. The רוחטהור is "square", while the רוחטהור is "round". And there is left 4 horns of of the square being ז"א. This is the "place" of Atzilut. All the worlds stand in Hashem. He is the place of the world. World of Malvush is called Ayn sof. A"k Stima stands in place of the "Challal", Malchut of A"k. Avir kadmon is Makiff and is malvush, it is makiff on all. As parzuf stands in "igul" and the makiff is to 4 sides. Separating

65 Mavua Sharim P.81
66 Safer Leshem
67 Shomer Emuni m.p.36,37,41,71,73,77,80,99,123
68 Mishnat Chassadim
worlds from Ayn Sof to Atzilut. It only cleaves in Atzilut, not Bria Yetzerah and Asiyah. "Makom panoy" spreads out for the needs of the world from the foot of the "א". Spreading out from Reshimu made from the Reshimu. It is written in the Zohar "Andreinu on the forehead of men". The name of the light of קדמואיר, its main life force is קדמואיר. קדמואיר surrounds every letter from ב to ג of olam Malvush. It is a portion of "Makom panoy" made from the Reshimu. It is written in the Zohar "Andreinu of Atik. Which traces below in Malchut of Radl”a. Malchut of Radl”a is a secret in Yesod. In the name it descend to the forehead of everyman as its written "Andreinu on the forehead of men". The name of the light of קדמואיר, its main life force is קדמואיר. קדמואיר surrounds every letter from ב to ג of olam Malvush. It is a portion of 13. Letters are the source of 13 tikuney dikna of Arich and 13 of Z”a. The Kav and Tzimzum is a world to itself that is above A”k called קדמואיר or the upper purity. This is the place of the first revelation where there is revealed Ayn Sof. A”k is only the aspect of Zu”n, ה and ע. The Kav Ayn-Sof always קדמואיר (rests) in A”k. Ayn-Sof, קדמואיר and A”k are revealed by Akudim which is revealed by Radl”a and the three heads of Atzilut. Malchut Radl”a reaches till the end of Atzilut. Nh”y Radl”a reaches till the first 3 sefirot of Atzilut, but no further as it contains light of Ayn Sof. There is the pars of Arich. This is the reiki in the midst of the waters that separates from Kodesh and Kodesh Kadoshim. קדמואיר are from Nh”y Radl”a. From there to the 13 whitenesses, 13 hairs and 13 tikuney dikna of the Malchut and from there to Abba and Imma and then to Zu”n all by tzimzum. But from Arich of Atzilut and above is no revelation of Malchut as a parzuf of itself. The first 5 tikunim are all in the secret of mochin. The 8 lower dikna from the 6th to the 13th are the last tikunim included in Abba and Imma of A”k. The first 5 dikna are to Akudim itself. The last 8 illuminate Abba and Imma. They are included in akudim. In truth Abba and Imma of A”k are also included among the first 8. All 13 dikna illuminate Abba and Imma. But the main illumination of Abba goes out of the 8 lower dikna. Mazel Elyon is the last of the 8 upper dikna called “Notzer Chased”.Lights of the nose of A”k till the chest are Mazel Elyon. Lights of the mouth reach down to the belly. The 13 dikna are all revelations of light of קדמואיר of A”k Abba and Imma are included in the dikna of Arich. The lights of the nose and the mouth of Akudim, Abba and Imma of A”k is included in them. They are one dressing each other. The Shemen Sasson says that the light of ears nose and mouth of A”k and the dikna of Arich are 2 separate things. This is a great error. The Gr”a says on Sifra Dezinuta they are the same thing. Atik and Arich of Tikun enter them from 6 names ב"ע. Abba illuminates in Imma in the last 5 dikna. They are Imma of A”k. So to Abba are 5 dikna and Imma 8. The first 5 tikunim are in the skull of A”k, the last 8 are lights of the nose and mouth. Lights of the nose to the chest are the upper mazel of the mouth of A”k till the belly. Lower mazel is called קדמואיר (supernal whiteness) is drop in secret of אורים_CID, botzina Kardinita of moch stima of A”k. קדמואיר is called Brudim. This is light of קדמואיר which is the source of everything and all Nanhaga now and forever. A”k is the secret of the Zivug of the palate and throat of the mouth of A”k. Also this is the secret of thought thats hidden that concurs all olam Nikudim. 10 sefirot are קדמואיר which are 10 sefirot of Keter of A”k. Which is Keter on all worlds. All aspect of upper קדמואיר that are in Arich of Atzilut are called “upper purity” and קדמואיר. They are all world of the kav and Tzimzum which is a world unto itself. It illuminates in A”k. These worlds above A”k are so concealed that the Ar”i swollows his world concerning these things, only including them in A”k. But in truth they are above A”k. To upper קדמואיר there is no measure, or searching in. Even in A”k the Ar”i only spoke concerning Zu”n of A”k, this is from the belly and below. Vessels are only revealed from olam nikudim. As Akudim is included in all worlds of Ayn-sof. Which is without גובלו (limit). So there is no aspect of vessel there (as a vessel implies limit). There is no aspect of vessel there, only there source and כוח (power). The source of light of tikun of Atzilut is always in Akudim. There also goes out light of קדמואיר of Tikun. This is of Olam Brudim. 10 sefirot of brudim is Atzilut. This is language of קדמואיר and וברחי, קדמואיר is called Brudim. This is light of קדמואיר of tikun which is קדמואיר and קדמואיר it is of the Ayn-
parzufim higher than Tevunah of A"k. Revelation begins from the ear of A"k, but the main part of Imma of A"k. Whose main aspect is revelation of Tevunah. Only after tikun is there revelation of dominishment and hiddeness. Abba more than Imma. Before tikun all light is only from A"k they are lights of Nikudot and tikun of Atzilut. All complete revelation is only after tikun from Aba and Ima of A"k According to the needs of Abba and Ima of A"k for the first spreading out to Atzilut of A"k. It includes all 3 heads of A"k, even Radl"a. Their revelation is the spreading out of the Moch of A"k till the feet. The main thing of the 13 arrangements is and spreading out is from the Nose of A"k, is from in Abba of A"k. Lights of the mouth are until the belly. They are the lower mazel of Akudim. First and nose. Lights of the nose is until the chest in the secret of mazel elyon of Akudim that are included spreading out of the body of Akudim is from. sukka of moch stima. It is aspect of yesoi"t of A"k. The 13 lights are the Nikudot and tikun of A"k. 13 tikuney dikna spread out from Moch Stima of A"k, from Ayni' and Botzina. By the 2nd head the mym Nukvin is raised to its source. By this is made yichud of Ayn sof as it gets this flow and draws it to all worlds. By supernal speech is made concealed zivug, by yichud is bina and 3rd brain of A"k called moch stima. It is aspect of Yesoi"t of A"k. From the Moch Stima which is from in A"k in his second head goes out akudim nikudim and Atzilut. Moch Stima A"k spreads out by 4 names that are in sukka of A"k. They then give birth to a new light. Moch stima includes all akudim they are the lights of the ears nose and mouth. 3 kinds of lights. But lights of the mouth are the main thing of Akudim. The body of Keter and Chuchmah of Akudim works lights of the Reshimu, in them is the aspect of ק"ו. Light of the ears, nose and mouth are Bina and Zu"n. They are the names ו"ק and ו"ב. 70}

R. Petia on Idra p.51

Nikudim are from וב of A"k. Lights of the ears, nose and mouth are Bina and 3rd brain of A"k. Called moch stima. It is aspect of Yesoi"t of A"k. 13 tikuney dikna spread out from Moch Stima of A"k, they include everything in all worlds. The Yesod of "moch stima" is the source of all "Yesodot", by it all flow is opened. The 13 lights are the Nikudot and tikun of ו"ו of ו"ו is Imma of A"k. The spreading out of the body of Akudim is from ו"ו of A"k. But the main thing of Akudim itself is from וב of A"k. Lights of the mouth (of A"k) are the main thing of Akudim, it also includes lights of the ear and nose. Lights of the nose is until the chest in the secret of mazel elyon of Akudim that are included in Abba of A"k. Lights of the mouth are until the belly. They are the lower mazel of Akudim. First spreading out is from the Nose of A"k, is from sukka of (of A"k) also spreading out from the nose are וב of sukka of A"k. In Akudim is light of Ears, nose and mouth of A"k. Their source is in the 13 arrangements of A"k till the feet. The main thing of the 13 arrangements is א"י is Arich of A"k. It includes all 3 heads of A"k, even Radl"a. Their revelation is the spreading out of the Moch Stima of A"k according to the needs of Abba and Imma of A"k for the first spreading out to Atzilut of lights of Nikudot and tikun of Atzilut. All complete revelation is only after tikun from Aba and Imma of A"k they are וב and וב of A"k. They are from the throat to the chest, but they are only in dominishment and hiddeness. Abba more than Imma. Before tikun all light is only from ו"ו, which is Imma of A"k. Whose main aspect is revelation of Tevunah. Only after tikun there is revelation of parzufim higher than Tevunah of A"k. Revelation begins from the ear of A"k, but the main part of
Moch Stima is from above the ears A”k. Akudim begins in the ear of A”k. Akudim of A”k is as the 13 tikuney dikna of Arich. They are filled from the ear, but the essence of these 13 is from even even above the ears. This part above the ears is concealed, as revelation begins only from A”k of Moch Stima. This is the source of Akudim. Also the 13 dikna of Arich are from Bina. א”ט of Moch Stima of A”k is source of lights of, nose and mouth of A”k. They are the Akudim. א”ט of moch Stima (A”k) is the source of all that exists. Light of the nose and mouth of A”k rise above to ה”נ and ל”ב of A”k and to their source in א”ט of Moch Stima of A”k. א”ט of Imma of A”k is Rachel of Nakavah. They are Zu”n. From spreading out of א”ט of A”k there goes out in it a drop of ה”ל יЉא. By this is given more from א”ט of A”k. This white drop is ה”ט, ל”ב of the letter ה. This is the hidden secret of 3 names ב”י of the (skull). The 2nd is ב”י of ה”נ, it is the letter א. The 3rd is ב”י of the letter ה. These are 3 sources to 3 א”ט above Atzilut. They are the sources of Akudim. The 3 ב”י within (A”k) are the secret of 3 kinds of א”ט being 13 whitenesses, 13 ה”נ (hairs) and the 13 dikna of A”k. These are Chaba”d. 3 ב”י of the skull is the source of 13 whitenesses. ב”י of Moch stima is the source of the 13 ה”נ (hairs) within. This is the ב”י of ב”י. א of ה is the source of the 13 tikuney dikna. ה”נ, א”ט of ה and ל”ב are source of the Ears, nose and mouth (A”k), they are 13 dikna of A”k. These 3 ב”י include all above Keter, Radla, and the name that atones on our things in its elevated height. Becouse our kavana is only to His name that rises up to eternity. The main nanhaga is ruling of א”ט. This is always only by yichud with light of Malchut. This is revelation of light of Hashem from the world to come. Its essence is only of Malchut of Ayn sof that spreads out to Malchut of Atzilut. By tzizum in each world the revelation of Malchut of Ayn sof begins in the kav and (the tzimzum), after in א”ט. Then Akudim, Radla, Head of Arich then to the 3 kinds of א”ט. By tzizum in each world the revelation of Malchut of Ayn sof begins in the kav and (the tzimzum), after in א”ט. Then Akudim, Radla, Head of Arich then to the 3 kinds of א”ט. The 5 givurot are in Abba and Imma of A”k. From them to all parzufim of Atzilut. They are the mochin that descends for the needs of Zu”n, they float upon them and are included in them. Going out and revelation is from the first name which is Malchut which Rules on all actions. By this his Malchut is below, this is the faith of Yisrael. Malchut Ayn Sof to Malchut Atzilut. All is Malchut. Atzilut reaches till Akudim, Radla of Atzilut is Malchut of Akudim. Abba is from ב”י of א”ט, Imma is from ב”י of א”ט. As ב”י is in Arich. It is Keter. א”ט is Chuchmah. These are Abba and Imma in A”k. Abba and Imma א”ק are from throat to Belly. In A”k all lights of head Ears, nose and mouth until throat is Akudim, it is ל”ב. Akudim is from א of ה”נ. יוהו is tikun from ל”ב. יוהו is from יוהו (the pit) from יוהו of ה”נ. יוהו and its tikun is from ה”נ. The 5 givurot are in Abba and Imma of A”k. From the throat till the chest. They are included in Akudim. All existence, all we receive comes from Akudim. All Atzilut and all that continually grows and flows from it is all received from Akudim. Akudim is from only one name. There Nakavah is not recognised at all. The light of Malchut enters in the vessel of Yesod. As all Malchut in the Yesod is the secret of אטרת (ateret). Malchut of Akudim is the ateret of Yesod. Within the male parzuf (Z”a, Abba) Malchut is the Atera of the ז”א called Yesod. In the female parzuf (Nakavah, Ima). The Yesod is the הר בתו (womb) and outside the skin is called הערת הערת. In Akudim is no parzuf Nakavah by itself. Also light of the letter ז of Zivug Zu”n of Binna is the secret of the Kesay from the Akudim to atzilut, Atzilut to Bria. Man sits on the kesay in Akudim which is light of Bina. א”ט rules and spreads
out in Akudim as ה"מ and ה"נ in Atzilut. הא"מ of Akudim dresses in ה"מ within. These are the only lights revealed in Akudim. Like Zu"n (of A"k) recieves from Abba and Ima (of A"k). According to what Abba and Imma (A"k) recieves from the 13 tikuney Dikna (of A"k). Z"a recieves from Abba and Imma through the 13 dikna. The first light Atzilut recieves is from Abba and Imma of A"k, א"ס of א"ק, its ears. ב"ע and א"ס of א"ק is from the ears to the feet of א"ק. This is first spreading out for atzilut. They spread out from Nh"y of A"k through Akudim is eminated the needs of Atzilut. The source of Atzilut is from ה"נ and ה"נ of moch stima (of A"k). The 3 heads of Arich is the source of Atzilut. In Atzilut ה"נ goes out. It is not revealed as itself in Akudim. But in Akudim is the source of ה"מ, ה"ג, the ears nose and mouth. But only ה"ג goes out itself. The Gr’a says that sparking of sparks from the 7 lower sefirot of Malchut of Akudim makes Radla (of Atzilut). This is only refering to Malchut which is part of Z"a. The chitzon face (A"k) descends and is now the place of Bria. Chitzon of Chitzon A"k descends even more, this is the world of Yetzera. The Chitzon of Chitzon A"k descend even further from the Chitzon of Chitzon A"k, this is now the place of Asiyah. All in olam Akudim is in the Aterot of Z"a and does not go out in the aspect of parzufim itself. As the 7 lower sefirot of Malchut Akudim make Radla"a. The beginning of the spreading out of Akudim from the Malchut. The 3 lights of Akudim of ears, nose and mouth are from Bina of א"ס of A"k. The עצמות is only light of Malchut. It goes out first and is the source of all. As lights of the ears, nose are also included in the Mouth. These 3 lights are החיצון והניצונים. They are the source to the 3 heads, source of Bina and Zu"n. The Malchut itself descends and is revealed till Malchut of Atzilut, where it recieves tzimzum there. Atzilut is Malchut of A"k, which is Asiyah, as malchut goes out of the back of Teferet. The heels of A"k dress in 10 sefirot of Asiyah. As they are 2 forces of din, they are 2 names of א"ל א"ל. After this there went out iggulim of nikudot from the eyes of A"k and spread out from the belly and yesod below of A"k and surround Nh"y of A"k, under his feet. The iggulim of Nikudot stand and dress in vessels of Tnh"y of A"k, these are parts that are penimi. They are left in their place. While the chitzon of other vessels rise up. לעבושות of Iggulim of Nikudot are from the belly and below. They interrupt iggulim of Nikudot from penimi of vessels and Chitzon of vessels. There is stopped iggulim of Nikudot between the penimi of vessels and the chitzon of vessels. The place of By"a is the Back of iggulim of Nikudot. Then in the their place first descends chitzon first. There is theחללפנוי called the place of Bria, Yetzera and Asiyah. This is as the Ar’i writes that the place of Bria, Yetzera and Asiyah is in the back of the iggulim of nikudot. As the place of Bria, Yetzera and Asiyah is below the feet of A"k in theחלל. Zivug Yoshir and Iggulim is zivug Z"a and Nakavah. Ayn sof is drawn from the lower end of the Kav. From here begins the yoshir of A"k. This lower end dresses all of A"k. The kav is drawn down spreading out till the end of all iggulim beneath the feet of A"k of yoshir, but only till the beginning of the ground of Atik of Atzilut. These makiff surround the yoshir of A"k. The kav spreads light of Ayn sof descending from igul to igul till the end of all of them. As Yoshir of A"k is drawn the length of all iggulim in theחלל of Atzilut, place of tzimzum. Feet of A"k with Kav Ayn Sof in A"k descends to the iggulim of Atik of Atzilut. The heels of the feet of A"k descend till the end of BY"a. The feet of A"k reach till the end of Atzilut. After spreading out A"k surrounds all worlds. א"ס of A"k includes the kav of Ayn Sof before tzizum returned and rose up and came down. Then by tzimzum of A"k it spread out. This was the penimi souce of spreading out to Bria Yetzera and Asiyah. A pars in A"k raises up light above by tzimzum for all the needs of Atzilut. Raising up the light of Nikudot above the belly of A"k. A pars and mesach are 2 different things.
Mesach only divide 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. There is (also) a parsa 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 מעיים (inners).

All these pargod are also in vessels, the body of parzufim. From Atzilut and above is no aspect of mesach. From the Ayn sof Moch Stima, which is ק”ו receives the light of chuchmah called supernal thought from the skull and through the רז"ע רז"ע it is the parsa. This light is received in the aspect of “running and returning”, which is “מַטִּי לֹ מַטִּי” (reaching down and not reaching down”. This is only from great desire. In all parzufim of Atzilut a parsa separates between the belly from what is above and that which is below. Every parzuf has a parsa between Chaga”t and Nh”y which dresses in the parzuf beneath it. In Nakavah of Atzilut and below is an additional רס"ע below Nh”y. This is completely below Atzilut, separating it from Bria. An even more chitzon aspect of Nh”y of Bina become the רס"ע between Bria to Yetzera. Between Yetzera to Asiyyah is a רס"ע which dresses more chitzon on Nh”y of nakavah of Yetzera. There are 3 parzufim. One karum of avir is between light of Ayn Sof and Atzilut. The 2nd is the parsa of Arich. It is between Arich Abba, Imma and Z”a. This is the first 3 sefirot and and the 7 lower. The 3rd parsa is in Z”a between Z”a and Nakavah. This separates from Atzilut to Bria. It reveals as a source to Bria. From there begins creations.

Olam Nikudot went out of eyes of A”k and the aspects of Malchut of ק”ו all of them went out in great hiddeness from the light of the Ayn sof. It is simple and not built upon at all. Then Keter (below) had only the aspects of Malchut of ק”ו (of A”k). The first tracing of every parzuf was made from the purity of Olam Nikudot. This had no relation to cause and effect or building but came out of מ”א. They went out after separation from the Parsa of A”k after tikun. The main part of A”k is till the end of Akudim. Akudim ends at the parsa of A”k. From here and below is for the needs of Atzilut. All heads till the end of Akudim is aspect of 13 dikna, and is all in כ”ו כ”ו is also in A”k, but from the throat to the belly in Abba and Imma of A”k. From Yosher of A”k went our many lights going out from the ears, nose, mouth. Lights of כ”ו the mouth of A”k are called “olam Akudim” (Malchut A”k). These are the lights of “yosher” alone, they do not have a aspect of “Iggulim”. There are lights from the eyes of A”k called “Akudim” these do have aspects of “Yosher” and “Iggulim”. These lights stand from the back of A”k until the feet and are called Nh”y A”k. (Light of the eyes of A”k is Chuchmah its כ”ו of A”k, but at the feet its Nh”y from chuchmah of A”k) The kings of Abba that go out of the eyes of A”k are Yosher. Nakavot that goes out of the eyes of A”k are iggulim (of Imma). All kings of iggulim are from Imma of A”k. Kings of Yoshir are from Abba of A”k. The Mym Nukvim and Mym duchrim of Imma are united together according to true tikun. They go out seperately. The iggulim of Imma go out of the eyes. Yoshir of Abba go out of the belly and Yesod. They are separate. Their zivug is not as

74 Safer Leshem
75 Safer Leshem
76 Safer Leshem
77 Safer Leshem
78 Safer Leshem
79 Safer Leshem
80 Safer Leshem
81 Safer Leshem
82 Arba Maod Shekel Kassef p.19
lacking as their yichud (their main lack is how they come together). It is proper to make them one, but they do not go out as this. But they need to be united in Olam Nikudim.\textsuperscript{83} Iggulim are only from Imma of A”k. She is the source of all dinim. Malchut goes out from her. They dont go out as sedar tikun, as they only go out as the 7 lower kings in Z”a without the first 3 sefirot. Only Dat and below goes out. All these 7 died in the shattering. Atik, Arich, Abba, Imma of Iggulim go out with out their first 3 sefirot.\textsuperscript{84}

After 2 lights go out of the mouth of A”k ( being ב”ע and ח”ס). They dress in and go out till the chest. This is at 1/3 Teferet of A”k. There there are vessels but they do not join them. The lower “tammim” of ח”ס is the secret of ו”א that goes out of the mouth that reveals the 10 sefirot penimi and makiff of Akudim united. They are in one vessel. This vessel is from the 10 sefirot penimi in the mouth of A”k, being malchut. In all these aspects of Malchut there goes out a light of one. First went out Malchut then went out Yesod till chesed adding power to נשימה that go out in the Yesod. These are all called Z’a after went out imma then chuchmah called Aba , then Keter called Arich. The י’ spreads out these lights called Malchut. All these 5 parzufim only have the aspect of Nefesh. Above them to the master of Nefesh is added Ruach, then Chayah until reaching Yechida. Then there illuminates 5 (parzuf) in Nakavah 4 in Z’a 3 in Imma 2 in Abba and 1 in Arich. All are Aor penimi. Here Zu’n stands face to face, Abba and Imma are lacking so are back to back. From the ה of the name light goes up in the mouth of A”k rising to its source, giving a correct portion to the Malchut\textsuperscript{85} A”k is Yechida on all the worlds. It is the upper makiff of all worlds. Keter of all worlds. The tip of the י of ה י’ is ה י’, its brain י is ב”ע. Its ה is the ear of A”k and reaches till the feet, it is ג”ס. The י is ה י” and goes out of the forehead of Ak. The final ה is ב”ע and is “Nikudim.”\textsuperscript{87} The lights of ב”ע include and there descend from them the lights of nikudot from which goes out 9 new lights that transcend the parsa and descend to the belly and below the place of ב”ע. It includes chizton and penimi of ה י”. This light goes out from the eyes it is 3 ה י”א which equals ב”ס. It includes chitzon of nikudot of ב”ס and tagin and letters which include the chitzon of ב”ע. This light is till the belly and swallowed in Akudim. From it is made a vessel for the nikudot. From there it is drawn below the belly.\textsuperscript{88} From zivug of Abba and Imma is born אור חדש which are יושר מלכי א.י. From new light “penimi” of ה י”ח (of A”k) goes out of breath from the belly (of A”k), this is nikud cholum. ב”ס (of A”k) goes out from yesod (A”K), goes out shurook to illuminate Chuchmah and Bina. It is from above from ב”ס (of A”k).\textsuperscript{90} א”פ יא”פ-descends from A”k penimi and bounces off the parsa and goes out of the belly, and Yesod of A”k. These are 2 kinds of light that raise the Myn Nukvin of Abba and Imma. Each rises seperately, not in yichud. So there is many differences between them. From them is made all olam Nikudot (Abba) and Olam Tohu (Ima). This new light when drawn goes out of ב”ע and ח”ס of the skull of moch stima.

When time of tikun arrives mym nukvin rises up to its source and root, with it rises up (along the way) mym nukvin of lights of nikudot (also). This renews all completely. Then there is united light of tikun of ה י”ח and the first 9 sefirot of י”ב that are from revelation of the ו”א. Abba spreads out in ה י”ח until Nh”y of A”k. So that there can be born and go out י”ב, which is the א”פ יא”פ that breaks forth

\textsuperscript{83} Safer Leshem
\textsuperscript{84} Safer Leshem
\textsuperscript{85} Mishnat Chassadim
\textsuperscript{86} Dat vTevunot P.117
\textsuperscript{87} Shomer Emunim p.139
\textsuperscript{88} Mishnat Chassadim
\textsuperscript{89} Safer Leshem
\textsuperscript{90} Mishnat Chassadim, Leshem
Beyond the parsha of A”k. The light of the eyes of A”k is revealed in the world of “nikudim” which is from the belly of A”k and below. At the belly is נ of A’k this is the ז of Nikudim. י of A”k is the 6 corners of Nikudim. Then this light is channeled through the 8 dikna of the beard. The vessels that broke were from the eyes of A”k. But the first spreading out to By”a is from the Chitzon of Tnhy”m of A”k that descended below the feet. Before there went out light of the eyes. From the belly of A”k and below there spreads out for the needs of Atzilut. Rabbi Shalom Sharrabi teaches that The “kav Yashar" dresses in Chuchmah and Binna of A’k through the parzufim. Including all parzufim until Malchut of Atzilut. Where there is made a גש (screen-filter) that forms Atik of Bria. All parzufim of Bria receive from Binna of A’k, and Binna of Atzilut. This is Binna possessing in the Thrown. The lights descend through the Parzufim dressing until Malchut of Bria where there is made a 2nd גש. Z’a of A’k, Atzilut and Bria descend through the גש to make Atik of Yetzera and all 5 parzufim of Yetzera. A 3rd גש is made from Malchut of A’k, Atzilut , Bria, Yetzera. Through this גש decends the 7 lower lights of Malchut of Yetzera which makes Atik of Asiyah and all 5 parzufim of Asiyah. This is the idea of Malchut possessing in a יד . In Mishnat Chassadim we learn that the cord (kav) of the Ayn sof spreads out to be makiff hidden in A”k that is the secret of the length of 4 worlds Atzilut, Bria, Yetzera, Asiyah. Which are Abba Imma and Zu”n. The Malchut made by Atik of Atzilut dresses from the belly and below. It dresses in Arich till the head of Abba to his right and Imma to his left. Atik dresses in Arich till beneath His beard (arich), at his throat is parzufim of Abba and Imma until his belly. But the beard of Atik only dresses till the chest (arich). The bottom of parzufim of Abba and Imma Is called Yisrael Saba and Tevuna. From the Belley of Arich and below dresses Z’a. His head reaches the chest of Tevunah. When Z”a dresses penimi of 7 sefirot of All of Imma till his chest and he is called Yisrael. Below the chest of Z’a he is called Yeshuron. The face of Leah is at the back of Z’a. She rises up till Dat (Z’a). Her heels are in the head of Rachel. Who dresses to Z’a and stands back to back with Yeshuron. Yaakov stands in the back before Yeshuron. Their feet are in the end of Atzilut. From these sefirot is carved out Nashamot of men. From the outside of them is carved out angels. From the outside of them is carved out the Klipot. These are the הרקיעים. The Malchut of Atzilut makes Atik of Bria. In Asiyah dresses the source of his Kingship, as there are the heels of A”k. This is the dressing of Yosher in Iggulim. Parzufim of Atzilut is only the aspect of “6 corners” compared to A’k, being all from י of A’k and below (Atzilut is from the yichud of Abba and Imma of A”k, it is Z”a of A”k) . The 5 parzufim of A”k draw light of Ayn Soff for the parzufim of Atzilut. The Ayn sof illuminates until the first 3 sefirot of Yesod”t. ה”ז of Arich is Arich Abba and Imma. Zu”n rises by tikun in Abba and Imma in By”a parzuf in parzuf. After tikun by Abba and Imma Zu’n rises to tikun in Arich. By this way is made all purifications until reaching their place in A”k. The 5 parzufim of Atzilut then can receive flow from עב of A’k, this is called revelation of “mochin” called “chayah”. This is when the Nashamot of Saddekel rise up to the belly of Arich of Atzilut. The ruach can rise to Nkavah of Atzilut, and the Nefesh rises up to Briah. The parzuf of Nakavah called Rachel begins in the back of the chest of Z’a where there stands the conclusion of the Yesod of Imma in Z’a. 5 Chassadim spread in Z’a from the Yesod of Imma which is at his chest to below, as there is the place of revealed Chassadim. From here its possible for the Chitzon to seize so its called “Atz dat”(This is the yesod of imma at the chest of Z”a-Atz Dat). Chassadim are dat of Z’a The Chassadim are called “stomim” (closed) above the chest of Z’a are covered in the Yesod of Imma. The

91 Safer Leshem
92 Rachovot HaNahar p.36, Rabbi Nachman’s Stories p.374
93 Safer Leshem
94 Safer Leshem
95 Nahar Shalom p.197
96 Mishnat Chassadim
Yesod of Imma is as a tent or "succah". This is good as here the klippot can not nourish. “Chitzon” and “Klippa” only seize from the back so they are called "Klipot de Na". Even from the face of Nakavah the “chitzon” cannot feed. Only from her back. The Dat of Z’a is called "stomim", so it does not need to be guarded. There is no seizing of it from the Sitra Achra. It is called water. The Chassadim of Z’a are of 3 aspects called "Klipot de Na". In the head of Z’a are 5 Chassadim each having 10 aspects making a total of 50 chassadim. These spread out in Z’a. 60 Chassadim are covered in the Yesod of Imma. In the first 1/3 of Teferet Z’a are the closed "stomim" Chassadim. In the lower 2/3 of Teferet of Z’a are the 70 "Klipot de Na" revealed Chassadim. These 70 are made of 18 Chassadim from Teferet and 52 Chassadim from Netzauach and Hod. Malchut is only built by what is raised called "aorot nakavot" (feminine lights), even the aspect of chassadim (are raised in Nakavah). You need to know that 2 chassidim are from the drop of Aba. They enter the Yesod of Imma (and then) covering in the Dat of Z’a. This Chesed descends to Teferet of Z’a, as Yesod of Ima enters Dat of Z’a covering (at) ½ of Teferet (Z’a by Yesod Ima). There is also (chassidim at) Nh”y revealed (not covered). They are the aspect of aor Chitzon. The covering of Chassidim is the secret of “aor penimi”. 2/3 of Teferet itself from the great power of this light that goes out of the Back makes the head of Nakavah, from the 2 revealed Chassadim of Netzauach and Hod is made “mochin” Nakavah. The 5 Chassidim of Z’a are 40, its 5 givurot are called water. Givurot of Nakavah are "ש", Chassidim of Nakavah are water.

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. There descends 2 chassidim (Chesed and Givurah) into Dat Z’a. They enter into the Givurot, fixing them. The 3rd Chesed descends to Teferet Z’”a. This is the secret of t’”N takes nikud of Keter. (This Teferet becomes Keter). The Yesod of Imma 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 “stommim” (closed), they cannot be revealed below. The source of these Chassadim is in Dat. These Chassadim spread out and lights are renewed from them. 3 Chassadim fell from the Yesod of Imma to the Yesod of Z’a. These are the Chassadim of Teferet, Netzauach 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 Hvhy of מ”ב. As the Chassadim rise above they sweeten also these 2 givurot. Givurot not sweetened are "dinim gimorim". There seizes in them the "chitzonim". The first 3 sefirot of Yesoi”t can recieve Chuchmah of Abba and Imma even without Chassadim. Then Chuchmah can
illuminate. 108 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 סולשת, they do not expand beyond the needed meloy. By meditation on a name of makiff (lights), there is causes more further makiff.

With א”ו (of A”k) is upper Dat. It is completed in the body of Abba (of A”k) and not before. The upper Dat is the main revelation of the והנער. By it is completed Nikudim. Its revealed, in all of them only in the time of tikun (being made) in Atzilut. As before this is the only the aspect of sleep and death. א”י of א”י is light of tikun, א”י is a aspect of Nh’y of Abba of A”k. It gives birth to light of tikun of Atzilut. 110 It’s taught in Chasdei David Chesed of Arich illuminates the Yesod of Atik in Dat of Arich, which illuminates the א”י (forehead) of Arich which is Chesed in the mouth of Imma. It is the “will of wills” of the א”י. From the א”י of Arich illuminate the 8th “dikna” of Arich, ר”י ג”ג which is יי יי, that illuminates the א”י of Abba and Imma. From there to the א”י of Z’a illuminates till the eye of Z’a. Thus giving ability to look into the א”י of Arich by its light. 111 Chesed in the mouth of Imma enables all tikunim in creation from אורקדמה, it is the light of א”י. This is the light of the 6 days of creation. Light of א”י From the א”י of Arich and from the Yesod are the same. Both reveal והנער. They come from Moch Stima which is the yichud of א”י and א”י, which gives birth to א”י which divides to 2 makiff and penimmi. Makiff is from the א”י and is called the “will of wills”. Penimi (of א”י) draws from all Penimi A”k and goes out of the Yesod. It is revealed in the time that Chesed goes out of the mouth of Imma. The 2 revelations are one, but they are 2 revelations. The main tikun is from the Aor penimi, this way the Nashama enlivens the body. As the makiff illuminates purifying in the light of חייםמלך. Also by light of the א”י there is seperated out the sparks and they are risen up from Atik and Arich these are for the needs of העבמה of the א”י refines nikudot of א”י. The makiff of א”י elevates rising mym nukvin. 112 All 10 sefirot of Atzilut go out from the wholes of the eyes of A”k. First they went out without tikun (fixing-this is igullim). Then with tikun (yoshar). First A”k eminated "iguglim", the aspect of Nefesh of A”k The 10 “iguglim” of A”k encompass and surround the “makiff ” (surrounding light) of “yosher”. The “Makiff” of “aor yosher” of A”k surrounds upon the 10 sefirot “Igug lim” of Atik. The 10 “Iguglim” of Atik surround the “aor makiff” of “Yosher” of Atik. The Makiff of “Yosher” of Atik surrounds the “Iguglim” of Arich. The 10 “iguglim” of Arich surround the “Aor Makiff” of “Yosher” of Arich. “The Aor makiff” of “Yosher” of Arich surround the 10 “Iguglim” of Abba and Imma. “Aor makiff” of “Yosher” of Abba surrounds the 10 “Iguglim” of Imma, and these surround the “Yosher” of Imma. The “aor Yosher” of Imma surrounds the Iguglim of Z’a. The “iguglim” of Z’a surround the “Makiff Yosher” of Z”a. Cleansing is becouse of Malchut, the aspect of "din" that goes in them. 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 coming of masiach. May that day come quickly G-d willing. The greatness of all parzuflim is by rising Malchut to Bina. So Bina descends to the "parsa", and Z’a rises to the place of Bina. 114 The 5 parzuflim adorn each other as garments. Nakavah opens openings to Z’a dressing to it, Z’a dresses to Yesoi’t, Yesoi’t to Abba and Imma and Abba and Imma dress to the 7 lower sefirot of Arich. Yesoi’t dresses to the belly of Arich. Yisreal Saba to the right, tevunah to the left. From the throat to the belly of Arich dresses Abba.

108 Sulam on Zohar Shir haSirim p. 59,51
109 Mishnat Chassidim
110 Safer Leshem
111 Rachovot HaNahar p.44, Chadai David p.205
112 Safer Leshem
113 Arba Maod Shekel Kassef p.21
114 sulam on zohar Lech Lecha p.6,Magid of Koznitz Ner Yisrael p.79
and Imma. The throat of Arich is Binna. Here is the conclusion of the Yesod of Atik (delight of Atik ends at understanding רוא). The feet of Atik. The throat (Arich) is Malchut (Atik), it is a brain of 3 brains having 5 givurot of Abba and 5 Chassadim of Imma and Dat each including 13 aspects. Illuminating from 3 ע"ש of חו"ש Names of vessels are י"ר. In the throat of Arich is ל"ז. There is dresses נ"ע from the palate. The throat is under the beard. From this goes out Abba and imma. From this they receive light of Ayn-Sof, but not in wideness as Arich does. But by way of a window. Abba is on the right and Imma is on the left beneath Arich. Abba and Imma dress in Arich from His throat until the parsa of arich. There at the throat 2 crowns of Chuchmah and Bina are face to face dressing to the arms. They cleave to the shoulder where there is Dat dresses till ½ of Teferet. From there is drawn Z’a. The main life force of Z’a is from the neck of Arich. When Z”a rises up to Abba and Imma from there Z’a receives from N”h of Arich. Z’a dresses from the belly of Arich. Zu”n is at the belly of Arich. Dikna reach till here, here is mazel ת"כ. All the parzufim of Atzilut have a head with aspect of Chaba’d except Arich which has only Keter and Chuchmah. They are the Skull and "moch Stima" (Chuchmah is usually the Krum of Avir, and Moch Stima is Binna, but in Arich Bina is in the throat). Bina is not in the head of Arich only in the throat. From this aspect Bina is called Keter as it is a crown to Abba and Imma. Also in this way the ר נ of Arich is different from other parzufim whose head is organized as 3 pillers, like the shape of the vowel segol. While Arich has Keter on top of Chuchmah, and Bina is below in the throat. The head of Arich is structured this under that. Chessed of Chuchmah of Arich enters and goes until the end of the throat of Arich. Dat of Arich is beneath Bina. It decends below the throat of Arich. Dat includes 5 Chassadim and 5 Givurot. Atik also is not organized as 3 pillars, as it is of the Malchut. It is as a heel of the left foot. Atik is fruit of the 10th sefirah of the Malchut (above). The head of Atik stands in the thickness of its iggulim and the Ketter draws aor penimi to them and Chuchmah to the body of Yoshir. Bina draws makiff chozir by way of the hairs of the head that surround yoshir as its makif yoshir surrounds all parzufim, that it eminates below from it. As it stands and brings all the lights in parzufim by ע"ש which is penimi of the mouth, and ר נ which is chitzon to the mouth. As its 3 א"ל are drawn to 3 ע"ש in the chitzon of its nose from the penimi of ע"ש. 115 Aba and Ima receive from the throat and palate by the tounge and 2 "mazolot" floating upon them to their belly where there goes out light of Aba and Ima for the needs of Z”a. dressing from the belly to the feet of Aba and Imma. Through Yisrael Saba and Tevunah and Malchut. Malchut of Z”a dresses Malchut of Arich.116

The 3 heads of Ketter are called ר נ (“chesed, din, Rachamim”). Even though ketter is all Rachamim. 117 Atik is known by "apiyron".118 The Kamarna Rebbe teaches that the "apiyron" of Atik are (control) Keter Chuchmah Bina. "apiyron" of Z’a are Chessed Givurah and Teferet. While the "apiyron" of Nakavah are Netzach Hod and Yesod.119 The head of Arich has Chuchmah and Bina א"ל. The head of Z’a is Chuchmah and Bina mammash. Keter on the head is hairs in the skull. This is ר מ דא א"ל. These hairs draw from above down to the shoulders being Chessed and Givurah. So Chessed and Givurah are enjoined by Chuchmah and Bina.120 The (light of) the hairs on the head of Z’a are only drawn down to the ears, but in arich to the throat. As there is the head of Leah. Tips of the hair reach the chest where there is the head of Rachel. Only until here is it called Yisrael (Z”a of Arich). Here is recieved from the right Nostril of A”k. These Parzufim are called Z”a. They receive light from

115 Shar Cavanot p.284,Mavua Sharim p.113,165,Chadei David p.205,Shomer Emumim p.128, Mishnat Chassadim, Safer Leshem
116 Emek HaMelech
117 Shari Ramcha"l p.12
118 Zohar Bamidbar p.280b
119 Aor Eniyim p.224
120 Aor Yakar Vol 2 p. 167
the Ayn Sof. From a wide window as Abba and Imma, but not from as close. The throat and mouth of א“ק are the source of Leah and Rachel. From there is drawn aor makiff from י“ח on Teferet and from דבר (speech) on Malchut. The throat is the aspect of Nakavah. The source of Leah. From there is drawn aor makiff on Z”a also. As Z’a and leah are from the same source. Yisrael is Teferet. Z”a is the nose of א“ק. To the 10 sefirot of Iggulim are right left and center. In the Iggul of Arich on their right side is a window. Illuminating in the iggulim of Abba. There is also a kav (beam) that draws from the iggul of Abba. There the “kavim” (beams) also in the iggul illuminate one another by way of their kav. By way of the windows in the right, left and center of the iggul. There is drawn and spreads out building all of yetzera. All of its iggulim and Yoshir. It goes out by the windows of the iggulim of Briah. The iggulim of א“ק Atzilut and Bria into the main iggulim of Yetzera. Lights of parzufim of yoshir of Atzilut descend through By”a by the iggulim of Arich of Atzilut. In this way is included all the worlds of By”a always within the light of the parzufim of Atzilut. The main י“ב of iggulim is י“ב of Abba. י“ב of Iggulim is י“ב of Imma.

Atik is the aspect of delight. Atik includes everything within itself. It is a aspect of revelation of Aynsoff in the “midot” of Z”a. Accordingly from delight is drawn revelation ofRadl”a, by this is the true “gadlut” of Z’a. All this is from Bina called Ima who draws the yichud of all Atzilut. Abba is Chuchmah, which is the essence of “bitul” (nullification). Bina builds upon this “Bitul”. Keter relates only in the aspect of “bitul”. In each place there goes out greatness of Hashem, 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). It is said Arich does not actually dress to Z”a. But Nh”y of Abba and Imma are as flesh of flesh (of Z”a). Abba and Imma go out and give birth from the level above them. They are closed and sealed in the belly of Arich.

Parzufim are completed in the secret of their "hairs". This is done by rising Malchut to Bina, Chuchmah and Keter by the hairs of the head. (raising aspects of the parzuf, resulting in decent of “aor Yosher”) The hairs of the "dikna" (beard) go to Malchut, Teferet and Bina. Half of Bina Teferet and Malchut fell out of the head and cleave to the lower jaw in the secret of the hairs of the "dikna", because they fell from the level of hair of the head there is in them more "dinim". All this is the aspect of the vessel of the hair. The light of them is drawn from "Chuchmah Stima". From the “kotze d share” (tip of hair) of Arich goes out “moch stima”. All the hairs are fine hollow tubes. From their end goes out flow. By way of the hairs light is drawn to the parzuff below. Through these lights are made 13 "kotze d share" from portions of the light of Chuchmah, Bina, Dat. The vessels their source is according to the light in them. In them are 3 vessels of Keter Chuchmah and half of Bina. The "mesach" (curtain) of the Parzuf is also called rekia. It is according to the rising of Malchut to Bina. Judgements of the "mesach" of 1 "chereek" push the serpent away from nourishing from the left pillar.

In general there are 3 “mesach” (curtains) in Atzilut.

121 Mishnat Chassadim
122 Safer Leshem
123 Safer Leshem
124 Safer Leshem
125 Safer Leshem
126 Safer Leshem
127 Aor eniyim p.32
128 Safer Leshem
129 Sulam on Zohar Nasso p.53,Aor Eniyim p.214
Tzimzum א is at the belly of A’k. The first rekia is at The place of the mouth of Arich, it is Malchut of “din”. This “mesach” serves Atik. It is the source of All. There goes out Bina, Teferet and Malchut of Chaga”t from Arich to Abba and Imma. Here is made a closing to Chuchmah. Abba and Imma need “Zivug elyon” in the mouth of Arich in the secret of the letters גיכק (letters from lips) and אחהע (letters from throat). This provides for their “mochin”. The rest of the head of Arich (as atik is in tzimzum א) Ketter and Chuchmah alone. This is called the first rekia, Atik is not included in Tzimzum ב (as this is tzimzum א). As Atik is the aspect of “reaching down not reaching down”. In The “rekia” in the chest of Arich goes out Binna Teferet and Malchut of Chaga”t to Yesoi”t of Z’a. They are judgments of “tzimzum” ב. From it goes out from the power of raising the “mesach” of Bina. (pushing it up to a higher place of revelation, and away from the place of the klipot)132 Raising Malchut to Bina is “tzimzum” ב. 133 Tzizum ב rises מ of A”k to ס of A”k. 134 According to the conclusion of Tzimzum ב is the going out of Bina Teferet and Malchut (Chaga”t of Arich to Yesoi”t of Z’a) in their descent to all levels below. Zu’n is not enjoined to receive the supernal light because there rules over it (the supernal light) the Malchut of “Tzimzum” א. (as it relates to the nanhaga of Malchut)135 A “rekia” is in the water dividing between Z’a and “kadosh Kadoshim” which is Arich and Abba.136 Zu”n of Atzilut spreads out till hachel “kadosh Kadoshim” of Bria.137 Through the “mesach” of Atzilut light dresses to Bria as light goes out of the feet of Atik transcending the feet of Arich until illuminating the feet of Zu’n. The “mesach” from Atzilut to Brea is made from Binna which is called י נ פ (lipg). From it goes out ע נ ב ה ר breath and י ל ת (voice).138 In Z’a the ”klippot” only damage in the realm of ”tzimzum” ב, because in ”tzimzum” א Z’a is internal vessels.(which are not susceptible since this is nature itself, no freewill exists at this level of chuchmah) This is the secret of, man was created ”Yashar”. The “aor Yashar” of ”Tzimzum” א of Zu’n is upon the Nefesh Ruach and Nashama of Sadeekem. The ”Reshimu” of ”Tzimzum” א is Malchut of Abba and Imma (soul called Chyah the Nashama is from Yesoi”t), which is the ל of Binna. “Tzimzum” א is Akudim of A”k. “Zimzum” ב rises Malchut to Binna which is Yesoi”t. From ”tzizum” א there blossoms in all worlds Arich, Abba and Imma.(as this is tzimzum of Abba who is Always with Imma) From “tzimzum” ב is revealed Yesoi’t and Zu’n of Atzilut.140 Nakavah has no internal vessel. (The Ruach has certain attained set midot that will not degrade, not so the nefesh. Its personality is not so defined but is impressionable. The Nefesh incarnates from tzimzum א, din doesn’t change easy) 141 Malchut itself is not enjoined to ”mochin” of ”Aor Yashar”, as it is from ”tzimzum” א. Its tikun is from rising and being included in Rachamim which is Bina. In Nakavah are 2 points one sweetens in Bina and is Rachamim. (it is included in the Aor Yoshir of Malchut, the Rachamim of Bina is its source) The second point is called “locked” is the judgment of “tzimzum א”, which is without sweetening. The first point is called open the second locked. If a man does not merit it is locked. The second point is not enjoined to the supernal

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130 Sulam on Zohar Chadash Acray Mot
131 “ “ Toldot p.132 ,Yitro p.9,R. Semach on Idra p.113
132 Sulam on Zohar Mishpotim p.6
133 Zohar Tikunim p.274
134 Rachavot HaNahar p.46
135 Sulam on Zohar Yitro p.124
136 Sulam on Zohar Sifra Dizanuta p178b
137 Safer Leshem
138 Shar Cavanot p.14,Aor Enyim p.67,Rachavot HaNahar p.45
139 Sulam on Zohar harashit p.127
140 “ “ Tikunim p.176
141 Bait Shar Cavanot #83
142 Sulam on Tikumney Zohar p.280
light, because the “tzimzum” is so great upon it. (As this is Tzizum of Binna, revealing regulating revelation to all below. This aspect of animal nature can’t be fixed-changed easily) The supernal light is only received by the first point of Malchut called open. Which hidden the second point within the first. According to the revelation of the second point it rules (the Nashama must express it self through the Nefesh, one’s given according to their nature Nefesh of Nefesh). Of these 2 aspects of Malchut one is right and one is left. According to this correction of Malchut there is enjoined to receive “mochin”.

There are 2 forms of judgment of Nakavah of the mesach dchereek open and closed. The main aspect is the katnut which is called "locked". This is the aspect of Malchut of tzimzum נ. It recieves Chuchmah from rising the locked mesach. The mesach called "open" is in partnership with Bina. The Malchut of Sadeekem recieves from duchner and raises up mym nukvin. Both are from tohu haNashama. Then Malchut arrouses lights of Chuchmah of the left for needs of the Nashama. Thus there is arroused the rule of the left., its lights return and are closed. They dont go out to all below. It is not able to give birth because all the covering. Chuchmah is called י"ה Hashem arrouses judgements of Nakavah from the mesach dchereek from the first 3 lights of the left. These are 2 kinds of judgments from the mesach dchereek. Even if there are 2 points of Malchut in the earth they illuminate as a wheel in a wheel. The wheel that is locked and concealed is within the wheel that is open (Malchut Yosher is makiff to Malchut iggulim). The “ofan” is a wheel of the “Markava”. The “ofan” draws from the 4 camps of the Shachinah. This level siezes to that level by level, above to below. Completing one in another. The wheel that is locked and concealed is within the wheel that is open (Malchut Yosher is makiff to Malchut iggulim). The “ofan” is a wheel of the “Markava”. The “ofan” draws from the 4 camps of the Shachinah. This level siezes to that level by level, above to below. Completing one in another. The hair of the "dikna" are the attribute of Judgment of the 9 "tikunim" of Z’a from the 13 of Atik which illuminate the "dikna" of Z”a. The "dikna" of Z”a and Arich are "makiff" the head. The 9 "dikna” of Z”a are made from the 9 sefirot Chaba”d, Chaga”t and Nh”Y of the Yesod of Arich. Through 39 of Nh”y Ima, with in which is Nh”y Aba always. Raising the 9 sefirot of Z”aand from them making 9 dikna of Za. They are א of פי. The beard of Z”a comes to Z”a from the "dikna" of Arich. Is all lights and letters of lights and names that stand in the form of man. As it says " " נ" الفلسطين א"ה made man in his image " . He is Z’a. The "dikna” of Z”a are dependent upon the "dikna” of Arich. Mashiach by Yosef and David are the hands of atik. These hands join as one hand. 2 sets of 13 dikna spread from arich. Tikun 8 and 13 spread till abba associating in Dat. Illuminating in 2 in Dat and Teferet of Z”a. We find sometimes they are united as 22 "dikna” from above to below. Yisrael Saba, which is Z’a is blessed in these 22 “Tikunim” and then called Yisrael. These are the corrections of Atik who desires to reveal what has not yet been revealed. 13 fountains of the beard of Atik in Z’a together make up 22. As when there was split the sea there needed to be revealed the light of Chuchmah in the secret of the 72 names. This was drawn through the 13 "tikuney dikna”. Through "mazel elyon" which is the 8th "tikuney dikna”. “Chesed Elyon” dresses in ketter of Arich from there dressing to the 13 "mazel” of Arich . The “rekia” (firmament) on “Gan Aden” is Dat (skin of the Nashama is at chest of Arich). It is “mazel Elyon” which goes from the 3 “mochin” of Atik to the head.
of Z’a. From this Dat is drawn all 22 letters of the Torah.\textsuperscript{153} “Aden” is illuminated by “Aden Elyon” which is “Chuchmah Stima” of Arich, which is not revealed. The lower “Aden” is Binna (of Yetzera) which returns to Chuchmah of Yesoi’t, and opens to 32 paths of Chuchmah.\textsuperscript{154} The 32 paths shine because of the precious “mazel”. Atik illuminates by “mazel”. This illumination is the Chuchmah that expands in 32 paths. The river of Bina is produced by the 32 paths. It flows out to water the garden. It goes into the head of Z’a and becomes “moch Chuchmah”. In Z’a it makes another brain of Binna. Chabad of Z’a illuminates “mazel”. Chuchmah of the 32 paths is called “Aden”. Chuchmah of the 32 paths is the very beginning. It is Abba and Imma which is united to Chuchmah, Givurah and Teferet of Z’a.\textsuperscript{155} From moch Chuchmah of Z’a go out 32 paths Chuchmah called “the river that goes out of Aden”.\textsuperscript{156} The dikna go out of Chuchmah of “moch Stima” arich then over Abba and Imma but don’t dress within them. These 13 pillars stand above in 7 firmiments. “Zivug” of Abba and Imma is by way of Dat which is the 13th tikun of “mazel”. It is 3 names \textsuperscript{ קורן}. From there the “chesed Elyon” dresses to dat of Abba and imma, then to Z’a and Nakavah.\textsuperscript{157} “Zivug” of Abba and Imma is called “kodesh”.\textsuperscript{158} Connecting the dikna of Atik to dikna of Z’a to Nakava are the 24 “sarufim” of \textsuperscript{ ה’ירה}. \textsuperscript{159} The Magid of Koznitz teaches Yisrael rises above in thought by this they make and fill the 13 “Tikuny Dikna”.\textsuperscript{160}

The “dikna” go out of 2 names \textsuperscript{יה} that are from 2 names \textsuperscript{ אלהים}. Nakavah herself has no “diknah”. As from her hair grasps "din" that’s permitted to it. If there were Dikna in Nakavah they would join to much klippa.\textsuperscript{162} From the Chest of Arich and below dresses Z’a. This is why Teferet is always called heart. At half of Teferet Arich is the belly of the heart, the end of the heart. 2 mazel reach and are closed there. Here begins the parsa. The lower mazel extends to the belly, it includes all of Imma with Yesoit. The upper mazel reaches to the heart, it includes Abba. The heart is penimi the chest is chitzon. The source of mazel elyon Arich is from Dat of Radl’a. It is drawn to the heart itself. There it is united with the lights of the heart. Here begins the head of Z’a. Atik knows its place which is only until Abba and Imma. From there starts the revelation of mazel through Z’a called \textsuperscript{ אלהים} who spreads in 32 paths.\textsuperscript{163} The Yesod of Arich, and Yesod Abba and Imma is called \textsuperscript{ חלון} (window). The window of Abba and Imma is smaller than of Arich.\textsuperscript{164} Yesod is called “mazel”. “Chuchmah Stima” of Arich is only revealed by the union of the 2 “mazolot” \textsuperscript{ י"הוインターハיו} and \textsuperscript{ונקה}. They are called the brain of Dat that includes Chesed and Givurah. “Mazel” \textsuperscript{ קריאס} is Teferet and Chassadim. “mazel” \textsuperscript{ונקה} is Yesod and the 5 Givurot. There are 2 kinds of Chuchmah. the first is of 32 paths that flows as a river, having no interruption. The 2nd aspect of Chuchmah is of “oar Yashar” its 4 “mochin” of Chuchmah from Aba and Ima called “drops”, being Chuchmah, Bina, Chesed and Givurah. This is not drawn like water, but only drops at a time infrequently from the Yesod of Abba and Imma. They illuminate from \textsuperscript{ י"הוインターハיו}.\textsuperscript{165}

Nh”y of Ketter fell to make a place for the source of Abba and Imma at the belly of Keter. There spreads the vessel of Keter till the end of Teferet, where there is made the source of the skull of Z”a. After tikun Arich spreads out Light of Ayn Soñ by its Nh”y till the end of all of Atzilut. The decent of

\begin{thebibliography}{160}
\item Aor Eniyim p.235
\item Sulam on Zohar Nasso p.59
\item Sulam on Zohar Idra Zuta p.289b,290a
\item R. Petia on Idra p.84
\item sulam on zohar vayichy p.53, R Semach Idra p.22,110, Shar Mimori Rasb'i p.287
\item Nahar Shalom p.92
\item Ar'i Shar Mimori Rasb'i p.227
\item Ner Yisrael p.79 Magid of Koznitz
\item Shar Cavanot p.262
\item “” “” p.227
\item “” “” p.132
\item Aor Eniyim p.88
\item Sulam on Zohar Tikkunim p.468
\end{thebibliography}
the lights of the worlds was for the needs of the creation now. Hashem made it so that tikun could be made by Torah and Mitzvot. The descent was so that tikun could be made. Before tikun, in Olam Nikudot there was hidden the light of the Ayn Sof.\textsuperscript{166} After In “olam ha Tikun” the hairs of the head of Arich of Atzilut which are ears, nose and mouth (of Abba and Imma) fell to a lower level being Abba and Imma of Atzilut. This is the secret of Abba and Imma in “mazel”. This is where they dress in “katnut” (smallness), but in time of “gadlut” (greatness) they make “zivug” (unification) of ס and ע of A”k. ס of A”k descends from the “peot” until the conclusion of the “dikna”. Peot from Chaga”t of Dat (recieve) from Nh”y of Radla. In the head of Arich they are makiffim. There also descends the Malchut from the “peot” of the head of Arich. Then there returns as one Abba and Imma to the head of Arich, and there is recieved “Chuchmah Stima” from the head of Arich. In a time of “katnut” the upper levels fall below into the ears nose and mouth, while the lower level rises up. Yesoit rises to Abba and Imma through ears nose and throat of Abba and Imma. Zu”n rises to Yesoi”t through the ears nose and mouth of Yesoi”t. All rising below to above is through the hairs of the “dikna” of Arich raising Abba and Imma to the head of Arich. All rises below to above and there goes out all “mochin” of Aby”a from the “parzuf” of the hairs of Arich.\textsuperscript{167} We must raise up the lower parzuf to the higher, that is its source for cleansing.\textsuperscript{168} The larger the fitting of parzufim together the greater conection between them. The “penimi” of a lower parzuf will dress to the “Chitzon” of the parzuf above it. Later it can rise to dress to the “penimi” of the upper parzuf. All parzufim and all worlds are united. So all rises together, this with that until Attika Kadisha rises to A”k. This occurs in “ibor”, “yonika” and “mochin”. “Ibor” and “yonika” are vessels of “chitzon” and “middle”. These states are back to back so are not ready for Zivug. Zu’n recieves from Yesoi’t “ibor”, “yonika” and “mochin gadlut reshon” this is tikun of Zu’n by Bina through Yesoi’t and (mochin Gadlut sheni Zu’n receives from Aba and Ima). Z’a only has “Zivug” with Nh”y Imma when it has the “penimi” vessel (“Yoled-gadlut”). Dat of Zu’n has only 2 vessels “Yonika” and “gadlut”. Ibor-katnut is as a child he has a head but no Dat . The tikun of parzufim is by “zivug” and “ibor”. The 7 lower sefirot of a higher parzuf can fit in to the one beneath, the lower parzuf has no vessel for the upper 3 sefirot.\textsuperscript{169} All 10 sefirot of Zu’n each and every sefira has a aspect of ibor, yonika and mochin. The “mochin” of “yonika of Katnut” is never lacking from Z’a. It’s possible for Z’a to have “ibor of gadlut”(its always growing). “Zivug” in the aspect called “Nashamot”is when there goes in “mochin gadlut” to Zu’n of Atzilut from Aba and Imma of Atzilut, with this is also “mochin Gadlut” to Abba and Imma of Bria. The lower “zivug” of Yesoi’t alone only gives “mochin Yonika” to Zu’n of Atzilut.\textsuperscript{170} Mochin of Ibor makes karum to the chitzon of mochin of Gadlut. Mochin of Yonika makes to penimi of mochin Gadlut. There are 2 aspects of Zivug to every parzuf. Zivug “chitzon” and “Zivug penimi”. Zivug "Chitzon" gives nourishment to all worlds. Zivug "penimi" draws out souls. Zivug "penimi" is of י"ה of Abba and imma. Until Yetzera can be zivug face to face, but in Asiyah is only zivug back to back.\textsuperscript{172} Yaakov Abuchitza teaches in each day there is “tikun” to Z’a. First there goes in “mochin katnut”, Nefesh of Ruach. This is “ebor reshon”. After goes in 6 corners of Z’a called “Yonika”, this is Ruach of Z’a. After goes in י of Z’a called “mochin Gadlut”. “Katnut and Yonika” are called ס ס של ס as their seizes “chitzon”. “Gadlut” is י"ה it pushes away the “chitzonim”. Asiyah is "katnut". Yetzera is "yonika”. Bria is "gadlut Reshon". Atzilut is "gadlut sheni". Every name is included in these 4. The main building of Z’a is by Tevunah which includes Yisrael saba. She completes for Z’a ס ס called "Gadlut

\textsuperscript{166} Safer Leshem
\textsuperscript{167} Sulam on Zohar Tikunim p.280, Safer Leshem
\textsuperscript{168} Rachavot HaNahar p.15
\textsuperscript{169} Yadid Nefesh, Share Ramchal p.184, Rachavot HaNahar p.15,30 Nahar Shalom p.185,182, emek HaMelech
\textsuperscript{170} Nahar Shalom p.181
\textsuperscript{171} Safer Leshem
\textsuperscript{172} " " p.68
Reshon". The "Chitzon" of Chaga"t of Abba and Imma is "katnut shani". "Penimi" of Chaga"t of Abba
and Imma is "Gadlut Sheni". Some times there is rising to Arich. 173 Z"a begins as only 6 corners. It
grows by mochin to "gadlut". When only Ima dresses Z"a and not Aba. Z"a is only 6 corners. 174 "Ibor"
is only the letters א"למ of א"למה. Each parzuf stands at the belly of the parzuf above it. The
linking of parzufim starts in "Olam Nikudim" (this is where the damage began) reaching down to the
navel of a"k. The essence of A"k is above Atzilut. 175 All the time of ibor א is "Katnut" called Elokim. It
is the sword before Bina that has 2 functions and א"לם א"למה. א"למה א"למה א"למה א"למה א"למה א"למה א"למה א"למה א"למה. They are from the side of Bina for the
arrangement of Z"a. Here is the explanation of the word "Ibor". "Ibor" is לש יב לש יב לש יב לש יב. The sword has 2 aspects and א"למה א"למה א"למה. א"למה א"למה א"למה א"למה א"למה א"למה א"למה א"למה. These are from the side of Bina for the
arrangement of Z"a. Here is the explanation of the word "Ibor". "Ibor" is לש יב לש יב לש יב לש יב 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 in 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
Chesed Ima, Hod Z"a in Givurot Ima and 1/2 of Teferet Elyon in lower Teferet. The "ebor א" is
7 months, it is light of Nh"y and 1/2 of Teferet Arich. Yonika is by Km"g. The "ebor א" of 9 months of
Z"a nourishes from Ks"a. Ibor 12 months is secret of "Ibor". Here Z"a nourishes with Kn"a with name א"דני. א"דני א"דני א"דני. This is "ibor ב". This is after "Gadlut א". This "Ibor" is for the Malchut. All 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. 176 Atik of Atzilut begins at the א of Nikudim.
(Belly of A"k) 177 The last part of Atik (A"k) its N"h is called Atzilut. Its last part is head of the creation.
There is fixed by the head returning nikudot Chuchmah and Bina to face in back and Nikudot of Zu’n
back to back. All parzufim are light of the 7 lower of Malchut of A"k beginning from the back of the
chest. As every parzuf begins from the 7 lower sefirot of the parzuf above it. The birth of parzuzim one
from the one above is only from the Nh"y of the parzuf above it. This is beneath it’s parsu, which
always seperates from ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"ב ת"b ת"b. Flow descends from the back till the belly. Nakavah of Atik rises higher
than Keter of א"ב in secret of nikudot, they (sefirot Keter of א"ב) are refined in Chuchmah. Which are
nikudot of א"ב. One parzuf goes out and touches the ground of the penimi igul. By way of yoshir all
parzuzim come to be finally in the egul of א"ב. By way of yoshir all parzuzim, yoshir of Atik and its
makif chozir dresses all parzufim. 178 All aspects of A"k are called מ"ר מ"ר מ"ר מ"ר מ"ר מ"ר מ"ר מ"ר מ"ר מ"ר. A"k includes the
source of all creation beginning to end. The eyes of A"k are the source of Chuchmah, ears Bina,
nose Teferet,mouth Malchut. These also coorespond to Abba Imma Z’a and Nakavah. The mouth is
always Malchut. It includes the tongue, teeth , palate and throat. There goes out of the head of Bina
from a source called ears its 7 lower sefirot. These are the source of Z’a and Nakavah. While from
the source in Bina called eyes goes out the first 3 sefirot of Binna. From here there goes out Chuchmah to
Nakavah called sockets of the eyes. From the zivug of Aba and Imma goes out Chuchmah. 179 Abba
has his source in the right eye of A"k. This is י of א"ב. Zivug of Aba and imma is "Yerushalyim shel
amilah", zivug Z’a and Nakavah is Yerushalyim below. Hashem doesnt enter "Yerushalyim shel Milah"

173 Mhl p.3,140,194
174 Emek HaMelech
175 Mavua Sharim
176 Emek HaMelech
177 Rachavot HaNahar p.36
178 Mishnat Chassadim, Safer Leshem
179 Sulam on Zohar Tikunim P.530, Shir haShirim p.179
until Hashem enters Yerushlyim below. Yerushalyim above is Imma below is Malchut. Yerushalyim is Nakavah. Her "dinim" are only silenced and sweetened in the time of sweetening by chasadiim. Yisrael Saba is from the left eye of A"k. It is from the tip of the back of the first ה of ה"ו, and the back of ה of ה"ע is hidden illuminating in ב מ of כ"א which is in front. Behind is 120 permutations of מ"ל ה ר ל מ. The secret of 120 permutations. These are sefirot of the back of 5 parzufim of Arich, Aba, Ima, Z’a and Nakavah. In the secret of 4 classes that do not see the face of the Shechinah. They conceal ה"ו of 5 Parzufim. During the week Abba and Imma are dinim.

Atzilut begins at the navel of A'k. Atzilut is from the belly of A'k until end of feet of A'k. Atik (of A"k) is from the Belly of a'k until 1/2 of Teferet of A'k. Atik at the belly of A'k is called Radl'a (the head not known). It is head of צחצחות. It is called Radl"a because of this head we do not know concerning it of how many of רцыחתס or what they are. It is possible in Keter there is Aor panimi of Keter of סג, and 2 vessels of back and Ketter of Chuchmah and Keter of Bina of כ"א. That rise in Chuchmah and Bina. Here is 1 makiff and 1 penini and 3 vessels. Or it is possible in its Keter that there is a makiff of ה מ and vessel of Keter of ה מ. Chuchmah and Bina also have 2 lights of the back illuminating, they stand in the back of ה מ. Here are 2 lights makiff being the penimi of כ"א, and these make 2 makiff of ה מ. Theres 3 aor penimi being penimi of ה מ and 2 lights of the back and 4 vessels. Or it may be there are 2 makiff and 2 penimi and 6 vessels or 2 makiff and 4 penimi and 4 vessels. From here Radl"a, is drawn the Ayn sof. The world of "Akudim" is high in the body of A'k, the world of Asiyah is at its feet. Lights of כ"א of A'k emerge from the hairs of the head of A'k, but does not enter the body. These are the depth of Divine thought that cannot be understood or attained. Light of כ"א of A'k is Binna of A'k. It is יוד of סג. It emerges from the ears of A'k uncovering what was hidden in Chuchmah. Revealing the world of Atzilut. This is the beginning of the revelation of lights. There goes out lights "Chitzon" and "penimi". From here goes out the "tammin" (notes) of כ"א . This mixes with lights of the nose. These are the י of כ"א they decend to the beard and reach to the belly. All upper lights, those above eminations but are sources to the sources of eminations they are the preparations of כ"א of A'k. By Chuchmah and Bina joining together higher lights become connected to this world. Its result is a surrounding light causing an unfolding reaching down to bring light from the mouth (of A"k) which is the vessels of Atzilut that contains lights of Asiyah. This is Emination. From the mouth of A"k go out the sefirot of Akudim. They are all bound together in one vessel. Lights of chaga\"t of the mouth of A"k are swallowed in the beard at the chest. Nhy of Lights of the mouth of A"k descend to the belly, Malchut of the mouth dresses to Atzilut. It descends to the feet of A"k and dresses the Malchut of Akudim in Atzilut. It adds light and blessing to Atzilut always. It is here in the Malchut that there is made tzimzum, hiding levels of Akudim so that there can be revelation from Atzilut. This continues until the final tikun. From the the level of the mouth of "Akudim" goes out the lights of "nikudim". From "olam Nikudim" are 10 sources of 10 sefirot of "Brudim". The iggulim of Nikudot seperate By"a from its source above. So they are called Nifradim. The place of Bria Yetzerah and Asiyah is the back of Nikudot, which is high above the worlds. This is what it means when we say the world hangs on כ"א. Olam tikun is the fixing of olam Brudim by

180 Shar Mitzvot p.129,Shur Kuma p.145,Olah Tamid p.97
181 Emek HaMelech
182 Mishnat Chassadim
183 Emek HaMelech
184 Olah Tamid p.106
185 Yadid Nefesh,mhl p.557,Mishnat Chassadim
186 Leshem
187 Shomer Emunim p.125
188 Safer Leshem
gathering its vessels of Keter Chuchmah and Bina and standing them up as they were at first. Within
the 7 lights of their source from where they were when they died. Netzach (Atzilut) in Netzach (Bria)
Dat and Teferet in Hod. Givurah and Hod in Hod. Yesod and Malchut (Atzilut) in Yesod.189 Rabbi
Ashlag teaches in Shar bait Cavanot י"ס of A'k extends to the feet of a'k. A'k is called skull.190 By”a
are completely below the feet of A''k. But it is also written Aby”a makiff and surround from the belly to
the end of the feet of A''k, and A''k is till the end of all worlds.191 Yesod A'k is in dat of Nikudim (this
is above damage), yesod Atik is in dat Arich, yesod of Arich is in dat of abba and Imma while yesod of
Abba and Imma is in dat Z'a.192 The Yesod of Atik dresses in Dat of Nikudim (this is above damage),
Yesod Atik is in dat Arich, yesod of Arich is in dat of abba and Imma while yesod of Abba and Imma is in dat Z’a.193
There descends Malchut from the place of Bina to return that which fell below to its level. This
is accomplished by the “zivug” of וב and צי of A'k.. This “zivug” pushes Malchut of Bina to its
place. From Bina of A’k (צ"ו) there is drawn Bina to Atzilut.194 Malchut of A’k is head of Atzilut, it is
called אני and אין.195 From the forehead of A’k goes out corrections to the lights of B''N, but the
cleansing of B''N is only fulfilled by M’H.196 The forehead of A’k raises the will by which the world of
Atzilut is created through שד הת מ" נ, which is the king called Hadar.197 King Hadar is Chesesed. It is
ה"מ.198 There is drawn light of ה"מ of Hadar and הרשבאלא. The main part of Z’a of Atzilut
descends in time of nikudot. This is all below the belly of kings of Igullim themselves. They are ק"נ of
א''ב. Then this is the time of Tikun. In all these mochin of ק"נ, is completed the Kings of Igglum.199 The
light (of zivug צי של zeigt את and צי of A'k) descends in mochin Abba and Imma chesed in the mouth of Imma. From
there is born and goes out the Kings מהטובאל והדר with Holy sparks. Light of מהטובאל enters
Atzilut in the first 9 sefirot of Nakavah from Imma of A''k. It goes out of וה"ב which is the source of the
king הדר from the side of Imma. From ו"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 ה"ב of the first day. The king is
derabad Yesod of Malchut of Z’a of every Parzuf.200 “Aor yashar” is a aspect of ruach that goes out of
the forehead of A''k.201 The 5 parzufim of Atzilut receive from ק"נ of A’k. This is שד הת מ" נ .
Atik recieves from Keter of ק"נ . Which is the ר"ג of Nukudim. שד הת מ" נ is the Ruach of
“Nikudim”. Arich recieves from Chuchmah of ק"נ of A’k. Abba and Imma receive from Binna וב of ק"נ of
A’k. Yesoi”t recieves from the 7 lower sefirot of Binna וב של ק"נ of A’k. Zu'n takes ק"נ of ק"נ which is the 7 lower of ק"נ. In this way there is purified Bria, Yetzera and Asiyah
throughout the 5 parzuvim of ק"נ of Atzilut. All of Atzilut is included in the 10 sefirot of ק"נ . Through ק"נ there is "yichus" to the 5 parzuvim of A''k. In this way is made complete tikun according to the
height of ק"נ .202 From the face of Atik and Arich (of A''k) together as one parzuf is made ק"נ בורא קizador דיר 요

189 Mishnat Chassadim
190 Shar Bait Hacavanot
191 Safer Leshem
192 Aor eniyam-kamarna rebbe p.111
193 R. Petia on Idra P.90
194 Sulam on Zohar Vayachal p.201b
195 R. Semach p.75
196 Machsavot Betzalal p.80
197 R.Semach Idra p.23,100
198 Mavua Sharim P.92
199 Safer Leshem
200 Safer Leshem
201 Mavua sharim p.15
202 Rachavor HaNahar p.32,39,Shomer Emunim p.139
"Chadash", which is "duchrah" of Atik. From the back is made | "בן" called Nakavah of Atik. The 2 "Achryim" of אוד and | "בן" cleave together. Dat has 2 faces chasidim and givurot being male and female. These are called 2 apples. They are the first dikna of 13 tikunim. The first "dikna" is the beginning of thought. Yesod forever is Dat. Yesod Atik is Dat Arich, Yesod Arich is Dat Abba and Imma. Yesod Abba and Imma is Dat Z’a and Yesod Z’a is Dat to Malchut. This is hidden and that is hidden. Z”a is far from Arich as it does not receive light of face except from the midst of Ima. Netzach and Hod of Arich are in the chest of Abba and Imma, and Yesod of Arich descends to Nh”y of Bina to Bina of Z’a. Imma "Illah" is called המד (measurement). From Nh”y of Tevunah is measure and gathering given unto Z’a. As Nh enters into Z’a. Nh”y of Tevunah "blossoms" flows in "aor makiff" (surrounding light) of Z’a. This is what is described as the "tower blossoming in the air". It Blossoms in the "avir" of Binna of Z’a. It is נ of מ that is enjoined to seize in the aspect called אוי (air). Nh”y of Imma enters Z’a before Nh”y of Abba. The "Mochin" (brains) in Atzilut are set in place. Atik is Ketter, Arich is Chuchmah, Abba and Imma is Bina and Z’a is teferet of atzilut. When Bina emanates Teferet which is Z’a then returns Chuchmah illuminating Z’a. Teferet rises to Chuchmah not Bina.INES rises the first 3 sefirot of a parzuf, while the 7 double letters raise the 6 corners of the Parzuf. The 6 corners are the “Yesod of all”, in each of the 6 corners is 12 (diagonals). Concerning other names and the parzufim Atik receives keter from keter of the name ב, Arich receives chuchmah from ל, and Abba and Imma receive Bina from צ. Atik takes the first 5 sefirot of |"בן" Arich takes the last 5 sefirot of |"בן". Abba takes the 7 lower sefirot of chuchmah of |"בן", Imma takes the six lower sefirot of Binna of |"בן".

The Dat of Givurot Atik dresses in "moch stima" (closed brain) Arich including 1000 worlds of 500 chassadim and 500 givurot. This is the secret of the achryim of the melody of רז"ית with ה that equals 1000 its simple achryim that equals 200=ר. This name dresses Givurot of atik in "Moch stima Arich", and is called scream. These are the 2 shoulders drawn by yesod ima to dat of z’a, These are called the 1000 to Slomo. As at the shoulders of Arich is Dat Z’a and Nakavah. Light of Dat is between the shoulders of Arich. This is united with the upper Dat of the inter of Radl’a in the skull of Arich. There is also hidden the guarded א"ם of Atik in the skull. The Shoulders of Arich are chesed and Givurah. They are the right and left pillar. The left shoulder of Arich is the “crown of Givurah”, called נ כ ש ד ל י מ א ו (crown of her Husband). "Botzina kardinita" is Givurah of Arich. It is the Yesod called "Sadeek Elyon". All men cannot comprehend as he is high and hidden from the eyes of men. The Vilna Goan teaches "Botzina Kadanita" is in the "hachal Moshe" (Rotzon). It is red lips against snow of the "sitra Achra". From Zu”n of Atzilut “chuchumim” are called “Botzina” (lamp), for they are lamps as the face of the
Shachinah.219 Chesed of Arich is called רו"נ (air). "Botzina Kardenita" is "dinim duchin" and the "givurot Imma" which is רו"מ רו"נ = רו"מ. They are the 280 "dinim" of "givurot nakahav" from Malchut of Imma. They dress in the I"נ. Being the 5 Givurot of Dat z"a from the Chuchma and Binna of Dat. The Givurot of Nakahav dress in Nh"y Imma and Nh"y Z'a. They are from Chesed and Givurah of Arich. The 2 shoulders of Arich. From here goes out the 5 chassadim and 5 Givurot from 2 "ateret" of the Yesod of Abba and Imma. 5 Chassadim from Yesod Abba. 5 Givurot from Yesod Imma.220 "Botzina Kardenita" is secret of רו"מ from it are the 5 letters of שמ"א.221 The head of the king has 5 Chassadim and 5 givurot. The 5 Chassadim of Abba and 5 givurot Imma associate in the central pillar. Then the 3 heads (arich) divide to 4 being Chuchmah and binna, Chassadim and Givurot. Then all is included in the central pillar.222 The 5 Givurot each includes 10 making 50. They have 320 sparks. These 320 are the 288 sparks with 32 paths of Chuchma. These are "dinim duchrene" from Malchut Abba. They are the 32 מ"א of "misa Barashit". This is drawing Chuchmah on Bina making 50 gates. These are the 50 gates of Bina. 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 name רו"ג.223 When Abba shines on Imma the 50 gates are illuminated by her to give light to Malchut.224 There are 50 gates in all 10 sefirot of every parzuf. In the 9 lower sefirot are 41 letters. They are 49 gates. (letter) Gate 42 is in Ketter, it is the 50th gate.225 The "givurot" of Imma give "midot" to the spreading out of "Chassadim". The Givurot are drawn from Imma to the Yesod of Nakahav. (sweeten them first)226 Malchut is called 640 = רו"מ because it includes doubled "dinim". As there are judgments in the back of Z'a and Nakahav being רו"ש and רו"ש. These are sweetened by Imma in the letters of רו"ש of רו"ש.227 The spreading out of chassidim without end is called heaven. Chesed and Givurah of Arich are united in Abba and Imma where they are hidden. They go out of the skull of Z"a from Teferet of Arich. Chuchmah and Bina of Z"a are called "Botzina kardenita" (inspiration of eminations directed by Bina creates). "Botzina Kardenita" is Givurah of Arich. It is the source of "dinim" of Binna called fire. Chesed Arich is called "Avir". "Avir" רו"נ is light that is not felt. "Yesod Duchra" is called fire. Yesod of Nakahav is called רו"נ. From רו"נ is created רו"נ. In the Safer by Moshe Rebbanu Miyn Chuchmah we learn that רו"נ goes out of the ל"ו ב"ו רו"נ that is 5 רו"נ, and they are the 3 "Avot" and Moshe with Aharon. Fire spreads only to the chest of Z"a, but רו"נ spreads out from below.228 They join together. From the North is Givurah of Arich, Which is a "kav of Bina". It dresses to Aba and Imma.229 By tzimzum in the Kav are chassadim and Givurot. They are light of the Kav. In Abba and Ima are hidden Chesed and Givurah of Arich they are called there "avir" and "botzina Kadinita". They are both hidden in Abba and Ima. Ima goes out of the Skull of Z"a that is made from רו"נ which are "Makiffim" (surrounding lights) of Teferet of Arich. The first "Zivug" of Abba and Imma makes a vessel called רו"נ which is 5 Chassadim. The "mym Nukvin" are 7 Givurot of the Vessel.230 רו"נ in the skull of every parzuf is aor penimi. It is Chuchmah and the 2nd

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219 R. Petia on the Idra p.51  
220 Atz Chyim,aor eniyim p.81,Shomer Emunim p.117  
221 Emek HaMelech  
222 Tikunim Chadashim-Ramcha'l p.445  
223 Pre Atz Chyim p.528,Shar Mitzvot p.120,shar Pasukim p.2  
224 Zohar Emor p.102b  
225 Nahar Shalom p.152  
226 Shar Kavanot p.344  
227 Shar Kavanor p.154  
228 Shari Ramcha"l p.179 , Ner Yisrael p.218,3,Pre Atz Chyim p.212  
229 Aor Enyim p.127:2  
230 Arba Maot Shekal Kesef p.180
brain. \textsuperscript{231} gives 5 Chassadim and Givurot to ה. Imma gives then to Dat of Z’a which is ה from there the Chassidim in Z’a spread out until Hod. The givurot spread out to the Nakavah of Z’a. Which is the ה. \textsuperscript{232} The Nefesh is Malchut in every Parzuf. It is in the skull (Malchut from above). \textsuperscript{233} Chesed of Atik is in the Skull of Arich, which is Keter of Arich. The Givurot of Atik is י or ע (thick darkness). As was on “har Sini”. The Givurot of Atik Are in the "moch" of Arich called "botzina Kardanita", they are hidden in the "penimi" of Ima, hidden and not revealed. \textsuperscript{234} Givurah of Atik is in Chuchmah of Arich called "moch stima" and "kav midah". "kav midah" is the "Ateret" of Ima in the chest of Z’a at Chaga’t. (emotions measure out all upper lights) "Kav Midah" is also called the birds nest. Aor Makiff are 4 “mochin” of Z’a illuminate in 3 cavities of the “mochin” of Z’a. 2 lower “makhiff” make 1 "challal" (cavity) called Dat.\textsuperscript{235} Aba is Chesed and מנצפה is Givurah, but the source of Chuchmah is always Givurah As Chuchmah that is above and before. All Chuchmah is Chuchmah Stima of Arich, which dresses in Givurot Atik. So Chuchmah it self is of Chesed, but by its source it is of Givurah.\textsuperscript{236} The "kav midah" is prepared in the Chaga’t of Ima. The "kav Midah" grows from 6 corners to 10 sefirot through Nh’y of Ima. With 3 divisions to the 6 corners there is made from 6 to 10 sefirot. It is expressed in Z’a by the name ה " א ק " Z’a is Nh”y of Binna. Z’a going out of Yesoi’t is called “kav Midah”. When there is made “Zivug” on the “mesach” of “chereek” by Z’a rising up “mym nukvin” there goes out the right, left and central pillar of “kav Midah” called Z’a making peace. “Kav Midah” spreads from Yesoi’t in all 3 pillars of Z’a. “Kav Midah” includes 3 “kavim” (pillars) right, left and center. Malchut recieves them. Each “Kav” has 4 aspects making together 12+1=13. To the 2 sides this makes 26. “Kav Midah” is Yesoi’t that stands to measure flow from above to below. “Kav Midah” is the illuminary to the upper world which is Z’a. The "kav midah" of Malchut is י " ה . The "kav Midah" causes to grow and Strengthen filling lackings according to will. The "kav midah" does the גלפין (engraving) of "Botzina Kardinita".\textsuperscript{237} The beginning of measure of all measurements is from Botzina Kardinita . It is hidden of hidden. Making things in their level. This firmament does not spark sparks from it to below. But the firmament spreads out to illuminate its sparks. She is close to who wants here. These are the supernal sefirot. They spark from hashem of all. Making work spreading out in all worlds, and these are the sefirot. It makes all in Chesed din and rachamim. In these it guides worlds. Its like this rekia sparks out colors making works in the world of rachamim or din, but the sparks are all one level called keter. Botzina Kardinita is before revelation of the sefirot. Revelation of sefirot is only after Tzizum, after there is revealed the chillel panoy. Changing of the first existence is sefirot. This is keter which eminates Ayn-soff. The second emination is desire (Divine will). All this is before revelation of any sefirot. Which is called Bina. From Bina is emminated vessels, which is reshimu. Sefirot go out from A”k to malchut of Assiyah. The tzimzum of the reshimu is from A”k to Malchut of Asiyah. The (curtain) is the screen-filter from Ketter to chuchmah. The reshimu is Keter above the בְּרִינוֹת. The בְּרִינוֹת allows what is proper to illuminate. Sefirot exist without borders, till assigned actual work.\textsuperscript{238} Tzimzum is source of all Givurot. The source of Givurot is called Botzina Kardinita, it is מָרָא הָבוֹדָה (Strong dark light) flaming. This speaks concerning Tzimzum. Botzina הַנַּח (engraves) and makes הָבוֹדָה (cavity) of tzimzum. Botzina Kardanita is סהלוֹר עַלָּא (upper purity).\textsuperscript{239} From the light of lightening of Hod of Bina there is from "Botzina Kardinita"
illuminations given to receive the 22 letters of the Torah in Hachel "Atzom Shamayim". The Botzina Kardenita is Rashb'y. There are 310 lights given by keter to Abba and Imma. 310 are drawn from Chuchmah 10 from Binna. In Ketter are 620 pillars of Chuchmah and Binna. This is Abba and Imma in Arich. These 310 lights of Imma are in Chaga"t. The Botzina Kardenita illuminates Chassadim from above to below. There are 310 lights given by keter to Abba and Imma. 310 are drawn from Chuchmah 10 from Binna. In Ketter are 620 pillars of Chuchmah and Binna. This is Abba and Imma in Arich. These 310 lights of Chuchmah and Binna are secret of Torah and Israel and the secret of 3 kinds of lights of 13 midot. These are the 310 lights in the head of Arich illuminating to the head that is full of Torah. These are the 13 whitenesses, 13 hairs, 13 tikuney dikna. These are the secret of Torah and mitzvot and nanhaga. This is Aspecloria meira that is drawn from the light of Keter. This is the brain in the "karum of avir". This was the voice the people heard at Sinai speaking out of fire. This is the light that in the future will resurrect the dead. The are 3 different lights of Atik and the other is the light of Z'a. These 32 "drops" which are secret of 3 heads. Each head gives a portion to this 310 light. These lights go over from the 620 of Arich to Abba and Imma, They are 320 Sparks of the "Botzina Kardenita". These are 315 sparks of "Botzina Kardenita" and 5 Sparks of the Givurot of Beit Ha\'am. These sparks were the first to be nullified. now they return to their place being elevated by tikunim (corrections). When these sparks become associated with Z'a they are called אספליורא הב שימנו (man of war). They are the 32 Sparks of "misa Barashit", 32 paths of Chuchmah each path containing 10 sefirot being 320 sparks. There are 16 paths to Abba and 16 to Imma. Likewise 16 to Z'a and 16 to Malchut.

From the chitzon vessels of Zu"n of atzilut is made BY"a of atzilut. These chitzon vessels of the face of Zu"n have to them no seizing of the klipot. They descend to hachel Kodesh Kodeshim of Bria. There in hachel Kodesh Kodeshim of Bria they do zivug face to face. But above in its place (Atzilut) zivug Zu"n is back to back. This zivug is called that of Abba and Imma, but it is of their chizon vessel (chitzon is back). This is zivug of Yaakov and Rachel. From this zivug goes out drops and sparks. These sparks are secret of the סמח (seal). They are secret of the 10 seforot of Bria. Which are the seal of the 10 sefirot of Atzilut. When the Chitzon vessels are empty from the belly and below till the end of the feet and also grasps the makom panoy between it makiff. Chitzon of face cooresponds to the place after which is the end of the world called Atzilut. In that place was created the world of Bria. The chitzon after this is the place called יוצר world called yetzera. At chitzon of chitzon at the back there descends there darkened much the world called Asiyah. The worlds and Nashamot of By"a Go out back to back, without mochin of Chayah to Zu"n. The flow of Abba are in the Nikudot (Vowels) that are in the lights of tikun. They are always in Atzilut. There are 2 aspects one reaches the body to bring it out to what it is. The other is revelation of yichud of light in them continually. It is the hidden nanhaga of all that exists forever for the desired end goal. These nanhagot are from עבמה סגבן to the words below. They are received from Abba and Imma of A"k to Akudim.

By pronunciation of the letters and vowels there goes out sparks of previous worlds into the ר כ פ נז

240 Aor Enyim Kamarna p.30(part 2),Aor Eniyim p.146,Shar Mimori Chazal p.82
241 Zohar Chadash vEtchanan p.9
242 Shar Pasukim p.242
243 Safer Leshem
244 Emek HaMelech
245 Shar Mimori Rashb'i p.106
246 Shar Kavanoth p. 240
247 Safer Leshem
248 Mishnat Chassidim
249 Safer Leshem
250 Safer Leshem
There associates Abba and Imma then there goes out Z’a with the hidden ruach of Atik which are hidden in sparks going out of “Botzina Kardenita”\(^{251}\) (voice) goes out of "Botzina Kardinita" which is Givurah. The lips are Netzauch and Hod of the \(^{370}\) of "Botzina Kardenita". There came out of the “botzina Kardinita” a spark that expanded to 370 directions.\(^{252}\) The skull of Arich spreads out to 400,000 worlds from its whiteness of the brain begin to go out the 13 dikna. 4 dikna go out from the back of the head and are drawn with its 13 dikna to the head of Z’a at a time of favorable will. From there go out 9 other Tikuney dikna from the face of Z’a. Abba and imma are "maspia" of "mazala" of A’k that are drawn from "moch Stima". Half of Teferet and Nh’y of Arich join with Z’a, uniting Z’a in Atik. From all of this there goes out from the mouth a of an angel.\(^{254}\) There are 13 tikunim above (in Arich), below are 9 (in Z’a). 4 dikna are taken from those above, making only 9. These 9 go out from within the 13 of arich. So all is united. When tikun below is complete then Z’a has 13 dikna like above.\(^{255}\) The Yesod of Z’a is through the flow of Light of mazel is for the Yesod of Z’a. There is drawn flow of the 13th dikna into the Mochin of Z’a, but not in the midst of Abba and Imma, but by mazel itself is drawn great light to the head of Z’a.\(^{256}\) The 3rd dikna of Arich is called "Karum of Avir".\(^{257}\) The 2nd tikuney dikna of Z’a is the 4th of Arich. The 3rd is the 5th dikna of Arich. The 5th dikna Z’a is the 7th dikna arch. The 6th dikna Z’a is the 8th of Arich. The 7th dikna Z’a is the 12th of Arich. The 8th Dikna Z’a is as the 10th and the 9th dikna Z’a is as the 13th.\(^{258}\) Malchut from Bria Yetzera and Asiyah is called the "face of man", Becouse Z’a is called man. The face of man is hidden in the head of Atik.\(^{259}\) Upper Atik sits on the upper (thrown), If Atik sits on the lower then there is only one. This is the secret of 120 "sarufim" of . The head of Arich sparks aor penimi Z’a of Atzilut in striking the mesach, and the nefesh of Abba and Imma strikes Sande’l of Bria, and there is mercy striking Matto’t is the body.\(^{262}\) Matto’t is the thrown below, there is another thrown above of "Caneset Yisrael". Below is needed light of Chuchmah. There may be recieved Chassadim from Z’a and Abba and Imma, but they are in the aspect of only the 6 lower sefirot without a head until Chuchmah is recieved from the Thrown through Nakavah and Yesoi’t. This is of the 6 lower sefirot. This is much great light that induces "Gadlut"(of 6 corners). Light of the Nashama is drawn from Z’a and Abba and Imma. They are specifically the .\(^{263}\) The Magid of Koznitz teaches that "these are the \(10\) (locks of hair) making risings and purifications to the Whiteness of the Skull of the head. Making 13 kinds of paths, deviding hairs to the 613 paths. The

\(^{251}\) Shar Mimori Rashb’i p.108  
\(^{252}\) Safer Lacutim p.438  
\(^{253}\) Zohar Vayikra 135b  
\(^{254}\) Arba Maot Shekel Kessef p.222, Emek haMelech  
\(^{255}\) Tikunim Chadashim-Ramcha’l p.447  
\(^{256}\) Safer Leshem  
\(^{257}\) Emek Ha Melech  
\(^{258}\) Mishnat Chassidim.  
\(^{259}\) Sulam on Tikunim p.266  
\(^{260}\) R. Semach Idra p.29  
\(^{261}\) Mishnat Chassidim  
\(^{262}\) Arba Maot shekal kesef p.86  
\(^{263}\) Sulam on Zohar Chayah Sarah p.48, Safer Paliyah
613 mitzvot of the Torah. These are ה ד מ (measure) and ל ב ג (limit).²⁶⁴ 613 commands spread from the part of the hair in the skull of Z’a. This path is connected to the same path in Atik.²⁶⁵ Keter of the Safer Torah is the skull of Z’a. Its light is drawn from the stone which is the א. It is the secret of drawing from the hair of the skull. The king rules from the Malchut. From the hairs of the skull of Nakavah. The stars are these hairs. Light of these hairs is the rekia, which is Yesod. Here things are set. The hair and the head are one thing they are not separate. They are Keter of the Safer Torah and Aterah of the Malchah. In the rekia is the supernal design of Atzilut. Below is secret of the Thrown. Worlds to the left and right nourish from the Thrown and depend on it. These hairs are the צבאות. They are hairs of Adam of Bria, which is the Thrown. In the Thrown is tikun of all heaven and earth. In the Yesod of Atik is 13 dikna from them is drawn the arrangement of the Yesod of Z’a, by(Self) ²⁶⁹ Itself from the tip of the י of יהוה is flow drown from "moch" Arich to Throat Arich.²⁷⁰ The Yichud of Abba and Imma in "katnut" is at the Throat. There are 3 "meloy" of  א א א that descend there. Gadlut is 3 א א א א that sweeten in the 3 א א א א. The left side of throat of Arich nourishes Imma, its right side nourishes Abba. Abba and Imma are in the aspect of א א א א א that gives to Yisreal Saba and Tevuna. In the throat are 4 א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א א ע
becomes influenced,” changed “by tzizum וב bina) This is a time of “gadlut”. Here Binna Teferet and Malchut return to their level.276 Zu"n are fixed and completed by mochin of Chayah from Abba of A"ק, and from sparks and lights of the Kings of Yoshir that reach Bria Yetzera and Asiyah according to the rising of Mym nukvin, and tikunim of light of ה"נ.277

Chesed of Chuchmah Arich makes the head of Chaba"d of abba and Imma. Upper Bina of Arich and Teferet of Chuchmah of Arich make the Nashama which is from Dat of Abba and Imma. The soul called "chayah" is primarily from Abba and Imma Yichida is from Arich.278 To raise Malchut one needs to descend lights of yesod Abba in Yesod Z’a, and Yesod Z’a rises Malchut of Bria to Atzilut.279 Abba and Imma rise with ב"נ, yesoi’t with סג. Arich rises to the first 3 sefirot Atik, Abba and Imma to first 3 sefirot of Arich. Yesoi’t rises to Abba and Imma at throat of Arich (at Gadlut) Which is 150 of Atzilut.8 Whitenesses spread in branches of Arich. They are 2 ה י ו ה of מ"ב (of 42 letters) in the throat of Arich which includes the 370 lights that spread out until the throat of Arich. They make "zivug“ with the palate. In the throat of Arich there is made the 4 letters י י י י of Abba and Imma dress in the Throat of Arich. Light spreads from Aba in ס"א, and from Imma in י י י א ה " . To Abba are 43 gates, to Imma are 41 gates from the 370 illuminations. They are an aspect of the 2 ה י ו ה of מ"ב. "Kodesh" of Arich flows by the palate and the throat by the 2 "mazel" called "Notzer and vNake”.280 281 Z’a rises to Yesoi’t at chest of Arich.282 Abba and Yisreal Saba stand on the right pillar of Arich. Imma and Tzvunah stand on the left pillar of Arich.283 The left pillar of Yesoi’t dresses left pillar of Abba and Imma.284 Abba and Imma recieve from Chuchmah (of Arich), from the left pillar of Yesoi’t there goes out to left pillar of Z’a and Malchut of Atzilut called סאלהי this goes out to the world of Bria. At the end of sarufim (permutations) of "Elokim" the other side does nourish.285 Abba and Emma are 6 sefirot together of Chaba"d (keter, Chuchmah Bina) and Chaga’t (Chesed, Givurah and Teferet), Zu"n (Z’a and Nakavah have 7 sefirot making 13. Chaga’t Arich is always in Chaba”d Abba and Imma, Nh’y (Netzauch Hod and Yesod) is also in Chaba”d Abba and Imma making Yesoi’t.286 Malchut of Z’a wants flow of Arich through Abba and Imma.287 We see this from the fact that of the 370 ע"ש of the face of Arich 150 are in the face of Z’a. (2) 370= ד"ו י י י א 4.v288 There are 150 illuminations in the face of Imma like in the face of Z’a. There is also to Imma 370 illuminations, but this is during upper “zivug”.289 Zivug chitzon Imma katan with Abba is when her head is called קן (150 lights) from the Bird of Atik in Ima and not more ( lights of the 370) becouse of עון (inequity). Then she hovers over every tree of Z’a or Malchut. Over the (whole) earth becouse of this zivug with Abba. This zivug for Abba includes chuchmah of Z’a and Chuchmah for Imma in Bina of Nakavah (of Atzilut). This zivug of Abba and Imma (of Atzilut) provides for the needs of Abba and Imma of Bria. This zivug gives power to Zu’n of Bria by their zivug (Abba and Imma) is given birth to Nashamot of Angels for the creation. Their zivug is made by Dat. From מ"ב Zivugim of ארי"ה מ"ב of Abba with מ"ב Mbczvanot, Sulam on Zohar Toldot p.132

276 shar bait hacavanot,Sulam on Zohar Toldot p.132
277 Safer leshem
278 Machshavot Betzalal
279 Aor eniyam-kamarna rebbe p.133:2
280 Emek HaMelech
281 Shar Mitzvot P.133,135
282 shar bait hacavanot
283 Arba Maot Shekal Kessef p.162
284 sulam on zohar Nasso p.111
285 sulam on zohar Nasso p.45
286 sulam on zohar Hakdamah p.222
287 Matok mdavash on tikkuny zohar p.126
288 Adir bmarom-ramcha’l p.113
289 Shar Mitzvot p.135
A well of Imma. This Zivug of "מ"ב and  ב"ש (well). The last ה of ה"ז and is the ruach of Abba in the well, the womb. It makes a vessel. This last ה is malchut in every parzuf. In the time of her ibor (pregnancy) then they are together and her ה"ז nullified to his. Then there is made to them ה"ז of the miloy of ה"ז. י is the ruach from Binna it is מ"ע the 5 givurot mym nukvin of the well. It is always (of) the last 7 sefirot of Z’a and Malchut. They rise all Parzufim which are ibor and give birth. Netzazach and Hod Atik dresses to and rises the 5 givurot of Arich. After the Yesod of Atik rises the 5 givurot Z’a. The Malvush of Malchut dresses Netzazach and Hod and the Ateret of Arich, by this Zu’n is included in Abba and Imma. 290 By "mispot" (judgement) of zu'n Abba is able to fit to chesed Arich. (Only according to Z’a can Abba get ר”א, and thus give wisdom) 291 ל " את are the peot of Arich. In the peot of Arich is את and its "miloy" of 13 letters. There is drawn from it ב"ע. 292 Z’a recieves from Chessed and Givurah of Arich at its arms and dresses to Yesod of Imma. 293 Chessed Abba dresses till head Z’a, till Bina of Z’a. The Yesod of Chuchmah of Arich is until Teferet of Abba and Imma and Dat of Z’a.(at gadlut). The 2 hands (of Z’a) that are Chuchmah Abba and Imma make Mochin Z’a.(at Gadlut) 294 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 Chessed 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. 295 “Gadlut” is the 32 paths of Chuchmah. 296 Karum of אויר (of the skull) does not spread out to 32 paths of Chuchmah in Z’a. 297 Z’a nourishes from the face of Nh’y of Tevunah. Yesod of Tevunah is in Dat Z’a, and decends till half of Teferet of Z’a.(at katnut) Leah and Rachel nourish from the back of Tevunah, the main part of Tevunah is Leah. Rachel begins only at end of Yesod of Tevunah. There begins Yesod Abba. 298 Until "Gadlut" (expanded conciousness) enters Z’a, Leah was not revealed. 299 ב"ע of Moch stima, the 3rd head is united with the 2nd head, which is within the skull itself. This is the secret of Ketter of Malchut. As the Malchut of the upper is in the Keter of the lower. Like ב"ע of moch stima included in ב"ע of the skull. 300 The keter of Malchut begins from where the Yesod of Imma is in Teferet of Z’a, from there begins Ketter of Malchut. 301 At Nh’y begins the parsa. It separates between Nh’y and Chaga’t. There begins the source of Atik of Malchut. The source of Malchut is from the chest to the belly of Z’a. The source of Arich (of Nakavah) is from the belly till the end of the body. 302 The 13 dikna go out of the 3rd head. Moch Chuchmah Stima includes the 7 lower of Atik. These are divided into 13 (in the 3rd head). 303 Abba and Imma dress until belly of Z’a Nakvah from belly and below of Z’a. 304 From rising myim nukvin Zu’n rises to Abba and Imma. 305 The 6 corners of Abba and Imma are at Chessed of Z’a. All revelation is in Dat, there is no revelation outside of Dat. Dat of Abba and Dat of Z’a. There is no

290 Mishnat Chassidim
291 Yadid Nefesh
292 Shar Cavanot p.294, R. Semach Idra p.43
293 Pardes remonim p.97
294 Shar mimori rasb’y p.209
295 Mishnat Chassadim
296 Shomer Emunim p.136
297 R. Petia on Idra Zuta p.10
298 Atz chayim p.210
299 Ar"i
300 Safer Leshem
301 Mhl p.17
302 Safer Leshem
303 Mavua Sharim P.140
304 sulam on zohar Smot P.113
305 adir bmarom-ramcha’l p.215
Binna without Dat, if no Binna no Dat.\textsuperscript{306} Chuchmah and Bina of Abba and Imma Illuminate the Mochin of Z’a by the head Teffilin, but the moch Dat (Abba and Imma) does not illuminate in Z’a. Becouse the tip of the hair of Z’a doesn’t strike (with Dat) as the head of Rachel prevents this. These lights then return to the back, striking in the back of the neck of Yaakov at the place of Leah. Making a connection there. From there they enter into Z’a. By this way (His body) they enter Rachel, from his (Z’a) back. Swallowed in the forehead of Yaakov there goes out these lights in the power of 2 revealed Chassadim of N”h. From them is built the body of Nakavah. Then Nakavah’s penimi (internal lights) are built by the 4 parsha of the hand Teffilin of Z’a, which is put on the head of Rachel.\textsuperscript{307} Mochin Z’a is from Nh’y Abba and Imma in "mazel" not Malchut as注重 is Yesod. (Mazel above directs nature,注重注重 dresses Yichud Abba and Imma in Z’a.) There is no Malchut Imma (iggulim nature) in Mochin of Z’a at "Gadlut" as this is in Tzimzum ה (gadlut is “mochin” Chuchmah not bound by iggulim), so no mochin of "Chayah" in 6 corners of mochin Rachel. (as this will only be at “tikun Gamore, She is now at the level of iggulim) Z’a within Leah's feet reaches down only as far as the head of Rachel, not her 6 corners. (rachel’s head is influenced by Yoshir)\textsuperscript{308} In the going out of the iggulim of Imma in iggulim of Abba and Arich surrounding the Kav of light goes out from it the igul, illuminating the iggul of Aba which is to the right and left of this Kav. It transcends all igguly of Aba to illuminate igguly of Imma. It does not reach the ground of iggulim but only the belly of Arich dressing there standing beneath the feet of Atik of the world of Bria. All parzufim below are as this (follow this pattern). They have their own have their own注重 and注重. Not Atik and Arich there zachor and nakavah are one parzuf. They are Chassadim and Givurot.\textsuperscript{309} We must draw from Abba to chesed Z’a, we draw from (the Kav of the) right "igul" of Imma till decending to "igul" Chesed of Imma. There is also drawn from the "igul" of left side of Abba. There is "kav" of right left and center. (this is done in all 10 iggulim)\textsuperscript{310} Z’a dresses in Right pillar of Bina, Malchut in left pillar Bina.\textsuperscript{311} Leah is in Head of Z’a and gives power of theYesod of Imma.\textsuperscript{312} Z’a is called Torah Nakavah is called Mitzvot.\textsuperscript{313} Torah is given from Yesod Abba after it comes out of the Yesod of Imma from the chest of Z’a. Torah went out of the upper "yesodot" of Atik and Arich which dress to the Yesod of Abba, which dresses in the lights of the Yesod of Imma. All this then dresses in the Yesod of Z’a.\textsuperscript{314} The Yesod of Z’a is called注重注重.注重 "Atz Chyim" is Z’a "Atz Dat Tov and Rah" is Nakavah.\textsuperscript{315} Merit of Malchut is house of Z’a.\textsuperscript{316} The unification of Leah and Z’a draws chuchmah and Bina of Dat revealing the first 3 sefirot of Chuchmah.\textsuperscript{318} Of the nefesh, ruach and nashama of the Nefesh Malchut is nefesh of nefesh, the left side of Z’a is Ruach and the right side of Z’a is the nashama of the Nefesh. Concerning the Ruach, Yesoi’t of the ruach is the nefesh. Binna of the ruach is the Ruach, and Chuchmah of ruach is the Nashama Yesod is called Yaakov and Rachel. The yesod of注重注重 is Yaakov, the Yesod of注重注重 is Rachel.\textsuperscript{319} The 10 sefirot of Malchut of Yesoi’t dress up on the Nmc”y of the Nefesh. Dressing first to the Liver, then spread to the "giddim". After 9 months of "ibor". Then to the Ruach in its "chitzon vessel of the heart. Flow spreads to注重注重 (nerves) in beats

\textsuperscript{306} Shar mimori rasb"y p.54
\textsuperscript{307} Mishnat Chassadim
\textsuperscript{308} shar bait hacavanot
\textsuperscript{309} Mishnat Chassidim
\textsuperscript{310} Mavua sharim p.70
\textsuperscript{311} aor eniym-kamarna rebbe p.92:2
\textsuperscript{312} Pardes remonim p.90
\textsuperscript{313} sulam on zohar Barashit p.175
\textsuperscript{314} mhl p.53,alp Bet Book p.197
\textsuperscript{315} Sulam on Zohar Barashit p.71
\textsuperscript{316} sulam on zohar Shelach lecha p.6
\textsuperscript{317} sulam on zohar Vaira p.3
\textsuperscript{318} shar bait hacavanot
\textsuperscript{319} Machsavot Betzalael p.65
according to Nh"y flow now reaching to the middle vessel. After flow dresses to the external vessel "chitzon" vessel of the brain. From there spreads to the White "gidim" in Nh"y of "penimi" vessel of Z’a. 320 Abba and Imma are face to face, Zu'n is not like this. As each Z’a and Nakavah have each their own Crown 321 (Rachel) יִרְאוּנָה יֵרְאֵה “r av y “(sin crouches at the door) 322 When Zu’n are face to face the heels of Leah are not in Keter Rachel. Lights go out from Leah to Keter Rachel from there uzz”a and azea”l draw flow. In the future this drawing will be nullified, may it be quickly in our days.

The tikun of Bria is from Imma. The tikun of Imma comes from Atik. Tikun of Yetzera is from Z”a. Tikun of Z’a is from Arich. Atzilut sweetens By”a. Ats tikunim are continual rising Z’a into Arich and Nakavah into Abba. There is not time tikunim are not being made by Atzilut in Bria Yetzera and Asiyah. 323 Z’a of Atzilut arrouses tikun in Yetzera. Work in Asiyah arrouses tikun in Malchut of Atzilut. (mitzvot done with perfect details in their performance arouse the Shechina of Malchut of Atzilut) Imma of Atzilut arrouses tikun of Bria. The tikun of Atzilut by Abba arrouses the "dikna” of "mazel" of Arich. (Chuchmah changes “mazel”) 324 “Mazel” spreads out from the zivug of Chuchmah and Bina. 325 Z’a Stands on the right with 5 chassadim and Nakavah on the left with 5 Givurot as "hagana” (guiding power). The Chaba’d of Z’a is from Abba and Imma except when there is needed special "mochin” of Arich. In the world of Tikun is " ibor yonika and yoled “. There is only the aspects of "ibor,Yonika and mochin" in Zu"n and not the other Parzufim. 326 In these states during "ibor”- which reveals nefesh this is when Z’a recieves "mochin” from Nhy of Nh’y of Imma. The 6 corners of Z’a in the time of “ibor” are called vessels. “Ibor” is “chitzon”. "Yonika” reveals ruach, Nh’y of Chagat of Imma. It also reveals Leah. “Yonika” is נ ש י פ נ (middle). “Mochin” also called “yoled” and “gadlut” there is revealed Nashama when Z’a recieves “mochin” from nh”y of Chabad of Imma. This is “penimi” “Zivug mochin” is “Nashikin” (kisses). These are levels of revelation of Nefesh, ruach and Nashama in the Soul levels of Nefesh Ruach and Nashama (exp nefesh of nefesh, ruach of nefesh etc.). 327 Always first there is "ibor” then "yonika” lasting 2 years and finally “Yoled” which is "mochin gadlut” till 13 years. This begins first in Nakava of Z’a of Asiyah. After in Z’a itself of Asiyah, then imma,Abba,Arich,Atik. Then we go through "ibor Yonika and Godlut” in Yetzera, Bria and Atzilut. 328 There are 248 limbs in “ibor”, Yonika and Gadlut”. The 248 of “ibor” is the Achoryim of א"ל י ל נ (200) ר. Its 15 letters with “collel”= (216) ו א. 329 Through “yonika” is completed the 6 corners. 330 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 נ"ג of the נח. This is the secret of the ibor of 12 months. 331 The main Tikun of “yonika” is in fixing of Binna by spreading out of 32 א י נ of Binna. “Moch Binna” fixes “moch Chuchmah” in the 32 paths (of Chuchmah) which are in Binna. In “yonika” and “gadlut” are 3 “mochin”, but in “ibor” is no revealed “dat”. (They

320 Nahar Shalom p.400
321 Shar mimori rasb’y p.293
322 Mhl p.249
323 Safer Leshem
324 Pre Atz Chyim p.145
325 Shar Mimori Rashbi p.142
326 Shomer Emunim p.132
327 Shar Bait Hacavanot, Aor enyim p.124,170, Nahar Shalom
328 Shar Pasukim p.214
329 Atz Chym p.51
330 “ “ p.44
331 Safer Leshem
say “no one really know the truth about spirituality”).

332 “Mochin” of “yonika” dresses in a garment of vessels of Tevunah itself, while “Mochin of “ibor” dresses in the external vessels of Tevunah. There is drawn tikun from Atik and Arich by surrounding, by zivug, ibor to birth to katnut to Gadlut. Revealing Hashem to the creations after Tzimzum through the Kav.

333 There is drawn tikun from Atik and Arich by surrounding, by zivug, ibor to birth to katnut to Gadlut. Revealing Hashem to the creations after Tzimzum through the Kav.

334 In Tohu there is no "nanhaga" this is also called olam nikudim. Tikun is needed to give organization to Za and Nakavah and forming into 3 pillars. By the folding of the legs of Arich, which is raising Nh’y to Chaga’t there is raised the vessels that fell. This is the repair of Olam Nikudim, raising Chaga’t and Nh’y of Za to Chaga’t and Nh’y of Arich. In the exile of Egypt was complete hiddeness of Hashem there was no "mishpot", this was the stage of of development of Za called "ebor" (pregnancy) this is only revelation of iggulim Nh’y of Za, Revelation of Chaga’t of Za’s ruach, this is without prophets and miracles and is called "Yonika" (nourishment). While the period of the Temple and miracles is called "yoled" (birth) or "gadlut" (greatness) ק, and "Gadlut ב “they are periods of revelation of dat and Chuchmah of Za.

Also to Atzilot of By”a there is fixed tikunim of כללי Abba. These tikunim of abba are made through Zu”n. These are the mochin of Gadlut ב “completing the tikun of Zu”n so they may be face to face. When its written in the Torah "the earth was ותא (unformed)”, this refers to the time of the braking of the vessels of Abba and imma. Only the back of their vessels shattered, not the face. At the time of the “braking of vessels” Chabad of Za (of Bria) was raised to Atzilot and 288 sparks of the vessels of Za fell to guard Malchut of Za and Nakavah who fell to Bria Yetzera and Asiyah. To join the lights vessels and sparks that fell one must first clear out the clippot. For this “Ibor” happens in 3 periods first for 7 months then 9 and finally in 12 months.

336 The "chitzon" use a ibor of 9 or 12 months. The "ibor" of 12 months is "ebor" in Arich Itself. Dressing in Aba and Ima. It is 3 on 3 with Zu”n. The "ebor" of 9 months is not in Arich, it is 6 corners. It is zivug Aba and Ima. Who give " Mochin" to Z”a drawn by the 8th Mazel. In it are 3 עב.

337 The majority of higher Sadeekem as Moshe, Smual, Peretz, Zarach and others only have 7 months ibor, as they are from the 7חלל of the skull.

338 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 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 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. 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 ב"ע, until that there is completed in 46 days these (102) ב"ז sparks in 86= ( ג"ז) days. This is the 3 months that there is fixed the vessel of Chuchmah and its Karum and is revealed the ג"ז of ג"ז in a miloy of ) ו = י (300. The brain within which is now raises the 7 vessels to place of the sparks. During 2 of these 3 months is fixed the vessel of Binna and its karum. There is revealed then ג"ז of the Achryim of (200) ג"ז. As the ibor in the belly of meloy of ג"ז 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 cooresponding to

332 Shomer Emunim p.132
333 Shomer Emunim p.132
334 Safer Leshem
335 " " p.18, Safer Leshem
336 Atz Chiyim
337 Emek HaMelech
338 Shar Mimori Rashbi p.248
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 coorespond 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 ע"ב נ  י of Z’a and י”ב on Nakavah and the fixing of the vessel of chesed Dat and its karum. But it does not have moch Dat. The last 3 of the 12 months cooresponds to the tikun for Nakavah. Tikun of the vessel of Givurot of Dat, and finnishing fixing of the rest of the vessels and the 248 limbs. This is the secret of the Achryim of (200) נלארחנה with its 15 letters and 32 paths of Chuchmah. In the secret of ב”ו ו 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 is from 2/3 of Teferet of Z’a. With birth goes out the filth of 5 givurot (in time of katnut). Each dresses in the achryim of ה”ר = ר”ל הר (blood). They are the filth of Zu”n. Purification is until Netzuaeh of all parzufim (left thigh Yaacov touched 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 ע”ב from ע”ב. This newness spreads out until the chest of Z’a. Outside of the filth of Malchut of Asiyah is the Klipot.

The lights after 7 months are cleaned, the sparks in 9 months and the vessels in 12 months. The joining of Abba and Imma repairs Z’a.340 Nakavah has a 12 month ibor. All of Atzilut is only cleansed through “ibor”. Every parzuf is cleansed by the one above it by its Givurah.341 The first “ibor” is from zivug of Arich itself. This is accomplished from the 8th mazel of Arich. It has 3 hvyh including 12 יודן. The first “ibor” is “penimi” in 9 months (ibor of sparks). It includes Nh”y of Arich in Chaga”t (Z’a, this is 3 in 3. They are one parzuf. The 6 corners of Z’a are joined in the 6 corners of Arich) , while Chaga”t is in Chaba”d, and they are included in all 9 sefirot Atik. The second “ibor” is zivug of Abba and Imma to give “mochin” to Z’a and Nakavah. Here Abba and Imma dresses in arich, but main thing is Abba and Imma. This “Ibor” is by 9 י’ . This ibor is in 7 months (ibor of lights). It is aspect of Chabad called יד כל 7. 342 In yonika Z’a gets from N”h Arich at the chest of Ima.343 The 10 sefirot of Malchut of Yesoi’t dress up on the Nmnc”y of the Nefesh. Dressing first to the Liver, then spread to the "giddim". After 9 months of "ibor". Then to the Ruach in its "chitzon vessel of the heart. Flow spreads to עורקין (nerves) in beats according to Nh”y flow now reaching to the middle vessel. After flow dresses to the external vessel "chitzon" vessel of the brain. From there spreads to the White "giddim" in Nh”y of "penimi" vessel of Z’a.344 The Chuchmah of Atzilut of the force of creation spreads out in Atzilut in the veins of the blood. Hiding and concieling in it life of the Ayn Sof. Becouse the beat itself is Aba, Chuchmah. Becouse 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. Becouse 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 פל יד = מ”. 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".345 The mothers blood turns to milk from the achryim of ה”א לא 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 שדייה והריועבעבורעב and 2 x צ (breast). Z’a nourishes from this milk it is called rekia. By this Z’a grows. (Yonika is secret of from the breasts which is 339 Mishnat Chasadim
340 yadid nefesh
341 Mavua Sharim p.109
342 Shar Mimori Rasbi p.288,mhl p.170
343 Dat vTevuonot
344 Nahar Shalom p.400
345 Aor Enyim

339 Mishnat Chasadim
340 yadid nefesh
341 Mavua Sharim p.109
342 Shar Mimori Rasbi p.288,mhl p.170
343 Dat vTevuonot
344 Nahar Shalom p.400
345 Aor Enyim
So to go from katnut to gadlut Z”a strengthens itself with the Milk of Ima. From this milk is first gadlut of Z”a.

From Shimini Atzerot until the 7th day of Pessach is the period of growth of Z’a and Nakavah’s union in the womb of Imma Illah. These 9 months are the period of “ibor” (ibor 7 months of lights) which are vessels of Nh’y of Yesoi”t. They are the names of ד”י, then they are only revealed in Z”a until 1/2 of Teferet of Nh’y.

“Katnut” is Nefesh. The main time for the 13 “dikna” Atik is from Ellul to Yom Kippor. In these 40 days are opened the 13 “dikna”. Also after the first meal of Shobbot, or on weekdays after midnight.

“All Zivugim” begin by arousing the “mym nukvin” of zu’n to rise to Abba and Imma. Then Zu”n is able to make Zivug. There are 5 zivug of Zu”n: Yisrael and Rachel, Yaakov and Rachel. These are below the chest of Z’a. Above the chest of Z”a is Yisrael and Leah and Yaakov and Leah which is the 5th Zivug and causes all of them.

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Yakov and Rachel is zivug of belly (of Z”a) and below. Yakov and Leah is zivug of the belly and above. This is the secret of the 4 legs of the merkava. The lion is Aba, the ox is Ima, the man is Z”a and the Eagle is Malchut.

Zivug of Yisrael and Rachel has 5 Chassidim and 5 Givurot drawn from Imma and Chesed and Givurah of Abba. As the Yesod of Abba dresses in Z”a reaching out and spreading till the Yesod of Z”a. Of the 10 givurot 5 are of Ima and 5 are of Aba. These 10 are aspects of the 10 martyrs. They were killed as Klipot from the light of Givurot. The 10 Chassidim of Aba and Ima dress in the souls of the 10 students of Rashb”y.

Concerning 2 aspects from rising the "mym Nukvin":

When Z”a raises "Mym Nukvin" to Yesoi”t. Chuchmah goes from Abba and Imma to Z”a by way of Yesoi”t. Here the lower "נ" is ruled by Radl’a. In this time the light of ב"י goes to the Malchut from the Eyes to the mouth. There is not there Malchut, but the Yesod of Malchut. (Radl”a rules malchut, the lower Chuchmah of malchut itself is not revealed. So Z”a recieves Chuchmah from Yesoi”t and not Malchut). A 2nd aspect is that of "ת". This conceals "penimi" of Abba and Imma. This is not the first 3 sefirot of ב"י, but only 6 corners of the lights of ב"י. This does not spread from above to below, only from the "parsa" and above. This is where there rises and goes out the Aspect of Chayah that is hidden in Radl”a. Because of the shattering of 7 vessels of "olam Nikudim" light of ב"י recieves from the 7 kings which are "mochin" of Chayah. There decends the light causing to return the lower "נ" to the place it was in Tzimzum א (returning to nature), then is nullified power of the "parsa" allowing the 7 kings to spread to Bria, Yetzera and Asiyah in contraction. In this way Atzilut is corrected with the "mochin" of Chayah. But this there does not spread out beyond the "parsa" between Atzilut to Bria,Yetzera and Asiyah (except in great tzimzum). We must always guard the power of the "parsa", not nullify it like in the time of the braking of the vessels. Here by we separate klippa from Kidusha. The light of the Ayn Sof is in Zu”n of Atzilut which is beneath the parsa of Arich. This is his name and what is revealed, above is the G”r its hidden. It is the aspect that brings from Akudim to Atzilut. All of the G”r till the parsa of Arich are specifically 9 sefirot Radl”a. Radl”a is Keter Chuchmah and Bina within the 3 heads of Arich, which are Chaba”d. The whiteness hair and dikna are from Chaga”t of Radl”a. whiteness hair and dikna are the main thing of Arich itself. The main part of

346 Mishnat Chassadim
347 Emek HaMelech
348 Tanya p.504
349 mhl p.140
350 Kamarna Aor Enyim p.81part 2
351 Aor Enyim p.76
352 Mishnat Chassadim
353 Emek HaMelech
354 R. Petia on the Idra p.2
355 Sulam on Zohar Tikunim p.380
Zun is from Radl”a, Arich, Abba and Imma. They are Keter ידיל. They are ת神经系统 and revealed as Zu”n. All of Arich makes in itself the source of Zu”n from its Nh”y. The first head of Arich is essence, the 2nd head is the source of vessels and the 3rd head includes vessels and essence. The 2 lower heads of Arich are Keter (karum avir) and Chuchmah (moch stima) is called Chuchmah. The highest head of Arich is called Radla, it is Atik. Bina of arich descends to the throat, its not included in the head. But Atik is not like this, its 3 heads are Keter Chuchmah and Bina. Radla is the source of 9 sefirot of Arich. They are 9 “hachel” of Atik, all of aspect of Malchut. But Atik itself is the Aspect of Keter and Yechida. These 9 seforot are included in Atzilut. Atik is Ayn Sof, but Atik is also called “beginning” of 2 heads (in the skull of Arich) Ayn Sof itself is called A”k, but it is called Atik when beginning to dress in Atzilut. This is the belly of A”k. The 2nd head recieves Ayn Sof through a “mesach”.

In another way of explaining the unfolding of the worlds "Tohu” is Imma the "green kav" surrounding the world . It is called "Ester". It is the first "yichud" of Abba and Imma of Bria . It closes the womb of Imma, as Nh’y makes the "mochin of Bria. It is closed and sealed in the head of Z’a. The green "kav" surrounds Z’a and gives to it. From it goes out תבנ (darkness) called Givurot, dinim. The stones within "Tohu" of "bohu" are Nh’y of Binna. They put out water into the "thum" which is the Yesod. "Tohu" Is the "ibor" (pregnancy) of Zu’n in the day of "ibor" of Imma. "Bohu" is Nh’y of Imma.

The written Torah is the secret of abba and Imma. In them dresses “chuchmah Stimah “of Arich which is only revealed through Yesoi”t. Yesoit is the Markavah to Chuchmah. The Orah Torah is Malchut. It comes after tikun when Malchut is face to face with Z’a. Chuchmah is revealed through the 7 Hachalot of Bria. In the “hachalot” are vessels of the back of Malchut, this is where Chuchmah can be revealed. Z’a does not have chaba”d unless Arich makes it so. Until then one is as a “youth” and gets little by little and this happens only according to one’s actions. Accordingly NH”y Ima enters into Chaba”d Z”A (influence from Arich). Z’a and Rachel cleave together in the inners of Ima. This is secret of the ה"ת parzufim. There was made from אלהים of Malchut A”k (iggulim), after there went out Z’a from the inners of Ima. In the secret of ה"ת Parzufim.

An ancient way of describing the parzufim is by calling them the ה"ת parzufim. It rose in the beginning of thought to create the ה"ת parzufim. So that there would be desire in חבור, that reveals teferet so to sustain and guide the world. So in histashalut man was created as ה"ת parzufim. Face and back, they are one body and it is their nature to to return to one another in pardes. As they were only separate so to help man make what is needed. So that He can grow in the service of Hashem. ה"ת parzufim are the main thing of the upper world. They work guiding the world. The Caruvim sit on the ה"ת parzufim. This is the main thing of the Caruvim. The main thing of the ה"ת parzufim is Teferet and Malchut. They are the meloy of הלך. They are created from the meloy ת"ו. In Chuchmah itself are the ה"ת parzufim. There are 10 levels in the שם, The שם is in ה"ת levels. Bina has to it ת"ו(form) of parzufim being east and west. ת"ו (length) is hidden in Chuchmah called nikudim. From the right ear of A”k goes out Aor Yashar alone, this Makif is bound with ה"ת. This is the source of the 5 future Parzufim (all this is in A”k, before there

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356 Safer Leshem
357 Dat Vtevunot BenEash chy P.90,91,89,87
358 Aor Enyim p.103:2
359 Sulam on Zohar Tikunim p.243
360 Emek HaMelech
361 Emek HaMelech
362 Marachot Elokim
363 Aor Yakar p.22
364 AorYakar Barashit p.53
365 AorYakar Barashit Volume 2 p.35,79
emination). As 10 is the form י''ו which is (form of) ז. These are 10 lights going out. Coresponding to these makiff lights from the right ear of א''ק, there goes out 10 lights penimi from the left ear of א''ק. Bina includes from 10 sefirot this equals י and י. These are 2 illuminaries. The י recieves flow from the י. Here is the place of the "nesirah" (cutting) י is female י is male, they are "Callah" and "Chatan". The י''ו parzufim are Adam and Chava. The י''ו parzufim from the right ear of א''ק, there goes out 10 lights penimi from the left ear of א''ק.

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366 Mishnat Chassadim
367 Shekal haKodesh
368 Marachot Elokim
369 Aor Yakar Barashit Volume 2 p.99
370 Safer Paliyah, Safer Hakanah, Shoshon Sodot
371 Giloy Razia p.34
372 Marachot Eolkim
373 safer ha paliyah, Safer Hakanah
374 Shur Kuma p.144
375 Shoshon Sodot
376 Shoshon Sodot
thrown of Rachamim and thrown of din, Great miracles and concealed miracles, written and oral Torah, positive commands and prohibitions, white and black fire, illuminating and non illuminating lens, face and back, heaven and earth, south and north, right and left, first and last water, wa and fire, sun and moon, morning and night, light and darkness, לעל מ, life and death, good and evil, sadakah and mishpat, אמת and זכר, milk and wine, silver and gold, steel and brass, honey and שאור, matzah and chumatz, Yesod and atarah, זכר and זכר, olam haba and gan aden, Tree of knowledge and fruit of the Tree of knowledge. Teferet and Ateret. These are the first "דו" parzufim. The human Body is as first "דו" parzufim joined by the spine. Which is 18 vertebræ by which the aspects of Zachor and Nakavah are united to the lights of the rekia in heaven. In the middle there is divided half to the right and half to the left by the spine in the body. The spine itself divides the body to 2 halves, The middle pillar gives to all the midot. The upper servant Matto"t includes with Him Sande"l, the one Ofan in the earth. They are the second "דו" parzufim. The end of the garments of Atzilut for all things of Kidusha includes with Him Sande"l, the one Ofan in the earth. They are the second "דו" parzufim. The 2nd type is the body of Atzilut, it is the vessel of the sefirot which gives them מדרד (measurement) and שיער (size). It is 236 parsas, because אָמַר לְאֵלֶךָ כַּהֲנִיתוֹ הָאָדָם אֶלְּאָנָי. The 3nd type is a לבוש (garment) of Atzilut to 10 garments of 10 vessels. These are the разделים (division) of the בורא called "זהראל. The 4th type of parzuf is the house of Atzilut. It is 7 hachel of atzilut. The secret of heaven and earthروحנים and אויר between them. Within is מ"ו it stands in the head of Z’a. In this world lights are not made from vessels, but in worlds below the lights are made by vessels. לבוש is the same. It is a vessel of makiff. Hachel is a Igul dressing on all. The moon in its fullness separates 14 times. The 7 days of ארון dress the 10 sefirot of Atzilut. As Nh’y ofa Malchut of Atzilut dresses on Bria, Yetzera and Asiyah. The 7 days of Atik are in Malchut of A”k and there “tikunim” are divided, in 10 sefirot of Atzilut. As the first tikan of Malchut of Keter A”k, which includes 3 cavities of the skull, by way of the Hachel Kodesh Kadoshim, the head of Atzilut. It reaches till Chesed of Malchut of A”k. Thus her Chesed includes Keter, Chuchmah And Bina (Atzilut). Like this Hachel Kodesh Kadoshim includes 3 and Bria includes 7 complete sefirot. Atik makes the Nashama of Arich which is Keter Atzilut. Chuchmah and Bina of atzilut dresses Arich of Atzilut called

377 Marchot Elohot  
378 Aor Yakar Vol 2 p.162  
379 Zohar Chashash Tikunim  
380 Aor Yakar Vol 2 p.135  
381 Safer Paliyah  
382 Hashem Svaot  
383 Emek HaMelech  
384 Mishnat Chassadim
Atik. The feet of Atik and Arich are till the end of Atzilut. There are no feet of Aba and ima (there). The feet of Z”a and Nakavah are equal there until the end of Atzilut. The feet of Aba and Ima reach the belly of Arich.

Cleansing of the parzufim is not complete till they rise to the aspect of Chuchmah of Atzilut. Which is the aspect of חיה, being Abba of each parzuf.

The rising of Dat of Z’a above is the tikun of all from the sin of Adam. To do this one needs to draw all 4 “mochin” of Abba. The 4 Chuchumim who entered “pardes” wanted to make tikun of these 4 “mochin”. First Z’a must reach Tikun, Then draw lights. Leah is called “pardes”.

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. In the time of tikun of ר”פ all vessels rise up above in the secret of Ibor (pregnancy). By this they become united with the lights. Becouse of this the vessels would always rise on the lights and be sweetened by them.

In time that a man does the will of Hashem, He is in the secret of the "Aor makiff" of Arich. It does not reach "in" Bria, Yetzera or Asiyah, as it is makiff. It does reach Atzilut and spreads out by dressing parzufim והאריס (back). They close in a time that is not עתרצון. This is (whats called) giving (folding-lifting) of the legs above. In Safer “Confey Yonah” (By Rav Manachem Azeyah of Morocco) it is written in the time of raising the legs of Arich Aba and Ima were covered till the belly. Its Reshimu dressed in Z”a. From there is its life force and “moch”. By good deeds there spreads out Arich in Z”a through the essence of Abba and Ima, By their lower parts, Yesoi”t. If no good deeds are done, there folds up the legs of Arich. Making 3 on 3. Then Aba and Ima can only reach the chest of Arich. Abba and Ima take from ½ of Teferet of Arich, at the chest till as there concludes the Yesod of of Atik. But for flow to reach Zu”n. It must reach the feet of Arich. For this the parzufim must rise up like in the time of ‘folding of the legs of Arich”, like in the time of Tohu when then through Aba and Ima, Zu”n can receive from Arich. Pazuﬁm "zivug” {couple) “ face to face,” “ face to back,” “back to face,” or “back to back.”

ATIK AND ARICH ANPIN
IDRA RAMA

Ayn soff is parzuf Atik. Atik is not mentioned in the Torah only in Danial Who says “A head like pure wool” (7:9). Atik divides to 5 parts. Atik is ayn soff of keter of Atzilut, but not Ayn soff itself. There is no yichud greater than keter Atik. Atik of Atik is chesed. Its source is by way of Teferet of the head of רא״ר (231 gates). ייรอ״ר אתיק is Power of ‘atik. The 10 sefirot of Atik are

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385 Emek HaMelech
386 Rachavot haNahar p.9
387 Safer Lekutim p.209
388 Safer Leshem
389 Emek HaMelech
390 sulam on zohar Trumah p.4
391 Mavua sharim p.97
392 Ner yisrael-magid of koznitz p.90
393 Emek HaMelech
394 Adir bmarom-ramcha’l p.370
called צчистות. Chuchmah of A’k dresses in Atik and is called Keter of Atzilut and called קשת. Abba and Imma are Zu”n they (Abba and Imma) are the סולם (scales) determining lack or merit. Dat decides and unites them. The 13 dikna are Dat ילקוי of Atzilut of Atzilut. The main part of נ”נ goes out from them in the secret of the סולם. Its source is in upper Mazel of the avir and Botzina. They are moch penimi of A”ק. Avir and Botzina are the Secret of Zu”n. All yichudim of Avir and Botzina (ל”ו and ל”ו) are the sources of Abba and Imma. In Atik is Malchut of A’k. This connection can be built by special repairs. Man must nullify ruling of “hagana” לשון to לשון שון, 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” לשון and לשון שון, לשון שון corrects לשון . “Hagana” לשון has 2 aspects. The dat in man that connects him to Binna. The 2nd aspect is above the man, hidden from him. This is his “makiff ”. 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” לשון to לשון שון. Dat reveals Chuchmah and Binna. 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 גז”. The 7th “dikna” is the 13th which is “nakavah”. The main “hagana” of the world is the 12 “dikna” corresponding to the 12 hours of the day. “Mazel” לשון גז is made from the 12 previous “dikna. So its called “tikun of the 13 borders”. The 7th day is in לשון גז. The “hagana” spreads from hours of night to day. לשון שון Is drawn from Atick into Arich. “Hagana” לשון is only given according to the needs of the לשון שון. 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. Arich does have 10 sefirot and Malchut is in Ateret Yesod. Arich is Ruach (it is the 6 corners of Atik). 7 tikunim of Arich enter the 7 sefirot of Malchut A”k. There the10 sefirot Z”a enter Nakavah. In the time that Aba and Ima make Atik their head. There is a big difference between the (7) dikna of (skull) Arich and skull (skull) Z”a. All in Arich is in 7 levels. In Arich is no name אלהים, as the source of אלהים is in Nakavah. Revelation of Arich is only from Atzilut. “Hagana” לשון has its source in Rachel of Atzilut, is from Atik. These 2 “nanhagot” are Imma and Nakavah, being Leah who is “penimi” and Rachel is “chitzon”. “Hanhangag” of “chitzon” is לשון , “penimi” is לשון שון. Arich unites these 2 aspects together. לשון שון only reveals what is needed in “nanhagot” לשון . Rachel is “nanhagot protit” (personal providence). 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” לשון of this

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395 Nahar Shalom p.220
396 Shar Bat Kavanot Rabbi Ashlag
397 Safer Leshem
398 Safer Leshem
399 Adir Biromam p.193, Shari Ramcha”l p.30
400 Safer Leshem
401 Emek HaMelech
402 Mishnat Chassidim
403 Emek haMelech
404 Tikunim Chadashim-Ramcha”l p.420
405 mhl p.484
406 mhl p.257
407 “ p.194
world.\textsuperscript{408} Returning lights dress the 10 seferot of “aor Yoshir”, but sometimes they are not able to rise becouse of opposition and judgments. Returning lights are vessels of the head of Arich after internalizing the 8 “ג of ד’ י. Then there is pushed in the “makiffim” (surrounding lights) that surround the head. The hairs of the head of Arich are 3 sefirot Binna Teferet and Malchut. They go out to make the 13 “tikunney dikna” of Arich. Which are the secret of the 13 “midot Rachamim”. Know, all the “mochin” of lights of Chuchmah of the parzufim of Azilut are enjoined in the hairs of the Dikna. The conclusion of the hair of the head, Malchut of the skull is the “peot”, which is the secret of “מ צ פ י מ י ל מ האור של domingo el”. One on each Peah. The left “peah” from light rising within hair of the “dikna” reveals the “mochin” of the 6 corners. Which is Chuchmah without “Chasaddim”. The hair of the head of Arich have in them only 2 lights Ruach and Nefesh, and 2 Vessels one of Keter and one of Chuchmah. י מ מ מ י מ י ל מ האור של domingo el is called “gadolim” from it is “mochin” of the 6 corners. It is Chuchmah without a garment of “Chassadim”. Through the rising of “mym nukvin” there is drawn a garment of “Chassadim” then the name returns to ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י H. One on each Peah. The left “peah” from light rising within hair of the “dikna” reveals the “mochin” of the 6 corners. Which is Chuchmah without “Chasaddim”. The hair of the head of Arich have in them only 2 lights Ruach and Nefesh, and 2 Vessels one of Keter and one of Chuchmah. י מ מ מ י מ י ל מ האור של domingo el is called “gadolim” from it is “mochin” of the 6 corners. It is Chuchmah without a garment of “Chassadim”. Through the rising of “mym nukvin” there is drawn a garment of “Chassadim” then the name returns to ה י ה י ה י ה י ה י ה י ה י H. The 2 “peot” of י מ מ מ י מ י ל מ האור el each include 13 “tikunim”. The first 4 “tikunim” are ”mochin” of י מ מ מ י מ י ל מ האור el and Chuchmah. The 2 “peot” are Arich and Z’a. They are the Source of Zu’n. Each “peah” illudes to 13 “tikunney dikna”. Only in Azilut Arich and Z’a have 13 “tikunney dikna”. They are called ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י ה י H. 410 Arich of Azilut is called ה י ה י ה י ה י ה י ה י ה י H is all of Azilut. Keter and Chuchmah of Arich are male and Female. The hairs of the head of Arich fell to the level below of Abba and Imma of Azilut. In a time of ”gadlut” there is made union of י מ מ מ י מ י ל מ האור el and י מ מ מ י מ י ל מ האור el. Then there decends Malchut from the ”peot”of the head of י מ מ מ י מ י ל מ el and י מ מ מ י מ י ל מ el. Then there decends Malchut from the Peot of Arich. The ”dikna” of Arich rise Abba and Imma to the head of Arich. 412 3 upper sefirot of Atik that contain all guiding power for the world are hidden from us. They are called Radl’a and it is the head of Atik. The 7 lower sefirot of Atik are in Arich and are the essence of Azilut. 413 The 7 lower sefirot of Radl’a is Atik. The first 3 sefirot of Atik can’t be known, they are above the ”parsa”. Only its 7 lower sefirot as they dress in Arich can be known. Yet Malchut of Arich can’t be known it being from Radl’a which is Atik. Chaga’t of Arich becomes the ”apiryon” of Z’a. Nh’y of Arich becomes the ”apiryon” of Nakavah. 414 The first 3 sefirot of Atik spreads out in power to the sides of vessels of the 7 lower sefirot of י מ מ מ י מ י ל מ el spreading out in them, till dressing to the power of her lights and making vessels for its 7 lower sefirot, and making a vessel for the first 3 sefirot of י מ מ מ י מ י ל מ el, and vessels of its own first 3 sefirot. The vessels of the 7 lower sefirot make makiff yosher. This is different than all the other makiffim as these rise from the penimi. The illumination of the 7 lower, the penimi spreads out the first 3 sefirot. 415 Makiff is always greater than penimi except in Atik, where the penimi is greater. There makiffim make the lights of the 7 lower sefirot. In the 7 nikudot of the kings who died, רעותאעלאה (upper arousal) is the skull of Arich. The guarded א by מ is the skull of Atik in רצות A’k of the skull. This light has no garment and is not grasped at all. Its source is from the karum of י מ מ מ י מ י ל מ el and moch stima. 418 Karum of avir of Arich is in likeness of a Rekia that separates water from water. The skull from moch stima, in them is chesed and givurah of Atik, Teferet

\begin{footnotes}
408 Shari Ramchal p.30
409 Sulam on Zohar Noach p.115, Mishnat Chassadim
410 Nahar Shalom p.140
411 Shomer Emunim p.122
412 Sulam on Zohar Tikunim p.282
413 Yadid Nefesh, Mavua Sharim p.108
414 Nahar Shalom p.220
415 Mishnat Chassadim
416 Shar Mimori Rashb"i P.288
417 Safer Leshem
418 Safer Lehshem
\end{footnotes}
of Atik balances between them. It dresses in Karum of Avir of Arich. Keter of Arich dresses in Chesed of Atik. From this Chesed spreads out the 7 "tikuney dikna" of the skull of Arich. Chuchmah of Arich dresses to Givurah of Atik. From there spreads out the 13 "tikuney dikna" of Arich. Bina of Arich Dresses to Teferet of Atik. Chuchmah of Arich dresses to Givurah of Atik. From there spreads out the 13 "tikuney dikna" of Arich. Bina of Arich Dresses to Teferet of Atik. Chuchmah of Arich dresses to Givurah of Atik. From there spreads out the 13 "tikuney dikna" of Arich. Bina of Arich Dresses to Teferet of Atik. Chesed of Atik spreads out in Arich till lower mazel spreading in addition to Dat that is between Aba and Imma uniting them. Atik and Arich are thought of as one. Every "dikna" is called "shalom". Radl’a is the first of 7 "tikunim" of the skull of Keter. Radl”a is Atik it illuminates Keter and Chuchmah of Arich. Keter of Arich in Atik is called צצחות. In ancient books A"k is called צצחות. The supernal will of thought is from Keter of Arich. It is stimulated by Radl”a, but Radl”a is separated from Keter of Arich by a “parsa” (filter-screen) allowing only a limited amount of flow. What is in Radl”a beyond the “parsa” is the thoughts we dont know. "Radl’a” is the source of "chassadim". Radl”a illuminates united with the light of the “parsa”. The “parsa” decends to Malchut (of Atik) illuminating there the light of radl”a. It is hidden between the skull and brain of Arich. It is “avir” (air). It is drawn to Dat of Abba through 3 names of (216) י"ו א. Dat of Abba is drawn till its Yesod. A drop of seed of great light illuminates from the power of Chuchmah of י of Z”a. This drop is divided to 3 names ל "י. Chuchmah of Arich is Givurah of Atik. This Givurah is also divided to 3 ל "י. One is for the needs of Malchut, another for Chesed of Z’a and to be drawn to the “dikna” of Z’a making 13 complete dikna. This drop is from chesed of Atik hidden in Keter Arich. The “mochin” of Abba give 9 sefirot to Z’a. 3 lower sefirot Abba are ל "י (nikud kubutz, Shurook and malchut has no vowel). The 3 middle sefirot of Abba, Chaga’t are ל "י (pashut). While the first 3 sefirot of Abba are ל "י. Dat of Chuchmah is drawn from the 13th dikna of Atik and flows from the 8th Mazel. Dat of Abba from 13th “dikna” Atik is ל "י in “nikud” Elokim. From here is drawn “Avir” to “moch Stima “Arich which is also called “avir”. “Avir” is the Givurot of Atik in Ketter arich and is source of all Chassadim. “Botzina Cardanita” Is Givurot of Atik in Chuchmah of Arich. This is source of all Givurot. N”h Atik is Chesed and Givurah of Arich. From Chesed and Givurah of Atik "dikna" crown the "mochin" of Arich. The blowing of the Shofar of RoshHashanah is from Givurah of Atik. Dew of ה מ נ ת י ב "Bedelucha“ is Givurot Atik in "moch Stima", but the “dew” itself is also known as Chuchmah containing Chassadim. From "Chuchmah Stima" of Arich is made of 3 brains.

419 Dat vTevunot Ben Ish Chy p.92
420 Shomer Emunim p.128
421 Mishnat Chassadim
422 Remzy Yisreal on Safer Temunah p.210
423 Mavua Sharim p.159
424 “ “ p159
425 “ “ p.105
426 Shari Ramchal p.62
427 Sulam on Hakdamah Zohar p.44
428 Ner Yisrael p64
429 “ “ p.45
430 Ner Yisrael p.55
431 Atz Chyim p.245, Arba Maot Shekel Kessef p.182, Aor Eniyim p.180:2,104:2
432 Pre Atz Chyim p.324
433 Shar Mimori Rashb’i p.214
434 “ “ p.222
435 “ “ p.160
436 Ramzy Yisrael on Safer Temunah p.210
Chuchmah Binna and Dat. Chuchma is Dew of "Bedelucha". They are 3 ה"ו"ו. They include 12 letters and Together are as 13. As it states “A head filled with dew” It being the source of Chaba’d of Arich. Dew is light of atik. ל ע (Dew) goes out from chesed and Givurah Atik to "moch Stima" Arich which is called "Botzina Cadenita" it is the hairs of Arich. It decends by the hair of the beard of Arich. From there to the beard of Z’a. The Hairs of the head of Atik reach to his shoulders, so that they might touch the head of Z’a. The hair of the head does not hang over the hair of the beard, but it goes behind the ears. There is no reason for the 2 to mingle together. As it states “A head filled with dew” it being the source of Chaba’d of Arich. Dew is light of atik. טל (Dew) goes out from chesed and Givurah Atik to "moch Stima" Arich which is called “Botzina Cadenita” it is the hairs of Arich. It decends by the hair of the beard of Arich. From there to the beard of Z’a. The Hairs of the head of Atik reach to his shoulders, so that they might touch the head of Z’a. The hair of the head does not hang over the hair of the beard, but it goes behind the ears. There is no reason for the 2 to mingle together.

437 Mavua Sharim p.139
438 Zohar Idra Rabba p.131b
439 Safer Leshem
440 Mishnat Chassadim
441 Safer lecutim p.275,460Ner Yisrael p.47,pre Atz Chyim p.255
442 sulam on zohar Nasso p.49,R. Semach Idra p.13,41,77,Shar Mimori Rasb’i p.110,Ner Yisrael p.13,92
443 Mavua Sharim p.127,Shar Cavanot p.268
444 Shar Mimori Rasb’i p.168
445 Safer Leshem
446 Mavua Sharim p.127
Bina of Z"a. From the מצח (forehead) they are revealed into Z'a. The forehead is the measure of the head. Chuchmah spreads out from the fear of Hashem from the side of “din”. Theמצח is strong from the side of “din” revealing the brain of Dat. Theמצח is divided to aspects of length and width. From its 4 “mochin” ר”א is revealed. From the forehead of Arich א”ר ר”א spreads out. It can receive all supernal good as ר”א dresses ר”א, then it is ר”א ר”א ר”א ר”א. The Forehead is Bina upon the 3 “avot” to the “gilgulim” (planets). The forehead of Bina is “din” below revealing what’s found in “din”. The forehead of Arich spreads out to thousands of worlds. The forehead is the aspect of the first 3 sefirot. First Hashem strikes the ears then opens the eyes to see from above to below. The ears are Bina, being the א ה of א ה א ה. The eyes are ה ה of ה ה ה ה. This connection of ה to ה is א ה ה ה א ה. This is the aspect of the ears in “iggulim” resting on the eyes, being the aspect of א ה (beauty) 447 The forehead of Arich has 376 illuminations, it is the Yesod called Shalom. It’s drawn until the eyes. 448 Chuchmah of Keter is called "moch Stima" it is not open at all and is called "all depths". 449 "Moch Stima" of Arich includes 4 “mochin” Chuchmah Bina Chesed and Givurah. They are 4 “mochin” of Zu”n, in the form of the closed ס. 450 All revelation of light is revealed by the head of Arich dressing to other parzufim, but Radv"a which is the 7 lower sefirot of Atik that dress in the skull of Arich doesn’t dress below. 451 Radv"a is the “nakava” aspect of Arich. 452 There is no judgement in atik. The Givirot of Atik are called א"כ "א"כ "א"כ. 453 In Atik is no "dikna" or hair so no cleansing of the kings of Edom that died, also the 4 "mochin" of Arich don’t spread in hair. There are no changes in Atik, only in Z’a. 454 Cleansing of the kings is not an aspect of Atik. This only involves Arich and below. 455 The ל ע of ר"א makes tikun of the kings that died resurrecting them. 456 To Atik are 3 Tikuny dikna The first is called skull it is Keter. It has makiff of Keter of the right and left. The 2nd is Chuchmah of the skull. The 3rd is Binna of the skull. 4th is Chuchmah of the brain. 5th is Bina of the brain. 6th is Chesed of the skull of the right and left side. 7th is Givurah of the skull of the right and left side. 8th is Tiferet of the skull of the right and left side. 9th is Netzach of the skull of the right and left side. 10th Hod of the skull of the right and left side. 11th is Yesod of the skull of the right and left side. 12th is Malchut of the skull. This mazel reaches to chesed of Atik until Keter of Arich. There are 7 (tikunim) of Atik that illuminate in Arich by Chesed of 7 tikunim in the head of arich. 2 are the main ones, as they are sefirot mammash. The rest are secondary to them. The first is called skull it is Keter, from it goes out Yesod of the Chassadim. It has makiff of Keter of the right and left. The 2nd is called tal debalucha. It is the brain. It is Chuchmah of the skull illuminating Givirot of Atik. From it goes out givirot. 3rd is karum of avir between the skull and the brain. It illuminates Tiferet of Atik. Karum of Avir is Tiferet and א"כ. The hair that goes out from the karum are all from the aspect of Oar Chozir of Netzach and Hod. 4th is the ears, they illuminate upper נ”ה. 5th is the will of wills, it is the forehead. It illuminates the Yesod of Atik. 6th is the eye. They illuminate Malchut of Atik. 7th is the nose illuminating. The skull of Arich is secret of its Yachida called בברעל (primordial head). It is makiff yoshar of 13 tikunim. It is the skull itself, 2 ears of chuchmah and Bina. Forehead of Dat. 2 eyes of Chesed and Givurah. A nose of Tiferet. The lips are נ”ה. Tongue is Yesod and mouth is malchut including the 2 cheeks this makes 13. Light of the

447 R. Semach Idra p.2, Shur Kuma p.139,140,142
448 R. Petia on Idra p.122
449 R. Semach p.69, Ar’i Shar Mimori Rashb’y p.223
450 Chasdai David 205
451 R. Semach Idra p.39,111
452 Aor Enym p.163
453 Mavua sharim p.139
454 Mavua sharim p.115, R. Semach p.12, Ar’i Shar Mimori Rashb’y p.132
455 Aor Enym p.239
456 mhl p.560
head of Arich is from 3 ה as “mephoresh nikud” Makiff, it is all in Kamatz. In their vessels are ≪ a.
Each has a nikud like the light in them. They have n’h of aor chozir Atik in them. It illuminates in the
ears and eyes and rises to illuminate the skull in the makom panoy which is between the hairs in 13
paths of whiteness. 4 to the right, 4 on the left side by the cheeks, 4 under the neck. The 13th includes
them all. They are 3 עב. To them is another path that splits to 613. The 7 tikunim in the head of
Arich are שטני עב deut. Whenever the eyes of Atik are closed the lords of judgment subject yisrael,
and people rule over them. When Atik’s eyes are open they are bathed by the good eye. Then the eyes
of Z’a are bathed and judgment is executed on the nations. The open eye of Atik descends to guide
Yisrael and to punish those who hate her. 13 aspects of the skull of Arich give off illumination of the
7 lower aspects of Radl’a. The Skull of Arich itself shines ketter it is from Chesed of Atik, the 2 ears
Chuchmah and Binna Arich are from the upper part of Netzauch and Hod of Atik, 2 eyes Chesed and
Givurah are from the lower part of Netzauch and Hod of Atik, nose “kav yosher” Teferet of Arich
dresses Malchut of Atik, Netzauch and Hod the 2 lips, Yesod the tongue, Malchut, the mouth of Arich
dresses in its "Avir” Dat of Atik and the 2 apples are the 2 cheeks. The nose draws from the forehead
to the mouth, because the forehead is Bina of Arich that is from The Yesod of Atik. The forehead
Arich draws from "Moch Stima" called upper Aden. The Yesod of Arich is Nashama to Zu’n. One
must raise Zu'n in Abba and Imma, then is revealed "moch Stima” which is 13 "dikna" In "moch Stima”
are 2 "mazolot" the 8th and 13th. When there is complete zivug Abba and Imma there illuminates
"mazelot” 8 and 13, but when not complete zivug there is only the 13th “dikna". The "zivug" 8th and 13th "dikna” of Arich make the "mochin” of Abba and Imma. The 8th "dikna” gives
Chassadim to Abba, the 12th and13th "dikna” give Givurot to Abba and Imma. The 8th "dikna” is a
cord that reaches from above until the belly. The 13th "dikna” begins at the beard and reaches down to
the belly. Chased and Givurah of Dat is from "moch Stima” of Arich which spreads out its
Chassadim. Which is the ancient world of "dikna”. Chassadim spread out of the shoulders Arich
Chesed to the right Givurot to the left. Dat of Arich spreads in the 6 corners of Arich, and to the 2
aspects of Dat of abba and Imma from half of Teferet Arich. This is becouse Teferet is the secret of "ז".
Teferet of Arich is divided to 2. The upper part goes to Aba and Ima and the lower part goes to
Z’a. The whiteness of the skull of Atik shines in 13 directions. 4 are on the side, 4 in front, 4 behind
and 1 above. In this way there goes out 370 worlds. Abba and Imma are covered in the front and back
with 9 "dikna” of Atik that are joined with the hair of Arich which is "chuchmah Stima” The Chuchmah
of Keter that reaches down to the heart of Arich which is at the belly of Arich which is Teferet where
there begins source of the skull of Z’a. These hairs covering Abba and Imma are the 4 "ז" of ל"ע.
There are 2 aspects of the Yesod of Atik they are "zachor” and "Nakavah". "Nakavah” concludes in the
chest of Arich. "zachor” concludes in the Yesod of Arich. Arich includes 2 parzufim one of "zachor”
and one "nakavah”. Its right side is 5 Chassadim with 1/2 of Teferet and 1/2 of Yesod. From the right

457 Mishnat Chassadim, R. Pati on Idra
458 Emek HaMelech
459 Zohar Idra Rabbah p.136b
460 Emek HaMelehc
461 Arba meot Shekal Kesaf p.217,Shari Ramcha”l p.12,Nahar Shalom p.220
462 Shur Kuma p.143
463 R. Petia p.23
464 Aor Enyim Kamarna p.101 part 2
465 Shar Mimori Rasb’i p.185
466 Arba Meot Shekal Kesef p.161,Nahar Shalom p.400
467 Shar Mimori Rasb’y p.150
468 Mavua Sharim p.161
469 Emek haMelech
470 Zohar Idra Rabba p.128
side is made ה"נ . From its left side is 5 Givurot and י", this is called Nakavah of Arich. 471 The Hairs in the head of Arich all draw water from the sea of Chuchmah of "moch stima" of the head of Arich. 472 Yesod of Atik makes Tikun of Teferet Arich. The 6 corners of Atik makes the "ruach" of Arich. Half of Teferet of Arich, which is beneath parsa of Arich makes the Skull the Ketter of Z'a Yoshir. It hides Bina of Arich, but "mochin" of Zu'n is from Nh''y of Arich through Abba and Imma. N''H of Arich raise up Abba and Imma. The upper half of Teferet of Arich goes to Abba and then to imma and also Nakavah of Atzilut. Nakavah beneath the parsa coresponds to Hod of Arich. The crowns of Arich are Chaga"t as there is the place of Abba and Imma. From Chesed of Arich is made "moch" Abba from Givurah of Arich is made "moch" of Imma. The right side of Arich is male, the left side female. The right side of Arich is ה"נ the left side Arich is י"נ . Teferet Arich extends down to the bottom of Nh''y of Abba and Imma their feet. This is the secret of the Yesod of Atik in Tereret of Arich which divides to 6 corners, 3 to Abba and Imma and 3 to Z'a. From below to above Abba and imma is revealed to Z'a through the 3 י of the הש of the head Teffilin. Chassadim must dress in Nh''y of Abba so they may spread out. From there is made the boxes of Teffilin. 473 The Hairs draw "hashgacha" down to the head of Z'a and no further. In other places light goes out of the Hair, they are מ"ו 474.

To clarify this further Atik is called the Beard. The "Dikna" of the beard of Atik are all Rachamim. Rabbi Moshe Cordevero teaches that the beard is the first 3 sefirot of Binna. From here is made the place to draw out all existence of מ"ו below. The next aspect of keter is its division to 13 sources that are 13 "dikna". These "dikna flow to everything including Nakavah and the "Mazolot". The beard is in the back of Bina. Mazolot are secret of מ"א ו מ"א, these are Aba and Ima. 475 The Beard of Z'a is grasped by very strong "dinnim" which decend below to make Klippot. 476 Atik has 3 Heads. Light of the 3 heads doesn’t decend below without a garment. All 3 heads are מ"א from ר"א ו מ"א . 477 The 3 heads of Atik dress to the 3 heads of Arich. 478 To each of the 3 heads of Arich are 70 crowns. This corresponds to the 210 years slavery in Egypt which was a correction of these 3 heads. 479 Its first head contains עטרין (crowns) for the 7 "dikna" of the head, and the 13 "dikna" that flow down to the lower eminations. The first head is called Radl'a. Radl’a is incomprehensible, no one knows it. It is not attached to chuchmah or Tevunah. There is no comprehension here. The first head is Chesed of Atik called Keter, מ"א מ"א מ"א . The first head is essence and source to all below. It is called מ"א . It is called the Skull. It has 3 aspects of lights and vessels. Its 2nd head is "moch Stima" and called "Botzina Kardenita" it has מ"א מ"א מ"א (crowns) for Chaba"d. It is Teferet of Atik. It is "avir " by way of the "Karum". "Atzmot Elyon" (upper Essence) decends as far as Abba. It is the Ruach hid in Atik Yomin. It is as light of the sun which can only be seen from a distance. This is called the head of מ"א . Even if no "mesach" seperates it. Here "din" is made. It is makiff Chozir. It has 3 aspects of lights and vessels. These are of מ"א . All its מ"א are in nikud segol. This Zivug is not made until Shabbot. In this avir is Dat of Atik which descends and spreads out from the mouth of Arich. From here is the life force of Arich called מ"א . N''h Atik returns rising going over in karum of avir, there in Teferet of Atik. This is secret of מ"א of 13

471 Shomer Emunim p.124,127
472 R. Peta on Idra P.42
473 Shar Cavanot p.72,Mishnat Chassadim,
474 R. Semach p.69,111,113,Arba Maot Shekal Kessef p.114,Shar Ruach Hakodesh p.27
475 Shar Kuma p.143,182
476 Dat vTevunot
477 Shar Cavanot p.4
478 Ner Yisrael p.26
479 Tikunim Chadashim Ramcha’l p.401
480 Emek HaMelech
going out in its power in a bundle of long hairs. The brain (of skull) goes over in the avir dressing in it. There goes out from there by way of 12 parts from 12 ד"ע includes them all. 9 long hairs of Atik descend to cover the face of Arich till the nose. 42 letters of meloy of meloy of ד"ע spread out 370 lights in face from the right side. There are another 370 from ד"ע on the left side. This ד"ע is the secret of Ketter. Secret of the highest of the 50 gates of Binna. Including all of them. The 370 lights spread out in the neck. There is gathered 2 ד"ע which equals י"ע and ד"ע cooresponding to Aba and Imma that dress there with the letters (of the throat) ד"ע = ט"ע ד"ע. They are drawn until the place of the beard of Z’a. There are 4 hairs covering the back of the neck. Here is the head of Z”a. From 4 ד"ע of ד"ע in a path is made 400 shekal kesef. This is the covered world for sadeekem. The first brain of Atik is the source of its 3rd brain that of Chuchmah. The first brain has within it a hidden brain of chuchmah. All the “Tikunim” of Atik are in “moch stima”. The 2nd head is called ל"ע. The 2nd head of Atik is the skull of Arich, being Keter Arich. It has hidden within it chesed of Atik. It is that which is called “atika Kadisha”. It is called ל"ע. No hairs come out of this skull. No “dinim” are attached to it. They only begin to come out of “moch stima”, where Chuchmah begins to spread out.

We can distinguish 3 pillars here, but it never strays from the right, being rachamim and “chasadim”. These are the 13 “midot rachamim”. As “Chuchmah Stima” divides 3 times to 4, and “Atika” includes them all making 13. From the 3rd head which is the aspect of “mazel” are ל"ע (lamps) 7 lamps go from here. The upper "Botzina" guards Radl’a because of the power of the "din" in it. It is the source of the 5 "Givurot" and "dinim" duchnin”. The lower "botzina" flames and illuminates because all tikunim are from this 3rd head it is "moch Stima" thats drawn from the 2nd head. The 3rd head illuminates “moch stima” of Abba and Imma. 13 “dikna” go out from the 3rd head of Atik. 3rd Head is “tikuney dikna Atik” it is the “mesach” that separates. So its called “Chuchmah Stima” that’s not open. The 3rd head of Atik becomes the 2nd head of Arich. Its called "moch Stima" and י"ע מ"ע ל"ע. It is Chuchmah of Arich, having within it the hiddenness of Atik. 13 “tikunim” go out of all 3 heads of Arich. In Za “mazel” of Atik only spreads out in its 32 paths. Therefore we say it is the crown of all crowns. All 3 of these heads are guarded and hidden. The 3rd head of Atik is of chuchmah that stands on the left. From here is made all. As worlds were made through Givurah. This is Hashem created the world in din, but in a shituf (partnership) with rachamim. Man was created in Chuchmah, Chuchmah stima. Because of this he guides all. From this brain of Chuchmah goes out 13 dikna for all needs.

Bina of Atik makes Teferet in 3 heads of Arich. There are hairs to Atik that are the source of "dinim", but here the "dinim" are covered lightened and sweetened over to make make good of them. But the "dinim" of Z’a are war when they are not joined to the dikna of Arich. The hairs of the head of Atik reveal holiness of the brain of Chuchmah. They are dikna to descend lights to Z’a. Lights of Chuchmah stima to he who is ready for tikun. Purifying the kings of the world of Tohu, and many levels that are to them. Nakavah of Atik goes out braking forth, the male aspect called “zachor” goes out but not in a way as braking forth. Braking forth is the partnership between judgement and mercy from Tikun ב of a’k. Atik goes out incomplete as 2 halves one of din one of rachamim in Nakavah of Atik. Ketter and Chuchmah of Atik only break forth into head and body, having no regular flow there.

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481 Shar Mimori Rasby’y p.147,134, Shari Ramchal p.13,Mishnat Chassadim  
482 Tikunim Chadashim-ramcha’l p.401  
483 Sulam on Idra Zuta p.289a  
484 Aor Eniyim p.83-part 2,Sulam on Idra Zuta p.288b  
485 Ar’i Shar Shimori Rasby’y p.114,130,131Safer Lakutim p.19  
486 Tikunim Chadashim-Ramcha’l p.401  
487 Remzy Yisreal on Safer Temunah p.210  
488 Semach Idra P.42, Shar mimori Chazal p.15,mhl p.579  
489 Tikunim Chadashim-Ramcha’l p.401  
490 sulam on zohar Barashit p.4
Binna Teferet and Malchut fell from body of Atik to the conclusion of Atzilut. At the chest of body there is half of Bina, this is called the “parsa”. Atik is Malchut of Atzilut being only in aspect of face having no back. Ayn soff actually dresses in first 3 heads recieved from upper mesach. Chassidim are included in chesed Atik, its “dikna” (conduits) hang till its belly. Arich is hidden in Atzilut by 13 words. These being the 13 “Tikuney dikna”. The 13 "dikna" are called "אלהים" (Atz chyim). The 13 "midot" Rachamim are braches of the sefirot. The "tikuney dikna" are for the flow of Dat. 2 names ה" א come go out of 2 names ד ה א from here go out the "dikna". The 13 "dikna" are devided to 5 and 8 aspects. 5 "dikna" are the "hagana" (guiding power) of Arich which is Chesed. The upper Chesed is the first 5 "Tikunim", ל" א to מ" א, they are called ל התן which is the ancient light. They are aspects of chuchma and bina of Keter. Bina of keter is called the "Ancient river" illuded to by the "Rosha tevot" of the 2 names ה" איים which is נחל (river). The 8 other "dikna" correspond to the 4 letters of ה" איים. The 2 names ה begin spreading out of the “dikna” from the 2 corners of the head which are 2 names ה ס פ ר and also 2 names ה ס פ ר is the wideness of the beard. The “mym Nukvin” of the “midbar” was from Gan Aden. It was ה ס פ ר ד ל ז that was from this first Tikun of 7 “Tikunnim”. The 2nd tikun is rising of Bina. It is the source of Malchut. It is the 6 corners of the Nefesh. The 3rd tikun (dikna) of Atik is between the nose and mouth and called י. It is the going over of the first 3 sefirot of Nashama chayah and Yechida of the Nefesh. The 4th tikun is acquisition of the 6 corners of the ruach which is Nefesh and Ruach of the Ruach. After there is drawn ruach there can be drawn Chuchmah from the 2 wholes of the nose. It descends flow from Malchut according to the flow rising from above resulting in "birth" to the 6 corners of the Ruach. The 5th tikun is the Nashama Chayah and Yechida of the Ruach. The 6th tikun is upper flow from the 6 corners of the Nashama of Atik. This is Chesed “penimi” which is Chesed of the Nashama. The 7th Tikun is 2 "tepuchim" (apples) of Atik. It includes all 6 tikunim before it. It is the mouth, there is Z’a. "Chakal tepuchim" (apple field) is Malchut. It is the first 3 sefirot of the Nashama, which is Nashama, Chayah and Yechida of the Nashama. It has the light of Chuchmah from the face of the king. The 8th Tikun of Atik is ל ה ל or called אויו it is the source of all Chassadim, It is the name ל ו . This is "Chesed Elyon". It is all "mochin" of Atzilut. (6 corners of moch Chayah) Illumination of this Dikna

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491 sulam on zohar Barashit P.4
492 sulam on zohar Smot p.109
493 Mavua sharim p.97
494 Safer Lecutim p.185
495 Shar mimori rasb’y p.202
496 Pardes Remonim p.61
497 Shar Cavanot p.262
498 Ramcha’l Adir Bimarom p.219, Shar mimori Rasb’i p.205
499 R.Semach p.41, Mavua Sharim p.114
500 Shar Mimori Rasb’y p.209
501 Safer Lakutim p.275
is closed “mochin” of Arich. It is able to extract sparks that fell into the 3 impure klippot. This is done with the “tal Debalucha”. Which is white dew. It is ancient Chuchmah. The 9th “dikna” are first 3 sefirot of the Chayah. The 10th dikna is the going over of the Nefesh of the Ruach that is covered in the throat. The 11th tikun is the Ruach of Ruach of the throat. After is drawn from the skull air. They are chassadim which are greater than Chuchmah, being from above Chuchmah, this is the 12th tikun. The 13th tikun is Malchut recieving all tikunim in a partnership of the "dikna" cleaving in the throat. Mazel below is in 2 aspects open and closed. This is the secret of ונהק and לאינקה. In Tishri we find all 13 "dikna" opening 13 gates of Rachamim. Or the skull is Keter, the 2 ears and the forehead are Chaba’d, the 2 eyes and nose are Chaga’t, the lips and tongue are Netzach, Hod and Yesod, the mouth is Malchut and including the 2 "tepuchim" makes 13. Chesed of Atik is called the white head. It is also called the "makom panoy" and skull. (as chesed atik is skull Arich ). Chesed of Atik is revealed in the "metauch dRatzon" of Arich, and from there נוצרחסד is revealed which is Chesed of Atik thats hidden in the skull. There are 3 "הוי" in 12 "tikunim" in the world rising 3 "ויהי" one which is in the "mazel" ויהי and From the aspect of "moch Stima" of the white head of Keter Atik goes out "Chesed Illah" called מחדש. By this is made all tikunim above and below. The kings that died were in "moch Stima" before tikun. The white head below corrects in "moch Stima" and is recognized as Arich. Atik in "moch Stima" (arich) is the idea of Zachor and Nakavah. We dont find in Arich actually the secret of Malchut. Atik is the highest parzuf of Atzilut making union of names מ"א and ב"ט . Atik is head of Atzilut, and first parzuf as Atik is from above Atzilut. The will of arich always trys to sweeten “din” (judgement). This is מ"א making tikun of מ"ט. Arich is the "nahagat" of Chessed. It sweetens "dinim" above so that after they will be sweetened below in their place. Through the 13 midot of Rachamim. The "Nanhaga" from Arich includes 370 lights. They are a aspect of מ"א. These 370 lights of Arich are revealed from the "tepuchim" (apples) of the face of Arich. These "tepuchim" have 2 names ל"א ול"ב and the name גורפין אי"ל אורות ניצי ל"ג נ㎿ in the 2nd Hachel of Bria. The 2 “Tepuchim” are the seal of mattotro”ן. There are drawn out the Chassadim from the 6 permutations of מ"א אי"ל. These 3 letters are as a circle and a ring. They are the “ateret HaYesod” the ring and seal of Binna. Yesod is the source of Chassadim to all 5 parzufim. By arrouseal of Yesod there is invited flow of Arich. The 370 lights are “panim elyon”, 370 illuminations are drawn from the face of Z’a upon Nakavah in the “kav Yasher”. Rachel’s Beauty is drawn from these 370 lights. They are drawn to The Yesod of Yosef. This is the secret of the beard being Yesod. Yosef is front Rachel is back. The nose is Arich Anpin. The nose of the Shechinah has 370 lights, these sweeten it’s givurot. Then there is found מ"א מ"ב. The tikun of Z’a goes out from Arich. Arich is all rachamim. Z’a is din and rachamim. The 370 lights in the Yesod of Z’a are called מ"א מ"ב. The first 3 sefirot of the left side of
the middle pillar is Asev. Yosef is the ox which is the Yesod of Z'a. The left pillar of Z'a is called ox.

From there is flow to Malchut called Rachel. Atik is a parzufr of the first 5 sefirot of ketter of the 10 sefirot of י"ע. Arich is female from the last 5 sefirot of י"ע. In the face of Atik are Zivugim of all parzufrim, in aspect of face in face. This is Zivug of letters. It is Binna of Abba with Imma to enniven all worlds. To renew old souls by this Zivug. Power is given from Zu"n of Atzilut. To give birth to Nashamot of Sadekeem. At times these Zivugim (in face of Atik) are for Mochim needed in the world at other times for ותנ (life force). Arich is from chuchmah of ר"מ. Atik is from ketter of 10 sefirot of ר"מ. ר"מ is in face of atik and right side of Arich. י"ע is back of Atik and left side of Arich.

Folding of legs of Arich is when Nh’y Arich is included in chaga’t of Arich. Then Arich raises and cleanses the vessels of ר"מ beggining at Nh’y of Atzilut, rising all that fell into Briah. 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 תדר (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 comming 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 גם נפש (oneness), fixing all worlds. The kings that died nourished from תדר (teets) of the animal. Nh”y of Atik of Atzilut called תדר (teets) of the animal dress in Malchut Atik after tikun of Arich. Then there is made in Malchut of Arich close to its feet 2 teets of the animal. They are breasts of the womb. They are called teets of animal as they hang down by the feet. They spread into the head of Bria. ר"מ is king of Teferet of Nh”y of Arich.

Chesed of Atik is Ketter of Arich. In the skull of Arich is only one cavity, and one "mochin". It being "moch stima". But in the skull of Z"a are 3 cavities. and 3 complete "mochin". They are Chaba"d. In Passach there is recieved flow from Chesed of Atik. There is no Rachamim except from the Skull. The skull of Arich is Bina of Atik, it contains all its "mochin" in one י וב נ (cavity). The skull is Bina it is the "hachel" of Chuchmah, that is hidden within. All Reward of Saddekem is from the Skull from the 400 worlds of whiteness it illuminates. From here also is the י וב (dew) to awaken the dead. In the skull are 3 x 13 tikunim = 39 illuminating this whiteness. The 10 curses upon Adam for the sin, 10 on Chavah, 10 on the snake and 9 on the land together being 39 lights of Arich. (these curses are nullified by guarding the 39 malachot of Shabot) The skull itself has 50 gates of Binna. From the place where the hair parts above the skull illuminates 613 paths in Z'a giving reward for Mitzvot. 9 lights of spirituality go out of the depth of spiritual thought from the gate of the skull as 613 lights. All of them are "Chesed" called Да ו and "Emit" called נ פ נ. These 613 paths that are carved in the skull are "Keter Elyon". They are the 613 Mitzvot. Chesed of Atik is revealed within the skull of Arich with Yesod and Dat of Atik. י וה corresponds to the forehead of Atik, it raises the chesed of Atik. In the forehead of Atik is zivug of nikudot. It is the Chuchmah of Abba and Imma. From there goes out

517 Sulam on Zohar Pinchas p.259
518 Yadid Nefesh
519 Mishnat Chassadim
520 Yadid Nefesh
521 sulam on zohar Smot p.59
522 Yadid Nefesh
523 sulam on zohar Smot p.100
524 Safer Leshem
525 Machshavot Betzalael p.23
526 Ner yisrael-magid of koznitz p.259
527 R. Petia on Idra p.83
528 Remzy Yisrael on Safer Temunah P.210
529 Safer Lecutim p.78
530 R. Semach p.22,77, Shur Kuma p155
new Nashamot from lights that are even highter. In the physical where the hair parts on top of the head is the white path of dat of Arich that is concealed. This path that divides in the middle of the hair is chuchmah called סה"א. 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 ה"ד ו"ז 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 א to א This is the secret of Keter in the center. The 2 א are 2 aspects of hair. They are the secret of א"ז, skull and “air of the hairs”. These are in rachamim in Arich and din in Z’a.533 Chened of Atik is revealed from the forehead of Atik then to the 8th dikna and from there to Abba and 13th "dikna” of "mazel” to Imma, but Abba and Imma are from Bina of the Chuchmah of Arich. The 8th and 13th dikna are called "mazel” they decend to the belly at the heart of Arich. They float upon Abba and Imma. The 8th "Mazel” is the letter א formed from א"ז. The 13th "mazel” is the א made of א"ז ת"ו. From the Forehead of Atik is drawn אור芬ים. Becouse the Yesod of Atik is hidden in the chest of Arich Yesod is called שלום סתימה is Chuchmah kadmah in Keter. It is אורганוז these are the lights in Keter called Arich anpin.534 Chuchmah of Arich is called “avira”(air) and is the letter "א”, it is the א פר suburb. There are 2 "karum to the brain. They are both aspects of "dat”, and the letter "א". One cleaves to the skull, and the second to the brain. The second is the letter א"ז. The letter "א” is Teferet, its bottom is Yesod. It is a circle. Like this the brain spreads out in "иггуילה" one in another (iggulim of brain spreads. From the bottom of the א of the karum). The brain is sustained by this "karum”, it is Keter the brain is Chuchmah-"golam”. From the "karum” spread out 32 paths of Chuchmah, but they are closed by Bina called "moch Stima”.535 The "karum” seperates aspects of Chesed of Ketter so that below cannot recieve the 3 upper lights. The "karum” is a "rekia”.It is the Tikun of "Atik Kadisha” called Radl’a, to set this "rekia”. The upper 3 lights of Arich are sealed away by the "karum”. The conduits of Arich are of 13 kinds, called Holiness. There are within them 410 conduits. These are from 3 ו"ז of 3 ו"ז in the head of Arich. Each ב is 410 and each י has 10 making 400. Including the 10 letters of ב"ז is 410. The 13 conduits are these 3 ו"ז which is 12 letters plus the "collel" makes 13. From these is drawn great light from the "kotze dshare” which illuminates the "mochin” of Z’a from "mochin” of Arich. Then is drawn to Yaakov and then to Rachel. ו"ז is 410 cooresponding to the 410 conduits.536 They spread outside through the forehead in1000 myriad lights in 370 myriad worlds being 370 lights, 4 ו"ז spread out in the tikun of Z’a. The Hair of Atik is the 13 "kotze de share” of arich. If these hairs do not flow, there does not go out “moch stima”. "moch Stima” goes over by way of the “karum” of Avir by hairs dressing Teferet of Atik. Teferet is י, this is why the hairs are י"ע. י"ע the source of the hairs is “moch Stima” Chuchmah of Arich. In "Moch Stima” is the point י"ע which is Yesod of Ketter. this is י"ע in the י"ע א. From this י"ע of HVYH is made parzuf Abba of Atzulut. The Givurot of Atik in "moch Stima” Arich is called ו"ז ת"ו. The third brain called "karum” of Arich dresses Givurot Atik. The 2nd brain of Arich dresses givurah of Atik. Chuchmah Arich has י.537 The י are 3 kinds of Hair. Nashamot are enjoined in hair, being 3 parzuf of Nashamot being of the face of the Lion, ox and eagle. These allude to 3 kinds of hair and malachim being Gavria”l from the face of the ox. Michia”l from the

531 Mishnat Chassadim
532 Aor Yakar Barashit vol 2 p.183
533 " " p.100,108,110,Ner Yisrael p.80,Shar Pasukim p.66
534 Aor Yakar Vol. 2 p.149
535 Safer Paliyah,Shur Kuma p.139
536 Shar Cavanot p.260
537 Tikkuney Zohar Matak m Davash p.199, R. Petia on the Idra p.14
face of the lion and the camp of Rafia”l from the face of the Eagle. The hairs are malachim. By these hairs the camps spread below. By this is the nourishment of Nashamot which is the secret of sparks called \(\text{םח} \) and \(\text{יול} \). Nashamot nourish from ofanim, the gilgulim are upon them. They are beneath the chayot. From there spreads out flow to the malachim. 538 In Arich hairs go over by “moch Avir” and go out of the “gulgulta” (skull) of the head which is Ketter. The skull is Nashama of Arich. Being Nashama of Nashama of Yechida. Arich is called Ayn-sof. There is drawn one “kotze dshare” from the back of the head of arich to the head of Z’a. From there, there is drawn one “kotze dshare” till the head of Malchut. From there flow of \(\text{ל} \) of arich goes out to all those occupied in Torah to enliven them. From the head of Arich many hairs descend to the back of the head of Z’a. 539

In Arich hairs go over by “moch Avir” and go out of the “gulgulta” (skull) of the head which is Ketter. The skull is Nashama of Arich. Being Nashama of Nashama of Yechida. Arich is called Ayn-sof. There is drawn one “kotze dshare” from the back of the head of arich to the head of Z’a. From there, there is drawn one “kotze dshare” till the head of Malchut. From there flow of \(\text{טל} \) of arich goes out to all those occupied in Torah to enliven them. From the head of Arich many hairs descend to the back of the head of Z’a. 539

From Chuchmah are made vessels for light according to the needs of the world. When Chesed Atik is in Keter Arich it’s also called “Avira”. Then there goes out a “ruach” (spirit) hidden in Atik called \(\text{יוד} \), it goes out from the \(\text{אור} \) (Avira)-air. It is the \(\text{יוד} \) of Abba. The Ruach of Chuchmah is the agency of Nakavah of Atik. It is the level of Scent. By this the level of thought is raised. \(\text{יוד} \) is Chuchmah it is the Ruach of Atik, Keter. There is no greater yichud than this. The dikna of Arich spread out in “moch stima”. The 13 “dikna” of Arich are Keter and Chuchmah of Arich. 542 20 internal "aorot penimi" of Keter and Chuchmah of Arich stand and strengthen 13 "aorot makiffim". They go out from the pores of the hairs of the "dikna". 543 From "moch Stima" goes out whiteness going out from hair from "Chessed Elah", whiteness goes out from "Ratl’a". 544

The hairs draw draw from Chuchmah and Bina of Moch Stima. They are Bina. They are the secret of Chashmal.חורתא (whitenesses) is Chesed revealed in the mouth of Imma. 545 "Dat elyon" is "Chessed illah" it is \(\text{ל} \) in "moch Ratzon". 546 2 spirits go out of the nose of Atik, one to Z’a and one to Nakavah. The 2 nostrils each need one letter from \(\text{ל} \) י נ ו. 547 The nose of Atik blows life to Z’a

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538 Aor Yakar Vol 2 p.174  
539 Zohar Tikunim Matok m Davash p.399  
541 Tikuny Zohar p.823  
543 Aor Enyim Kamarna p.129  
544 R. Semach on Idra p.15  
545 Safer Leshem  
546 Aor Enyim p.89  
547 Shar mimori rasb”y p.201
which is called forgiveness. Since the “ruach” of life is illumination of Chuchmah. From Chuchmah comes forgiveness of sin. The nose of Atik is called א腑 ארך, it’s chassadim detain judgments of the nose of Z’a. Z’a at times is called א腑 ארך when its 2 nostrils illuminate one on another אфиз א paramInt. As Hashem is caused to make good in all worlds. According to contemplation of Dat upon damages in the worlds and what must be done. It goes out of the Supernal mouth. Supernal refers to Atik which goes out to Z’a. Imma is called “Elyon” in Atzilut. According to actions below. There are 12 tribes below in 12 permutations of נ”מ in 70 branches being 70 crowns of the head of Arich illuminating the head of Z’a Who has 70 “tikunim” for the 40 Nefesh of “Bait Yakov”. Ruach Ha Kodesh will be aroused upon Mashiach from Atik on Z’a by the 13 midot Rachamim. One “ruach” from the nose of Atik emanates 3 “ruachot”, that each contain 3 others. “The spirit of Chuchmah, understanding , council, might, knowledge, and the fear of Hashem”. Hashem will emanate a “ruach” that contains all 7 in the days of Mashiach. As it is written “no man will have to teach his brother as all will know Me”. These “ruachot” are in Atik they go out of “moch Stima” to the whole of the nose, which is Malchut. From the right Nostril of Atik is drawn “Tammim”. The nose of Atik dresses Malchut of Atik, including the 13 “dikna” that are drawn from Netzauch and Hod of Atik dressing in Arich. Netzauch and Hod Atik are the 2 ears of Arich. From the forehead, eyes, nose, and mouth are 13 dikna in Arich and 9 in Z’a, but all the dikna of Arich illuminate to Z’a. The holes of the nose rise up to the brain of Dat. There is the Ateret of Givurah, the source of the Givurot. Dat of Radl’a is hidden in the mouth of Atik which is Arich. Atik is Radl’a it illuminates in the 2 lower heads one of Chuchmah called "moch stima" and another of Binna of Arich. So Bina of Arich is called "moch Stima" (as it is like the brain of Chuchmah, because it has Atik) it is the Nefesh of Arich. (Nefesh of arich is Malchut of Bina of Arich. It never fell to Malchut of Arich itself) Radl'a is above Atzilut, it is the source of all. Malchut is not revealed in the name מ"ה except according to the "tikun" of Radl’a to complete parzufim by their 7 lower sefirot. Revelation of Malchut is the secret of the upper head of Radl’a . The 10 sefirot of Malchut has its source in Radl”a. The source of Vessels is from here. It is from here that the level of Malchut that is the Crown that is in the head of Sadeekem. In the future it will be made great. The 7 lower sefirot of the upper head of Radl’a is called Atik of the skull, it is only revealed from "Yamim" which is the 7 days of "Misa Barashit", the 7 lower sefirot. The head itself is not revealed. Teferet of Atik is at Bina of Arich. Bina of Arich is the 7 kings of Edom that died, being 7 lower vessels of binna that could not handle the light. The Yesod of Atik is Hidden in chest at Dat of Arich giving in its “Metzach” (forehead). There is revealed יבשת (according to Dat). So from Atik is יבשת רנה, and Yesod is called יבשות . The "metzach" itself is Bina. The dikna are Hod included in Yesod. The ears of Arich are not discussed in the Idra.

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548 Sulam on Idra Zuta p.126b
549 Sulam on Idra Zuta p.196a
550 Emek HaMelech
551 Sulam on Idra Zuta p.127a
552 Shar Ruach ha Kodesh p.126
553 Shar Ruach Hakodesh p.126
554 R. Semach Idra p.97
555 R. Petia on Idra p.106
556 Shar mimori rash'y p.93,Oar Enyim Kamarna p.164
557 R. Semach p.50
558 " " p.110
559 R. Semach p.110,Ner Yisrael p.228
560 Ner yisrael-magid of koznitz p.50
561 Ner Yisrael p.80
562 Pre Atz Chyim p.283
563 Shar Mitzvot p.134,R. Semach Idra p.110
Raba or Zuta. The eyes of Arich are always open. The eyes of arich fulfill secrets to the wise of heart. They are hideness of the eternal brain, giving hashgacha when open. If these eyes were closed for a minute all would be destroyed. The eyes of Z’a are sometimes open and sometimes closed. Tfila does not rise as high as the ear of Arich. This is why its not mentioned in the Idra. As the ear of Arich is "simple", it is rachamim and does not change. By teshuva there is aroused flow of Rachamim from Atik. This causes Z’a to be fixed so that it may recieve the Rachamim of Arich that was not recievebecouse of sin. This is becouse "dinim" in Z’a become nullified. Arich does not change at all. Z’a is full of "dinim", but according to "sedek" and "mishpot" is drawn הנד ה闸 לשארה (Divine providence) to guide the world according to Z’a and Nakavah. All goes out of the Dat of “mishpot” of Bina. This is the Yesod and source of all. From it goes out for all the needs of By”a. It expesses the fruitfulness of nanhagah of Arich. Growth (more flow) is caused by Yesod and Teferet, Chesed and Givurah. Yesoi”t diminishes flow in N”h. Dat is source of sources. Strickness is in Malchut. The Ar’i says Zohar Rakia in Keter are 2 heads Yesod and Teferet. The Ramcha”l teaches that from the ears of Arich there are "Tikunny dikna” from them goes out חכ (power) of 717 (voice) in Z’a, and from the power of this voice goes in "mochin". The voice goes over and changes the “mochin” changing “nanhaga” (guiding power). The ears of Arich correspond to the hair of Z’a that draws light. Z’a draws light from the hair of the Head and the beard. The ears are Netzauch and Hod. One reveals one conceals. They associate with the yosod of “nanhaga” (guiding power). As these are the thighs, the place of “mym nukvin”. Netzauch and Hod prepares the Yesod. Arich turn’s “din” to “rachamim”. By illumination of Atik all is sweetened. The ears must be opened below so they will be open above, as the voice must enter the ears of Z’a, by this voice there is recieved power from ר ס (divine will). Arich is arroused from below by Z’a. By 717 (voice-Z’a) rises to Arich. When there is arroused the 2 "tepuchim" of Arich in the "Tepuchim" of Z’a only then does there illuminate the 13 dikna of Z’a. (when Chaga”t in Chaga”t) The 13 "dikna" of Z’a begin in the 3 lower "mochin" of Abba. Dat facilitates the "zivug" of 2 crowns. This is upper and lower Dat. The upper dat does not spread out in Z’a, only the second Dat which spreads out to many places in Chesed and Givurah in the secret of Yaakov. First Dat is the source of "Tepuchim Kadosh"", which are 2 faces of Arich. 2nd Dat is the 7th tikun of the 13 "Tikuny dikna" of Arich. From the 7th "tikuney dikna" is the flow of Chuchmah called חיים. These 13 "tikunim" are from the verse "Michah) The 7th tikun "שתירחמנו" is 7 hvhy of ר ו י מ א ל " ס ס . The letters filling these 7 "ג" are the 7 breaths of Kohalet. These 7 breaths are the aspect of givurot. They together decend to the throat from within the mouth and go out as “makiffim” (surrounding lights) of the 7 lower sefirot. The Chassadim are greater then the givurot, but the givurot illuminate more. The chassadim are “penimi" in Z’a. The 4th tikun (of אין) Netzauch and is called חמותشبه. The 5th tikun is "לך תכל יעד", it is green. The 6th tikun (of אין) is "הזכ תכל מעד" it is Givurah, it is red. All the beard flows from Teferet of Radl’a. Which is secret of Hairs of the Head that are in the likeness of ק’יט. This is called Atik. Teferet is called "Hashem is in every place”. Nourishment of the Nashama is from the then 7th tikun ofındא is called "ט ע ב ר ו ח מ נ כ " it is in Chesed of Atik. From this tikun goes out "tepuchim", including all 6 from Chesed. The 8th tikun ofinders is called "עדותנו יבשש". This is tikun of Bina in the tikunim of Atik. Bina Teferet and Malchut of

564 R. Semach Idra p.84
565 Tikunim Chadashim-Ramcha’l p.401
566 Shomer Emunim p.86
567 Safer Leshem
568 Adir Biromam p.172
569 " p.93
570 Shar Mimori Rasb”l p.294,Sulam on Zohar Bishalach p.14, Arba Maod Shekal Kessef p.35
571 Arz chyim p.13:2
572 Emek HaMelech
the head of Atik fell to the 3 heads of Arich, but return and rise to the place in the head of Atik called Radl’a. The 3 heads of Arich are included חֹז בְּהָרֶד (cleaving this one in that one). Giving life to all, in the source of Chuchmah. Each head has 3 חוֹז of a different aspect. Together their 12 letters come together to be 13.573 Only the 7 lower sefirot of the upper head of Arich can dress to the 2nd head of Arich.574 In each head of Arich are 3 Hvhy having 12 letters, the head has 1 Hvhy itself. Together these make 13. From these 13 letters go out 13 "tikuney dikna" of Arich. From each of the 3 heads of Arich go out 13 "tikuny dikna". Binna of Arich dresses to Teferet of Atik.575 Moch Stima is the main thing of Arich, as the first 2 heads are called יוחנה and שְׁמוֹר. Arich is (revealed) from Moch Stima. It is also the main thing of בְּיִת נ.576

The first head of Arich its י is called "Gulgata" (skull) it is "chitzon" the "makiff" of Abba which is called "Chuchmah Stima". It is called י and Radl’a. It is the "White head". Here is the source of Rachamim, and Chassadim. The skull of Arich is Keter. It has hidden in it Chessed of Atik.577 From the skull is נֵר of Nashama. The skull is Keter and it is the source of the Yachida. Its main place is from the skull, to the brain. To it is no garment. It is י and ב.579 To the skull of Arich are many levels. Things are corrected and bound there by 3 Hvhy. The hairs of the skull make 23 white areas. These whitenesses are between the hairs. 4 are to the right, 4 to the left, 4 at the back of the neck. One is in the midst of them. The ones at the back of the neck go to Z’a.580 It descends from the 4 paths of whiteness at the back of the head of Arich until the head of Z’a. Drawn from moch stima Arich. It is י.581 The skull dresses 7 aspects of Atik. There are 7 "tikuney dikna" of Arich in the skull, the remaining 5 are only light. The Sefirot of keter are called in the name of the dikna. The first dikna is called skull, 2nd) שְׁמוֹר א and 3rd) רחֵם א, the 2nd tikun of arich makes tikun of ש dinim. But not in Z’a. 3rd) מִר א and 4th) י ו ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר ד ה ה) 6, ש ה ר ג ל ר ד ה ה (5, ש ה ר ג ל ר Д 5 тикунов) happens in 4th tikun 7th)2 wholes of nose.582 The 4th tikun of Arich is called "karumof avir. The 4th is Teferet of Malchut of of (231) א of gates.583 In 8th tikun of Arich one hair reaches to belly.584 Theres 13 "tikunim" on the skin of the skull filled with טלדבלוחא. It is fire. It is the aspect of Keter, and the Nashama of Arich. It is manifest by 3 names of י and ש מ and 3 חוֹז including 12 letters:

_from these names ב י are dikna Atik, as Chesed of Atik dresses in Keter Arich called skull. The 3 י of ב י are 3 ''mochin'' of the skull. The 3 י are coverings of Dat.585 The 3 י are 3 kinds of Hair.586 From the skin of skull grows hair. There are also נותי (empty spaces) with out hair. It is white skin where there is traced upon it the letters. So the skull is called "makom panoy". It is called the white head and is Arich. But the skull of Z’a is

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573 Mavua Sharim p.131,Shur Kuma p.98
574 Emek HaMelech
575 Shomer Emunim p.128,Nahar Shalom p.203
576 Safer Leshem
577 Shur Kuma p.155,Adir Bimarom,mhl p.561
578 Nahar Shalom p.203
579 Safer Leshem
580 Tikunim Chadashim p.401
581 R. Petia on Idra Zuta P.53
582 Shari Ramcha"l p.31
583 Emek HaMelech
584 Tikunim Chadashim-Ramchal p.451
585 Shur Kuma p.139,140
586 Aor Yakar Vol 2 p.174
The name of (216) 1 "ר" ג ר letters, 72 names is whiteness of the skull. They spread out in the skull in 3 "mochin" illuminating the 13 "midot Rachamim". These are 3 hvyh. The white head prepared the 2nd head of Arich.

The second head is "karum" (filament of the brain) of the "Avir" (air) it stands in the "chullalim" (cavities) of the brain. It is the element of water. From the "karum" is Nr"n of Ruach. It called "moch" (brain). It is upper concealed Chuchmah. A aspect of chesed of Arich. It contains Givurot of Atik. It is the source of Givurot. It is called ρ and ϐ This is the ruach of Arich. "Zivug" of Abba and Ima is drawn from the "avir" which is the "karum". It is Dat and spreads out until the Belly at the heart of Arich which is 1/2 of Teferet which makes the skull of Z"a. This divides "Chashmal" (skull-chesed Atik) from “Arafal” (Moch Stima-Givurah Atik). The "karum" is the aspect of Measurement of the degree of Bina which will be used to conceal Chuchmah. It prevents "chuchmah Stima" from spreading out on Atzilut. The "karum" is as a "rekia" between "gulgata" (skull) and "moch Stima". It separates chesed and givurah of Atik. It is Teferet, it is "א". From Vessels of the kings (that died) are made vessels of the "mochin". They are 3 "chullulim". From 288 sparks were made to "karumot" (filaments of the brain) in the vessels (of the brain). The sparks are the "nefesh" of the "karumot". There lights went away. These lights are the aspect of Nefesh. They are ρ and ϐ not ד and ל א . From them is made the brain "mammash". Hair rises from below to above standing in the "karum" of the "Avir". It is the 13 "dikna" that are from the hair of the head. From here go out 13 “tikuney dikna of Atik". It is manifest as ρ and ϐ, from the 3 "א" of ρ go out 3 HVYH containing 12 letter, these are the 13 "dikna" called "mazel".

587 R. Petia on Idra Zuta p.10
588 R.Semach Idra p.13
589 Ner Yisrael p.170
590 Nahar Shalom p.203
591 sulam on zohar Pekudy p.35,R. Semach Idra p.110,111,Aor enyim p.83,Mevua Sharim p.139,Zohar idra zuta p.128b
592 Ner Yisrael p.51,mhl p.561
593 Shur Kuma p.137, Adir Bimarom p.135
594 Adir Bimarom p.135
595 Shomer Emunim p.132
596 Shar Mimori Rash'i p.220
These 18 names are from these 7 ש"ט are “dikna”

Aritch

The 2nd head is traced from above to below and below to above. It is set on the north side, meaning the left pillar of Bina. It is traced in the “thum elyon” (supernal depths), which is the depth of bina. are in the 2nd head of Arich which is Dat of Radl”a. They spread out Dat Radl”a. Chaga”t Arich includes Nh”y Radla. They make N”h of Abba and Ima of Atzilut They are makiff Aba and Ima and all Atzilut. For the needs of the Gadlut of Atzilut. is the depth of bina.

The 2nd head of arich called is from Dat of Radl”a. So it has hid in it chesed of Radl”a. The 3rd head has in it Givurot of Radl”a. Radl”a is drawn from Akudim. From here are all the lights of Atzilut. Radl”a is the will of wills. The forehead shines Radl”a which is Teferet of Radl”a from Dat Radl”a. Dat unites the with Moch Stima. Arich is “Chuchma Illah Stima”.

The third head of Arich is "moch Stima", and called lower Chuchmah which is the “makiff” of Imma. It is Binna. It is "karum" and "avir". It recieves from the other 2 heads through a “mesach”. Moch Stima is called Ayn Sof. It is called Chuchmah Stima. From the "moch Stima" is Nr"n of Nefesh. The nose of atik reaches till here, and breath goes out. This is the source of the “aor penimi” Nefesh of Arich. It is the 13 tikuney Dikna “in the Brain”. "Botzina Kadinita" is hidden in "moch Stima" which is Chuchmah of Arich. It is the source of all dinim and givurot. From here "botzina" spreads out to Imma, it is Givurot of Arich. It is manifest as ה”י and ק ה’ 601:

| י”ד ה’ | א”א | ה”א |
| י”ד ה’ | א”א | ה”א |
| י”ד ה’ | א”א | ה”א |

The 3 | א”א | ל פ | א”א | ל ה | א”א | ל ה | א”א | ל ה | א”א | ל ה | א”א | ל ה | א”א | ל ה |

of the skull. They are aspects of מ”. Moch Stima Arich spreads out mochin in its head by ש"ט, but moch stima itself is only complete when it contains the name מ”. Even if in tikunim it says moch Stima is 13 ש"ט dikna go

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597 Mavua Sharim p.153
598 Sulam on Zohar Vechanon p.190a
599 Safer Leshem
600 Aor Yakar Vol 2 p.144
601 Safer Leshem
602 Aor Enyim p.163,Zohar idra zuta p.128b
603 Aor Yakar Vol 2 p.174
604 Tikunim Chadashim p.401
605 Nahar Shalom p.203
606 Shur Kuma p.140,mhl p.579
out of moch stima. These are also 13 names י"ע. Moch stima is one brain including 3 brains. 2 kinds of tikunim. 13 whitenesses from Chuchmah, Abba. 13 hairs of Bina, Imma and 13 tikunim of Dat which are Yesoi”t (of moch stima). They are Keter Chuchmah and Bina of Moch stima.

Keter is the Bina, as Bina is Hachel to Chuchmah. The hair upon it is Keter. Chuchmah opens from within Bina. The 3 י"ע of י"ע are 3 mochin of the skull. While the 3 י"ע of ר"ע are 3 Avirim which dress to 3 brains. The 3 heads do not have gavul (limit) except according to their works. 3 י"ע are 3 kinds of hair being 3 parzuf of Nashamot of the face of the lion, ox or eagle. These illude to 3 kinds of hair and angels being Gavrial of the face of the ox, Michial of the face of the lion and the camp of Rafial from the face of the Eagle (Man). The hairs are malachim angels. From these hairs the camps spread below. This is not as nourishment of Nashamot which is the secret of sparks called א"ת and ג"פ. Nashamot nourish from ofanim and Giligulim are upon them. They are beneath the chayot. From there spreads out flow to angels in the hairs of Nakavah in the secret of Nashamot.

The Three Heads of Arich are Radl’a, א"ו, and "moch Stima" are Keter, Chuchmah and Bina. The Skull of Arich is also called Chesed, and Moch Stima is Givurah. The first head above of Arich is called Radl”a (the head that is not known) and in the 3rd head of Arich is the skull called א"ח of א"ח. The Skull of the first head Arich is sometimes called א"ח and sometimes gulgulta. Moch stima is sometime called Keter Chuchmah and sometimes Bina. Sometimes the א"ח is called Chuchmah, when we call Radla Ketter. There are 9 “hachelot” (palaces) in the 3 heads of Arich. The Aspect called Radl’a is the place of “chucmah Stima”, (concieled wisdom)613 The 3 mochin do not have ג"פ (limits) except according to their works.614 R. Moshe Codevero teaches that "yichus" to the 3 heads of judgment of "nanahagah" is according to the Ayn Soff Baruch Hu, as it dresses to Chuchmah that is in the other Sefirot.615

The 3 heads of Arich are the source of all Atzilut.616 The 3 heads of Arich dress י"ע א"ות. Ayn Sof. This is by way of "mesach" of the upper head of Arich. As from Bina of Arich and below cant handle י"ע א"ות. Ayn Sof.617 The skull of Z’a is Teferet of Arich.618 Accordingly is the spreading out of Divine will. In imma called mother is the source of all chesed. As Conduits of Atik illuminate in Bina, so Bina is all rachamim.619 Keter Arich is 13,000 worlds.620 From Arich is א"ו. The first generation after Adam was from Arich. Source of all souls is from Bina of Arich. Bina of Arich builds 13 "Tikuny dikna". From the power of the light of Chassadim the Nashama is able to rise and cleave in the Shechinah. Recieving in it compleation in the lights of Chuchmah from the 13 "dikna". The Nashama calling there in the name of Hashem is tied in the "knot of the living". The brain of Chuchmah is called

607 Safer Leshem
608 Safer Leshem
609 Aor Yakar Barashit vol 2 p.174
610 Aor Enyim p.149 (part 2)
611 Ner Yisrael Magid of Koznitz p.171
612 Safer Leshem
613 Aor Enyim p.163
614 Aor Yakar Vol 2 p.174
615 Shur Kuma p.111
616 Safer Leshem
617 Nahar Shalom p199
618 Shar Mimori Rasb'i p.271
619 Aor Yakar Barashit vol 2 p.174
620 sulam on zohar Nasso p.48
621 sulam on zohar Nasso p.56
622 Rabbi Nachman Stories p.366
light and living. The dikna of Atik of Arich are “mazala”, they are Bina of Keter. Moch Stima goes out from “Peot” of Arich. Chesed and Givurah of Atik are “Mochin” ketter of Arich. From Chesed and Givurah Atik spreads out 13 “dikna” in Arich, they join to “dikna” of Arich making 13 of Arich. From 13 “dikna” of Arich spreads out the will of Hashem, it being revealed in the “dikna” called “Notzer Chesed”. The “dikna” regulate the rising of Malchut to Bina. The Yesod of Atik dresses in “metzauch” of Arich, this is the 5th tikun (dikna) called רעראדרעו (will of wills). Malchut of Atik dresses in the 7th “tikun”. Chesed of Yesod of Atik dresses to Arich, drawing “ruach” to Arich. From Chesed and Givurah of Atik are “Mochin” ketter of Arich. Chesed of Atik is Hidden in the Skull of Ketter of Arich. Bina of Arich cant stand in the head but descends to the throat of Arich, there dressing Tereret of Atik. This is the secret of “kabbalat Shabot”. The 2 ears are Chuchmah and Bina. The “Metzauch” is Dat. The 2 eyes are Chesed and Givurah. Nose is Teferet. The nose divides between the 2 eyes and 2 lips which are Netzauach and Hod. Tongue is Yesod. Malchut is the Mouth. The 2 cheeks are “Chachal Tepuchin Kadishin” This makes 13 “dikna”. Chesed of Atik is Hidden in the Skull of Ketter of Arich. It is in the mouth of Imma, which is at the Yesod of Arich. The 13 “dikna” spread out to the belly of the heart of Arich. From there begins the head of Z’a. Only 2 “dikna” are called “Mazala”. They include 3 hvyh whose letters correspond to 13 “dikna”. Tikun 13 is called “mazala”. It includes 3 hvyh. Abba and Imma nourish from upper 8th “mazala” and lower 13th “mazala” . The 8th “mazel” is Teferet. The 13th is the yesod of the “dikna” of Arich. From the 13th “Dikna”(arich-vessel aspect) is the head of Z’a. “Zivug Nashikin” (kisses) of Arich gives “mochin” to Abba and Imma, adding to the Nh’y. There descends from above to below for the needs Nh’y of Aba and Ima. Through ‘zivug nashikin’ of mouth its flow descends to all 6 dikna 8-13. The zivug of מזן Abba and Ima that draws flow to the head of Z’”a, is by their Mym Nukvin. The hair of the head of Arich is like the 2 ears. The Yesod Atik also dresses in the 2 ears which are above the “matzauch” of Arich. The Gadlut of Z’a is from 13th “dikna” Arich called “ with 1”, which is between dat Abba and Imma. It is the name ה ינ. "Mazel" ה ינ is a "penimiut" revelation that is revealed from the palate on the top of the mouth then to the throat, and from there to Abba and Imma. Bina of Keter is the whiteness of Yetzera that sweetens judgements, it shines. A Ruach will come from “moch stima “ of Arich to Mashiach, it is the ruach described as “ ruach of chuchmah bina and advice. "Avir” of Arich is Chesed and Givurah of Atik. From the left side of the nose of Arich is tikun of Leah from the right side is tikun of Rachel. All wisdom of the world is from the nose of Arich. The "penimi" of the nose of Arich is י ו 3 א its 3 י ו 3 א dress in ה and from 3 go out 3 "meloy" ה א . Lights of the nose are drawn to the mouth then dress in lights of the mouth making the aspect of "aor makiff of the mouth" upon lights of the nose. Then are drawn to Abba, Imma and Zu"n. Abba and Imma make "zivug" ה ינ and ה ינ , and in Zun is made "zivug" ה ינ with ינ and ה ינ with ינ. From there they dress to the "chitzon" of the nose of Arich, its "makiffim".The throat of

623 sulam on zohar Vayichi p.235,Lech Licha p.43
624 Pardes remonim p.14
625 Pardes remonim p.99
626 Pardes remonim p.9
627 Shar Mimori Rasb’i 240-247,271,R.Semach Idra p.28
628 Safer Leshem
629 Mavua Sharim p.118
630 Adir bmarom-ramcha’l p.297,Shar Ruach Hakodesh p.132,Sulam on Zohar Smot p.125
631 Pardes remonim p.39
632 sulam on zohar Nasso p.67
633 atz chayim
634 R. Semach Idra p.113
635 R. Semach Idra p. 62
Arich (Bina) is the head (keter) of Abba and Imma and reaches down to belly (teferet) of z’ā (in Gadlut). The shoulders of Arich are aspects of בן, the right all with the vowel “Patach” and the left with “kamatz”. The 2 hands of Arich draw from the Yesod of Bina by making vessels for “mym nukvim”, the 2 hands of Imma make vessels of Yesod of “Nakavah” (The will of Hashem makes vessels to raise sparks of Bina, Bina makes vessels). The right hand includes the left. Her fingers are the letters מנצפך. Arich reaches down to the end of Nakavah of Z’ā of Atzilut. In Atzilut all parzufim fit into Arich and are as branches of him. A higher parzuf fits into a higher part of Arich. Abba is on Chesed Arich till Netzauch, Imma is on Givurah Arich until hod. Abba and Imma reach till middle of Arich. Z’ā is on Nh’y of Abba and Imma. Nh’y of Arich is below Abba and Imma, Z’ā is made to rise above by chagat of Abba and imma. The throat of Arich is איה its external aspect is Bina of “Chuchmah Stima”, the Bina here is keter of Abba and Imma. Abba and Imma are given from between the hairs of the head and the “dikna” beard of Arich. The measurement of Abba and Imma is half the body of Arich from the throat until half of the heart of Arich. Z’ā starts in center of Arich and reaches to its end. Arich guides all. Abba and imma are at chest and above of Arich, Yesoi’t is from chest and below of Arich. Yesoi’t is Binna of Arichin the throat of Arich dressing in Dat. Which is between the 2 shoulders. Only Yesoi”t dresses in the throat of Arich, as Yesoit is Teferet balancing between chesed and Givurah. Arich by itself has no “din”, Arich in another parzuf mitigates “din”. Arich goes out in 9 sefirot, and “ateret Yesod”, which is Malchut. The “mesach” of Arich is in its chest. Here dresses the head of Abba and Imma, below is the “mesach”. Yesoi’t reaches to Zu’n. The left pillar of Bina does not associate with the right pillar of Bina but through the central pillar which is Z’ā. Malchut does not associate with Bina except through the curtain of the central pillar. (without the central pillar which is Z’ā, one’s ruach and heart. There is no zivug of Abba and Imma, no cooperation ketter with malchut. No tikun רוחני.). Z’ā dresses Chassadim upon the “mesach”, while Malchut dresses Chuchmah without Chassidim. Chassadim are revealed from Nh’y of Z’ā. “Chitzonim” (external aspects of the other side) seize in the back of the neck of parzufim, but not from Arich. The hair of the head are “tikuney dikna” that reach down to the shoulder. As at the shoulder is revealed Dat. The intention is not to cover the shoulders, but the neck which is a place of “klippot” and judgements. The neck is covered in hair, it is not seen at all. The ears are revealed. Chaga”t of Arich are עלים, they are על, they are all above the pars. The pars is above Zu”n (of Arich). Abba and Imma are from Nh’y of Arich. Abba and Imma are עלים, They are included in the עלים, as they dress in them. The עלים of Arich are revealed, those in Abba and Imma are hidden. עלים are upper Dat עלים of Atzilut. Only by mazel is there dat between Abba and Imma. Notzer and vNake are 2 crowns עלים of Chesed and Givurah of Dat עלים of Atzilut, drawn from Dat of Arich. It is the 2nd head of the 3 heads of Arich. Dat is always concealed between Abba and Imma, in them. This concerns the dressing of Chaga”t Arich. The עלים of Arich are makiff to Chaga”t. This is at the Belly (of Arich). They dress in

636 Shar kavanot p.360, R. Semach p.29,113
637 Mavua sharim p.150
638 Arz chayim p.369
639 Shar mimori rasb’y p.288
640 yadid nefesh10
641 sulam on zohar753, R.Semach Idra p.120,114,Shar Mimori Rasbi p.107
642 sulam on Tikunny zohar p.2
643 Safer Leshem
644 Yadid Nefesh
645 sulam on Tikunny zohar p.118
646 sulam on zohar Hakdamah p.7, Trumah p.18, Tetzaveh p.28, lecutey Torah p.160
647 Shur kuma- rama”k p.69
648 Shar Mimori Rasb’y p.115
Nh”y in the secret of ש of ש"ל. Their main light is left outside makiff from above this is the ג and ד of ש"ל. Then the צ"ל enters them. By Abba and Imma dressing Chaga”t Arich which dresses in Nh”y all nanhaga till the end of tikun. 649 צ"ל 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 צ"ל 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 ש of ש"ל ש. The chitzon is from ש"ל of ש"ל. The Ruach of Yetzera is the middle part of ש in ש"ל. Every “zivug” of Atik with Abba and Imma of Atzilut cleanse the kings by raising up sparks. From the “zivug” of Arich (with Abba and Imma) begins the need to know. There are 2 “zivugim” in Arich. One called kisses which is mouth to mouth, Ruach to Ruach. This gives additional “mochin” to Abba and Imma. 651 The second “zivug” is at Yesod it is Zachor and Nakavah. The male aspect alone arouses cleansing. 652 Yosher of Atik does not go out immediately after there goes out is iggulim. It stands between the makiff of Yoshir of A”k and covers his feet, as there goes out the iggulim of Arich interrupting it. So the feet of Yosher do not reach to the ground. Igul penimi of Arich stands in its iggulim till reaching the חוט (cord) of light of the Ayn sof dressing in A”k to give life to the worlds. The light of the Kav reaches to the feet of Yosher of A”k which stands on the ground of the igul penimi of Atik. 653 Tikun goes out through the 10 “iggulim” of Atik it’s Nefesh, then to the 10 “Iggulim” of Arich. The 10 sefirot “yosher” of Atik, Arich, Abba and Imma are Ruach. 654 Z”a and Nakavah are in the eye of Arich for Tikun.

649 Safer Leshem
650 Mishnot Chassidim
651 Shar Mimori Rasb’i p.254
652 Mavua sharim p.45
653 Mishnat Chassadim
654 Mavua sharim p.68
ABBA and IMMA

The Emek haMelech teaches that Aba raises them up and arrouses them to zivug. Abba descends by the spinal cord till Nh”y of the Yesod of Aba. The source of Abba and Imma of Akudim is from avir and Moch stima of A”k, but their revelation is only from Moch stima. All Atzilut is guided by Abba and Imma of A”k. 655 The source of Abba is in the רויס of the 2nd head (Arich). The source of Chuchmah of Abba is avir (Arich). The only revelation of Ayn Sof in Atzilut is from Abba.656 Teferet of Atik dresses in Bina Arich, which becomes the skull of Abba and Imma. Their main brain is from Nh”y Arich. Flow of 4 tikunim 8-13 is to the skull of Abba and Imma in the throat of Arich. Flow of צלילים is through Nh”y Abba and Imma. In them is Nh”y Arich, but the mazel itself reaches the head of Z”a. In lower mazel there is Nh”y in form of ה. Lower mazel has its source in the nose and flows down to the belly. The secret of light of the mouth it includes the 5 last tikunim, as they include Imma. So there is 2 aspects to lower mazel. That which is revealed is lights of the mouth and its concealed lights of the nose.657 The light of Abba is Chuchmah. It only illuminates in Atzilut, because it is stoped by the Parsa.658 Abba and Imma spread out till the end of Zu”n, in Atzilut. The first “mimor” (creative utterance) of creation is of Abba. "Mochin" of Abba is called Oil.660 The first 3 sefirot of Abba are Yechida, chaya and Nashama. Below is the Ruach of Abba which includes 10 sefirot, and is secret of 7 "hachelot. The first "hachel" includes 3 sefirot.661 There are 2 governing aspects of Abba and Imma. Chessed which is called water and Givurah is called Fire.662 Abba is East. Here is Atz Chyim. Imma is North. Imma is "din". The source of dinim There is also a side of Abba in the north that is hidden and conceiled.663 Abba in Bria is not a complete parzuf but only 6 corners. Abba in Yetzera is only 3 sefirot in 3, Abba in Asiyah is only a point. (Like in nikudim, before the tikun created parzufim allowing interactions between sefirot)664 Malchut is the place of Abba when Chuchmah is the secret of פ"א.665 Life to the Nefesh Chyah of man is from parzuf Aba.666 Malchut rising to Binna makes 2 yesodot, Malchut gets the form of Bina making yesod Bina of Aba, Malchut also makes yesod Chuchmah of Abba. (By Malchut, actions, there is raised up sparks making vessels for Chuchmah. As Malchut rises to Bina.) A fine and supernal light of Aba and Ima has 2 aspects of Yesod one being a narrow path, and the other being a concealed way. This concealed way produces light of delight of delights, Chuchmah of Chuchmah. It conceals 6 unknown impressions in the central pillar. They don’t illuminate except when fine light of Aba and Ima enters to be concealed. Then the delight of delights illuminates it’s light. The light that emerges below from this fine light is awesome frightful and very strong.668 All risings of Shabbot are from the Aba. During the week one must be careful to hear the reading of the Torah as Safer Torah is

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655 Safer Leshem
656 Safer Leshem
657 Safer Leshem
658 sulam on zohar Barashit p. 147
659 Safer Leshem
660 Lekuty Torah p.178
661 Safer Lukutim p.233
662 Atz Chyim p.12,Mishnat Chassadim
663 Matok mDavash on Tikunim p.1306,Sulam on Bichukoty p.22,mhl p.561
664 Aor eniyum-kamarna rebbe p.3
665 sulam on Tikuny zohar Hakdamah p.7
666 Emek HaMelech
667 Sulam on Zohar Mishpotim p.172
668 Sulam on Zohar Trumah p.126b
the Yesod of Abba. The main part of the Torah is from the Yesod of Abba, as from there goes out flow to all Yesodot. “Kadosh Kadoshim” of Bria has light of Yesod Abba dressing to Yesod Z’a illuminating the Malchut there. Yesod Abba is called Chesed. Yesod Abba is hidden in Yesod Z’a. The revelation of Chuchmah is only according to one’s emotional development, “mishpot” in heaven is “yesod” Abba spreading in Z’a called Heaven. The “palishteem” (Palestinian) is inhibited and nullified by the right side of Abba descending to dress to the right side of Z’a, giving more power to Z’a as there goes in givurot of Elokim in the Gadlut of Abba. The “chizonim” dont seize where there is a vessel of Imma. Lights of Abba are called אור, lights of Imma are called מים. After there was made הבדל (separated) the אור from the אויר of חשך. There went away the light and there was left חשך, and there begins Givurah Elyonah in the secret of Imma Illah. This nativ (path) causes the ר אויר to go up from the אויר. On the 2nd day there went out gehemom. It is the secret of Givurot of Binna, with it is the חשך. The secret of Imma is in the 1/3 of Teferet of Abba. Imma is calledケットור. Imma is the river going out of Eden to water the garden. The brain of Imma is called freedom. From Imma will be aroused Teshuva in the heart of all Yisrael. The hair of the "dikna" (of Arich and Atik that pass over) Abba and Imma are called "mazel" they spread out to the lower Eden.(mazel ima) "Mochin" of Imma always precedes "mochin" of Abba. There does not go in "katnut" of Abba until there goes in "gadlut" of Imma. This is so that there cannot seize the "Chizonim" in the "katnut" of Abba. Abba and Imma do not dress directly to the head of Arich, but grasp there through the "mazel" of Z’a in Atik. (the dikna of “mazel” go over the head of Abba and Imma from Atik and Arich to Z’a. Abba and Imma are effected by “mazel” according to Z’a) Z’a rises to the 8th “dikna” of Arich, and receives all 13 “dikna”. Abba and Imma receive from Atik through the beard which is “mazel”. The 8th "Mazel" of Arich is the Yesod of keter of Arich (aspect makiff vessel) from it we receive, and it gives lights to keter of Abba (aor penimi of dikna). Which is Chesed of Ketter of Arich. From the 13th "mazel" Imma receives her lights of Keter. There are 6 dikna above the Ketter of Imma( and 7 dikna below. Reaching each level of good). The Keter of Abba and Imma go out of the throat of Arich. There Keter Abba is higher than keter Imma. Keter Ima is from Teferet Abba. (as Abba reaches till the 8th dikna of arich, Imma only to the 13th.)

669 mhl p.556
670 Mhl p.75
671 Matok mdavash on tikkuny zohar p.807
672 Aor eniym-kamarna rebb'e p.66:2
673 Ner yisrael-magid of koznitz p.97
674 Ner yisrael-magid of koznitz p.79
675 Aor eniym-kamarna rebb'e p.199
676 Shar Pasukim p.5
677 R. Semach p.60
678 Aor Yakar Barashit p.152
679 Emek HaMelech
680 Lekutey Torah p.178
681 Shar mimori rasb'y p.136
682 sulam on Tikkuny zohar p.291
683 sulam on zohar Korach p.158,mhl p.168
684 sulam on zohar Kadoshim p.45
685 Tikunim Chadashim-Ramchal p.472
686 Shar Mimori Rashb'y p.131
687 mhl p.329,330
688 R. Semach Idra p.130
689 Shar Kavanot p.103
690 Sulam on Idra Zuta
691 Aor Enyim Kamarna p.92:part 2,Nahar Shalom p.400
The lights of “duchrah” (masculine) is seed of Abba called “chesed Illah” it is the letter “י” which has 3 points being 3 "י". These 3 "י" are 3 names 248 = וב י + ו י + י. This "chesed" is called whiteness, it is the 248 limbs. It is revealed through י"ב not י"נ, but י"נ is its source. It is only revealed throught Malchut (doing mitzvot) which is hidden. It is tzimzum in revelation of י"ב. Abba spreads out from י"נ. All going out of י"ב is according to the needs of the world for the revelation of י"נ. The source of י"נ is י"א it goes out of Chuchmah Imma. י"א are the 3 י and a א of the miloy of the name י"א. The 365 sinews are of Imma י"א, (sinew) י"א = י"ג (2 letters). The main nourishment of Abba is from י"ב of Mazel Elyon from the 370 lights in the face of Arich. They spread out by י"נ of Mazel Elyon from the 370 lights in the face of Arich. They spread out by י"ג. These lights of Arich spread out Chassadim of Abba and Givurot of Imma with lights of Atik. The Chassidim in Yesod of Ima are the Givurot of Abba. The י"נ are not revealed in Imma and Abba. They are covered. Abba and Imma have no specific unique names. The "penimi" of the mouth of Abba that is drawn to Imma is י"או. י"או (will) reveals supernal chesed which spreads in dikna to “Mazala” that are revealed in the mouth of Imma where there is revealed there a drop of the seed of Chesed that goes into Nakavah and is called י"א. The mouth itself is Malchut, while the supernal chesed in the mouth is of Imma is a aspect of the י"א (forehead) of Atik. י"א is upper Chesed. The Chesed of Z’a is hidden in the mouth of Imma. The Avot come out of Imma, yet Avraham is from Chesed of Abba. Avraham is the aspect of the 5 Chassadim that are 5 hvya in Z’a. From here is made the Beauty of Yosef. The 6 rings of wind pipe are 6 corners of imma (during “Gadlut”), the holy flow travels from the heart to the lungs then to the wind pipe. Ima spreads out to hod. Abba and Imma dress in Chaga’t Arich. Only Abba and Imma dress to the Chaga’t of the parzuf above it. Other Parzufimonly dress to the Nh’y of the upper parzuf. Penimi lights of arich dress in Abba and Imma, its י"נ are makiff. The main mochin of Atzilut if from י"נ born by Abba and Ima. They make Dat י"נ of Atzilut. Zu’n receives י"נ only by way of Abba and Imma. Mazel is Dat illah and unites Abba and Imma. Without it (mazel) there is no Dat between them at all. The body of mazel is the Dat between them. There is no zivug of Abba and Imma except through Dat. Dat between Abba and Imma uniting them is allways drawn in them penimi. These are 2 destinct applications, workds of one light 2 י"נ revelations of it. The first is drawn as a makiff (to Abba and Imma) then Penimi. (Y"נ are makiff. Their Light, Dat is drawn penimi, being dominant in Abba and Imma). This Makiff is י"נ of י"נ. The Dat that unites them is י of י"נ. This is tikun 13 and mazel tikun 8 that spreads out and covers them. It includes them. After Abba and Imma draw from Moch Stima there goes out and

692 Shar mimori rasb’y p.159.R. Semach Idra  p.99
693 Safer Leshem
694 Aor eniyim 48
695 Mishnat Chassadim
696 Emek HaMelech
697 Safer Leshem
698 Shar mimori rasb’y p.36
699 Shar Mimori Rasb’i p.95
700 Aor eniyim p.89
701 Pardes remonim p.132
702 Shar kavanot p.282:vol 2
703 Lecuty Torah p.80, Shar Pasukim p.61
704 Matok mdavash on tikkuny zohar p.600
705 Shar mimori rasb’y p.33
there is “made” through ִלְתִּי (Dat). 706

The guarded thrown is Imma Illah. 707 The “thum raba” (great depths) are 6 supernal days, the 6 supernal days make 60 holes in the “Thum raba” which is the Yesod of Imma (here is the Yesod of this world from וְעַל נֵס to שִׁפְּי, the “even stiyah”). Those holes bring forth water. Vessels of the left of Imma receive lights of the first 3 sefirot of Imma. This is “Shalom” to the world. Since the destruction of the Temple it has not been possible to have "zivug" of the א"ג of Abba and Imma which is "penimi" of Atzilut. Only "zivug" of Atzilut. 708 ז"א of Abba is in Chuchmah of Abba and Malchut of Abba is in Binna of Abba. 709 Yesod of Torah is from the Yesod of Imma in Teferet Z’a. The garment of "mesach" of the Yesod of Imma gives to the ארון (ark). 710 "kav midah" is the "Ateret" of Imma in the chest of Z’a at Chaga’t. The "kav midah" is prepared in the Chaga’t of Imma. From 3 central parts of Imma is made "kav Midah". It Spreads out only 3 Chassidim. It is expressed in Z’a by the name א"ג. The "kav midah" of Malchut is א"כ"ב. (Kav midah of “moch Stima”, of “Botzina Kardonita” is expressed only according to the Teferet-balance, beauty of the Nashama) 710 Nh”y of Imma in the "mochin" of Nakavah is א"כ"ב. 711 Torah from Imma is completed in Teferet of Z’a. 712 The written Torah is Abba dressing in Teferet Z’a. 713 Again according to emotional development is reception of Torah. “Kavana” (intent) of Yesod Abba is length, quantity of revelation, and is revealed in the Yesod of Imma. Thus is revealed the hidden Torah of Yesod Abba. 714 The Yesod of Aba is longer than Yesod of Imma. 715 The letters and “tagin" (crowns on letters) are fixed through the Yesod of Aba. This is drawn into Z’a by reading of the Torah. Through reading of the Torah with its “tammim” (notes) and “nikudot” (vowels) this brings the dead kings that died back to life. They are returned to life by the new “Tammim”. 716 The “tagin” are 288 sparks of Z’a. 717 Letters of names of Imma are a aspect of Tagin. 718 The "tagin" are light "dinim" of parzuf Rachel of Nakavah. 719 The world stands on Torah which is the middle pillar. Abba and Inna receive form the middle pillar. It is always uniting them. They are placed by Arich right and left, as sources of revelation of Chuchmah and Bina Whether they will be (found) for Judgment or Merit (mercy). What is revealed from the Yesod of Abba goes out of the Yesod of Imma into Teferet of Z’a. Wonders of Chuchmah are covered by the Yesod of Imma. From the Yesod of Abba illuminates Chassadim, This is " In Chuchmah Yesod Aretz ". 720 The Yesod of Aba dresses in the Yesod of Imma in Dat of Z’a. In both Yesod are Chassadim and Givurot. The Chassadim of Avraham are in the Yesod of Imma, and also the Givurot of Yitzchak. The Chassadim in the Yesod of Imma are the givurot of the Yesod of Aba. 721 Yesod of Aba is length of Chuchmah illuminating in the Yesod of Z’a which is called sadeek. From the light of Yesod of Aba one becomes more beloved of Hashem, as they have more power to do Torah and Mitzvot. As Torah is Yesod of Aba. They have to them power to fulfill all the Torah. Light of the Yesod Aba is the main revelation. Light of Aba is איסך. 722 In the

706 Safer Leshem
707 Shar mimori rasb’y p.100,Nahar Shalom p.68
708 sulam on zohar Barashit p.260
709 Mishnat Chassadim
710 adir bmarom-ramcha’l,Aor Eniyim p.146,Olah Tamid p.102
711 Shomer Emunim p.133
712 Adir bmarom-ramcha’l p.111
713 Matok Mdvash on Tikunney Zohar p.329
714 Ner yisrael-magid of koznitz p.25
715 Emek HaMelch
716 Mevua Sharim p.50
717 “ “ “
718 Mishnat Chassadim
719 Shomer Emunim p.117
720 Shar mimori Chazal p.57
721 Shar Pasukim p.64
722 Sulam on Tikunim p.157,Shar Mimori Rasb’i p.66
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. Each of the 5 Chassadim includes 7. Its possible for every sadeek to draw down the Shechinah. Each sadeek from one of the 7 Chassidim.

Hashem Said "let there be light", and there was אור. The first "Zivug" of Abba and Imma makes a vessel called אור which is 5 Chassidim. The "mochin" of the אור is half Abba and half Imma. "Mym Nukvin" rises to the Yesod of Imma in י of אור, being sealed in the אור. The "mym Nukvin" are 7 Givurot of the Vessel (mym Nukvin of Malchut). Sparks which is light of Givurah go out of Imma.

In the Yesod of Imma go out 150 givurot. (5 to each of the 30 vessels).

The Chassadim rise in the "penimi" of Yesod (of Imma in Z"a) from the "Ateret" of Yesod until the place where the Givurot stand. From there the Chassadim go out to the מצח (forehead) of Z"a, after there goes out the Givurot.

Imma is carved of Dat, Imma goes out of Dat Abba.

The 100 blessings we make daily are included in Yesod of Abba from the י of היה, we are commanded from Yesod Abba inspired into action but do according to yesod of Imma. From here is power to actualize. The 100 blessings are from Nh"y Imma to Z"a. The form of the 100 blessings are from י in the Yesod of Imma. Abba and Imma do not have names of their own. They are called עב and סג, which in truth is Chuchmah and Bina of Z"a. As there dresses Aba and Ima. So Aba and Ima are called by these names. But they themselves in their own place donot have any name at all. As they are included in Arich.

The Yesod of Abba of "yonika" is the miloy of שדי.

Imma is carved of Dat, Imma goes out of Dat Abba.

The "klippa" of Imma is called "Gehenom", Aden is Abba.

Chuchmah of Arich Anpin is called Aden. Binna is the river going out of Aden watering the garden. Aden is called Abba as the Tikun of the Garden which is Malchut is by Abba as it draws from the place called "Ayin" which is ketter of Arich. Here begins the revelation of the tikun of Malchut in Binna. Light of Imma is the Holy letters. Abba spreads out in, and is 32 paths. Imma spreads out in 50 gates, Imma’s 22 small letters make the עצמות (essense-bones) of her body. Her light is gathered in her Yesod and make a vessel. The 5 simple letters of מ"ט"ו"ח make her Mym nukvin. In the time that the 22 letters are in the Yesod the ר"מ"נ the 22 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. The doors of the womb of Imma are made of 2 ת that

723 Pre Atz Chyim p.522,Shar Cavanot p.180
724 Mhl p.33
725 Arba Maot Shekal Kesef p.180,Sifra dzenuta p.18,Mavua Sharim p.120,Tikuney Zohar Matok mdavash p.391, Safer Lakutim p.182
726 Pre Atz Chyim p.194, Aor Enyim p.90
727 Shar Cavanot p.71
728 Aor enyim p.69
729 Lecutey Torah p.185
730 Emek Ha Melech
731 Matok mdavash on tikkuny zohar p.830, Olah Tamid p.35.mhl p.269
732 Safer Leshem
733 Aor enyim-kamarna rebbe p.30
734 Shar mimori rasb"y p.50
735 Atz chayim p.393
736 Sulam on Zohar Yitro p. 120, Safer Lekutim p.148
737 sulam on zohar Trumah p.57
together for a מ. That is the secret of the 40 days a fetus is forming in the womb, and is preserved in the power of the 22 letters. 738 By Zivug of Abba and Imma are made all the parzufim below. Zivug of אלהים and מים הוהי is Ketter. Zivug of מים הוהי and מים is called “kissing” of Abba and Imma. This is the main zivug of Abba and Imma. From this goes out one ruach including both their mouths. This is the “breath in mouth of kiss”. Netzauch is in the breath of the mouth of Abba, that Imma draws in a kiss. Hod (Z’a) is in the breath of Imma that Abba draws from her as a kiss. The Yesod includes 2 breaths. This ibor has to it the secret of yonika. Gadlut in power like this works after birth. These are times of mochin of chasadim of Dat. Lower zivug is הויה and אלהי, but the main thing the zivug is הויה and אלהי. This makes power to raise the Mym nukvin of the lower zivug. 739 Mym nukvin are raised by yichud of Abba and Imma. Without this the Mym nukvin stays below and there is much waste and filth. They are strong dinim. 740 Lights of Chuchmah come in time of Zivug and goes out upon the letters. They are Zu”n in moch of Yesoi’t. Nikudot receive mochin of Nashama, which is called nikudot. 741 There are Paths in Abba called שביל and פלא, paths of Imma are called נתיב. The first 3 sefirot Abba is Wohn of Imma. The 8 “mochin” (brains) Abba and Imma are 8 of 32 letters. Meloy with of the הויה and Imma as : א - Chuchmah, ב - Chayim, ג - Binna, ד - Chessed, ה - "Moch” Givurah of Abba. These names dress in Netzauch of Abba which are 4 names of Binna : א - Chuchmah, ב - Binna, ג - Chessed, ד - חסדים which is Givurah of Binna. 750 Abba, and all aspects of Imma are called א - Wohn. 751 Abba and Imma are secret of the lock, darkness (chuchmah) of Imma makes power to rise Malchut to Bina. 752 This is Wohn by Imma hides Abba. Abba divides to 4 aspects of Navakah. (thousands of years) is the secret of Wohn on Imma. Abba is the secret of Navakah on Chuchmah. This is the Aor Chozir on Chuchmah. 754 The "gadlut” of Abba are 3 "Meloy" הויה א - Wohn, ב - Imma. 755 All Aor makiff are from Wohn who is Imma, the green kav surrounding the world. 756 Nh’y Abba is in Nh’y Imma in head of Z’a. There decends Nh’y of Abba and Imma till it illuminates the 4 "mochin" of Z’a. This is the secret of the "oar penimi". There
are 3 "mochin penimi" of Z’a and a 4th that shines continually as "aor makiff". Chuchmah and Bina of Z’a are the secret of drops that go out of Chesed and Givurah of Arich. (When Z’a, the ruach, does Chesed. This is the Chesed of Arich coming from “botzina Kardanita, Kav midah”) 757 Until 13 years old goes in “mochin” Imma, from 13-18 goes in “makiffim” (surrounding lights) of Imma. From the time that the beard is full the makiff lights of Abba are recieved. 758 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 them selves. This is the secret of צ of צלם. This is the body of Binna in the Keter (of Z’a). 759 Theמזלין are upon Abba and Ima outside and makiff, and from Chaga’t Arich Abba and Ima. They dress penimi in Z’a in Nh’y Aba and Ima this is צ of צלם. The main light of theמזלין is outside being the ל and מ of צלם. Theמזלין are only for the need of Gadlut. They are "לם of צלם" (they) are makiff on crowns. 760 We raise Bria which is Imma Ilah called truth. The zivug of Abba and Imma gives "mochin" to Zu’n of bria. The same is done in Atzilut. The Nh’y of Imma is in Dat of Z’a, But the source of Z’a is from Teferet of Arich. Here is the source of the 12 permutations of הוהי. The back of Yesod Imma goes to Leah. 761 In the back of Imma are are 9 revua of יהוה, she is the 10th (Leah). After a nesira is made (in Imma). By these Nh’y Imma enters and shines into Z’a. 762 After there has grown up the parzuf Nakava at the back of Z’a. Then falls the א which is the mochin of Aba and Ima to Nakavah, but not through Z’a. Then She is נסירת (cut) from Z’a and there is taken מנצפך back (givurot) of Ima. These are sweetened and aspect of א. Nakavah recieves from Givurot from Z’a before the “nesira’ and she recieves another set of Givurot during the “Nesirah”. These מנצך are received by “tikun chatzot”, as then is fixed all Leah’s limbs. 763 Imma divides to parts above is Keter and Chuchmah, below is Bina teferet and Malchut, its 7 lower sefirot are called truth and the parzuf Yesoi’t. Yesoi’t is the abbreviation of “Yisreal saba and Tevuna” 2 parzufim made from the 6 lower sefirot of Abba and Imma. Of הא the יוד is Abba and Imma, while the ג is Yisreal Saba and Tevunah. Bria cooresponds to Yesoi’t. Yisreal Saba dresses to Tevuna joining י in ג. Abba and Imma are always together, not Yisrael Saba and Tevunah. 764 ABA from belly and below is called “Yisrael Saba”, it has 10 sefirot. From the chest and below of Ima is parzuf Tevunah. Tevuna is only from Chaga’t of Bina. Tevunah will begin completely below Bina. Tevuna can be from the last ג of יוד. Binna goes out of Abba from his chest and above. Tevunah goes out of Yisrael Saba, which is from the chest and below of Abba. Tevunah does not go out directly from Bina, but from Yisral Saba. 765 The source of Tevunah is יוד of י and ב of יוד. The source of Tevunah is included in Akudim in its lower Mazel. 766 The 3 vessels of tevuna nh’y are called י of א. Within dresses mochin of Z’a. 767 Tevunah is ת of ת"י (of יוד). Which is called ג which is ג x טד (40) ג. Yesoi”t are the 2 legs of Abba and Imma. Tevunah is the secret of the first ג of יוד. This ג is formed of a ת"וי. Tevunah is the aspect of ג of א. Tevuna divides to 3 parts each having its own ג of א. The ת"וי in the meloy of the ג of יוד is in (Chaba”d) of Tevunah. It is Z’a of Imma. The Z”a of tevuna is in הג מ of יוד. All Malchut of Imma is 2nd Tevuna. Nh’y of Malchut of Imma is the 3rd aspect of

757 shar bait hacavanot,R. Semach Idra p.114  
758 Shar mimori chazal p.79  
759 Mishnat Chassadim  
760 Safer Leshem  
761 Pri atz chyim p.169,aor eniyim-kamarna rebbe p.111:2,safer lecutim p.196  
762 Mishnat Chassadim  
763 R. Petia on the Idra p. 142,143  
764 Olah Tamid p.87,97  
765 Safer Leshem  
766 Safer Leshem  
767 Safer Leshem
Tevuna. These 3 dress with binna upon them and are called Tevunah. In her is מ"א called Olam Haba. The Ar"i explains there are four subdivisions of Ima: Her Chaba"d is called " Supernal Ima" Her Chaga"t are called " first tevunah" Her Nh"y are called " second tevunah" Her malchut is called " third tevunah." Yisrael Saba takes the tip of the ד of this מ"א. All penimi names of Tevuna are ה, this name illuminates the front and back of her chitzon. Malchut of Tevunah is the (achrym) back of מ"א.

At the time the Kings of Edom died when the vessel of Givurah (of Atzilut) fell into the Yesod of Bria. 3 lights of Chaga"t entered into the vessel proper for Netzach. It filled up shattered and died. Half its lights rose up to the place where there rose up Givurah. Then it was called Yisrael 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. In Dat of Imma is קסא in penimi and chitzon aor makiff. קסא is the 6 corners of Binna called Olam Haba. קסא is the first כ of יהוה and קדש is in their Yesod with the 22 great letters in the Torah. In Z'a of Imma is קסא.

768 Mishnat Chassadim
769 Atz Chyim
770 Mishnat Chassadim
771 Remzy Yisreal on Safer Temunah p.217
772 sulam on zohar Vayichi
773 shomer emunim p.128,143
774 Sulam on Zohar Trumah p.128
775 Zohar ShirshaShirim Rosenberg p.183
776 R. Petia on Idra p.83
Abba and Imma is closed אָרוֹר as it can’t receive Chuchmah. When י of Yesoi”t rises Abba and Imma to the head of Arich, and then flows Chuchmah to Yesoi”t and Z’a receives Chuchmah from Yesoi”t. Thus Chuchmah is completed (when Abba rises to Arich). This is the 2nd level. Here Yesoi”t does receive chuchmah of Abba and Imma. By their rising to the head of Arich this is the level of the light of the Nashama. After Yesoi”t rises to receive from Abba and Imma. This is the aspect of light of the רוח . Botzina Cardinita is mesach on which zivug of Abba and Imma is made, it is called אָרוֹר with Yesoi”t its called moch. If Abba doesn’t rise to Arich revelation then is only the level of Nashama. This is the level when Yesoi”t can not recieve Chuchmah, as flow is blocked and called closed אָרוֹר. (Here we are talking about 2 levels, in the 1st י descends from the אָרוֹר of Abba and Imma י is the Markava of Binna and goes to lower levels, raising them up. In the 2nd the י rises from the אָרוֹר if Yesoi”t to Abba and Imma causing Abba and Imma to rise revealing Nashama or if Abba and Imma rise up to Arich Chayah is revealed) Because of its lack its called closed אָרוֹר. The “mochin” of Yesoi”t is called אָרוֹר (air). It is Chuchmah with “din” from the left that illuminates in Malchut. During weekdays it gives “length of days” from Chuchmah. The central point of Yesoi”t is called Dat. The אָרוֹר is the תבנית, this refers to Yisrael Saba. Booth Yisrael Saba and Tevuna are referred to as Ima. Arich spreads out till reaching the “tower flying in the אָרוֹר”. From its right pillar goes out י (which is Chuchmah) into the אָרוֹר where the right pillar meets the left. By this the י enters into the אָרוֹר of the left pillar. This causes the first 3 sefirot to go away from Yesoi”t until there is revealed measured Chuchmah of the left pillar which is מֵרֶד (hidden). Then there can go out the central pillar revealing complete Chuchmah. אָרוֹר is rising of ruach made in Aba and Imma and Yesoi”t, because there rises Malchut which is י into אָרוֹר. The אָרוֹר of them is diminished to אָרוֹר, being only the 6 corners and the first 3 sefirot are hidden. There is a difference between the the rising of אָרוֹר of Abba and Imma and the אָרוֹר of Yesoi”t. The אָרוֹר of Abba and imma is never grasped, while the אָרוֹר of Yesoi”t is grasped. There י goes out of אָרוֹר it returning to אָרוֹר. This is when it is grasped. אָרוֹר is the first 3 sefirot. The “nikudot” of Abba and Imma are the secret of י that enters the אָרוֹר. Then there spreads out the 3 “nikudot” of Yesoi”t. Being Cholam, Shuruk and Chereek (One must have Chuchmah in their אָרוֹר of Bina to reveal there their Nashama from 310 wells of Yesoi”t). They are 3 pillars that are united shining together. First there goes out the right pillar in the secret of י. When the י goes out of the אָרוֹר there returns רִאָם 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” (first there goes out “cholam” the right pillar, then “shuruk” the left pillar finally “cheerek” central pillar of Nashamot). There are 2 works that begin in the “locked mesach” (this is the central pillar, essence of aor yoshar). 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 (this is י chuchmah entering רִאָם which is Bina that has already been prepared). 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” uniting 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

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777 Zohar ShirHaShirim Rosenberg p.178
778 sulam on zohar Chadash vEtchanon p.15
779 R. Petia on Idra p.83
780 Sulam on Zohar Chadash vEtchanan p.20
781 Zohar song of Songs p.138 Rosenberg
below both of them. Imma has 3 parts, O and T (O is sefirot iggulim, O is yosher). O and O are Binna and Tevunah. T is also Tevunah its Nh’y. At times each part is a complete parzuf, but all 3 parts make 1 parzuf. Binna is O. O is a parzuf of 10 sefirot made from the first 6 sefirot of Binna. 10 x 6 = (60) O. It is O” O T and O” O T is Tevunah. It is a parzuf of 10 sefirot made from the 4 lower sefirot of Binna. 10 x 4 = 40 (O). It is λ” O T and λ” O T is Tevunah. It is the source of the world of Brea called O T (seal). From the “parsa” of Yesoi’t and above there is no seizing of “dinim” at all, but from below the “parsa” begins seizing of “dinim”. This is the secret of the 50th gate of Binna. Tevuna reaches till the parsa at the belly. Teferet is sometimes called Yisrael and Tevunah, which mediates between Abba and Imma. The lights of Nefesh and ruach dress in vessels of Keter and Chuchmah. Abba is the first 3 sefirot of Binna. When one raises “mym nukvin” in Imma, she then turns face to face with Abba. Then begins Drawing of “Chassadim” (powers of giving) and “Givurot” (powers of shaping) from Ketter to Abba and Imma (to Z’a). Imma refers to “Givurot” Abba to “Chassadim”. “Mym nukvin” are raised to Dat, which is above the last king who is choosed. This includes all 7 kings who died. (acquisition of dat is complete tikun) The first 3 sefirot of Z’a were not blemished by The shattering of the vessels of The kings of Edom who died. The faces of the vessels of Abba and Imma did not shatter, only their back. All blemish made below doesn't effect Abba Imma or Arich only Zu”n. Chassadim are "Mym Duchrin" (masculine waters) drawn from the first 3 sefirot of Z’a. They are 5 Chassadim of Abba. The 3 “א” of ה נ are 3 "א of “misa Barashit”. Each is a Chesed. They are Chassidim of Abba in Z’a. Malchut raises "mym nukvin" (feminine waters), that are 5 givurot of Nakavah. Z’a decends "mym duchrin". One needs to raise "mym nukvin" to Yesoi’t, this creates new "mochin" for Zu’n. The first 3 sefirot of Yesoi’t can recieve Chuchmah of Abba and Imma even if it is without Chassadim. Only in the 7 lower sefirot of Yesoi’t Chuchmah can't illuminate without Chassadim. In its first 3 sefirot it can. Abba and Imma can draw to themselves Chuchmah from "Chuchmah Stima" of Arich even without Chassadim. The lower 7 sefirot of Yesoi’t require Chassadim to draw Chuchmah, as Chuchmah is full of "vinim" making "Machlacot" between the right and the left. Its nessesary for Z’a to raise "mym nukvin uniting the right and left. Raising "mym nukvin" to Yesoi’t unites the Right and left "kav” of Yesoi’t including Chuchmah in Chassidim. Then Chuchmah can illuminate. The din of קול begins in the left pillar of Yesoi’t, this is ה נ in nikud elokim. From ה נ in nikud elokim go out 4 ה נ of Imma 2 as ק”ס from the י and ה of א”ס, and ק”ס from her י and ה from the last ק”ס. ק is the 6 corners of Binna called Olam Haba. ק”ס is in Chuchmah and Binna Imma. ק”ס is Chassadim and ק”ס is Givurot. Dat of Imma is ק”ס. Chassadim “mym duchrin” are drawn to the first 3 sefirot to the mouth. In the mouth is made “zivug”

782 Sulam on Zohar Chadash Achray Mot p.49b
783 Mhl p.239
784 Sulam on Zohar Tikunim p.84
786 Mishnat Chassadim
787 Aor eniyim p.239
788 sulam on zohar Mishpotim p.171
789 Arba Maoet Shekal Kessaf p.150
790 Shomar Emunim p.10
791 Mhl p.294
792 Sulam on Zohar Tikunim p.212, Matok mDavash on Tikunim p.214, Lecuty Torah p.97
793 Sulam on Zohar Shir haSirim p. 59,51
794 Zohar Shir Ha Shirim Rosenberg p.72
795 Mishnat Chassadim
with Chuchmah that rises to there from breaths from the heart being “mym nukvin” (יִמּוּנָה ידוּד is chuchmah in Malchut). Ima makes a “drop” in 2 “yesodot”. They are 2 crowns in the lower 3 (sefirot) of Ima. Being 5 chassadim in Nezauch and 5 Givurot in Hod. The is the secret of יג of ד”נ of Z”a. Givurot spread out till the limit of one’s Dat, as this is the limit of “mym nukvin”. The “middot” (qualities) of Abba and Ima are included in the "Dikna" of Arich. From Malchut of the head of Arich goes out Binna from יג of ימי נשאלה went out and fell until zu’n. The union of the names ב”)י and יסא causes the descent of Malchut from the head of Arich, This raises הנון returning it to Bina. Then Bina returns to the head of Arich. The name יהלוי pashat is in the face of Ima. Its revua is in the back of Ima. Chitzon of Tevunah are 12 permutations of ד”נ. The 20 permutations of ד”נ are divided into 4 parts, corresponding to the 4 lower sefirot of Ima. 30 permutations are to each sefirah. Ima is called מ”נ. There is no blemish at all in the first 3 sefirot of Binna, only in the light of "Chassadim" in the midst of its oar yosher". The first 3 (Aba and Ima) sefirot are separated to its face in the parzufim of Abba and Ima. These first 3 sefirot (Aba and Ima) stand in the mouth of arich and below. The 7 lower sefirot of Bina are included in Zu’n of Bina. Because of a blemish of a lack of Chuchmah there becomes separated the first 3 sefirot of Bina And a parzuf is divided off that's called Yesoi’t. The lights of chuchmah drawn from Yesoi’t are in the aspect of 1000. The light of chassadim are drawn from Abba and Ima, corresponding to the 1000 of chuchmah of Yesoi’t are also klippot rising to 1000. They seize in preventing the sweetening of malchut called the crown of yesod. Chaga’t of Z’a recieves from the right pillar of Ima the light of "chassidim". Malchut recieves from the left pillar of Ima light of Chuchmah. When Malchut below the chest of Z’a recieves Chassidim from Z’a then there rises the 72 names illuminating with Chuchmah. Chaga’t of Z’a is called Heaven. Here there are 72 lights which are 72 names. Here is the Ruach of all Ruchot that are drawn to the world. This is the secret of all secrets. It is the point that is locked. These names raise and crown all the hosts of Bria Yetzera and Asiyah. All the hosts of Nakavah also recieve from them. These Names correct the circle of the world which contains 70 parts. The 72 names illuminate 70 places of Nakavah. In Ima are 2 parzufim. The upper one is ד he is called Bina. The lower one in ד which is Tevunah. The 7 "eyes of the congregation" are 7 lower of the head of Nakavah. Unto them is "mochin" of Chuchmah from the eyes which are the 70 of the Sanhedrin. These are the 70 souls that were in Egypt. Abba and Ima are called Chuchmah, Yesoi’t is Bina. Explaining the revelation of Chuchmah of Yesoi’t which is Bina Rabbi Ashlag on the Zohar teaches that chuchmah of the right is Abba and Ima, and the Chuchmah we know is Chesed covered from Bina called Yesoi’t which is the left pillar, the heart. Teferet of Abba makes Keter to Ima. Teferet of Ima is called heart. Teferet of Abba and Ima makes skull of Z”a Yisrae’l Saba begins from Teferet Abba. From there recieves

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796  " "  "  "  p.421
797 Emek HaMelech
798 sulam on zohar Vayalach p.17
799 Ner yisrael-magid of koznitz p.148
800 sulam on zohar Toldot p. 48
801 Mishnat Chassadim
802 Mishnat Chassadim
803 sulam on zohar Hakdamah P.6
804 sulam on zoharsulam on zohar Toldot p.105
805 Sulam on Zohar Tikunim p.133
806 " "  "Vayichi p.127
807 Emek HaMelch
808 " "  "Vayichi p.207
809 sulam on zohar Pinchas F.119
810 Shomer Emunim p.122
811 R. Semach Idra p.14,111
Z’a. The Chuchmah of Arich illuminates in Yesoi’t, this is "olam haba" (Nh’y of Bina is Yesoi’t). נ”ח is the first 3 sefirot of Yesoi’t. י”ח is the 6 corners of Yesoi’t. "Simcha" (joy) raises up this chuchmah. From Yesoi’t goes out fire water and wind making one voice.813 Women are from Yesoi’t, men from Abba and Imma.814 Dinim only seize in tevuna. From Tevuna go forth "dinim". Tevunah is the source of all "dinim".815 י”ח is Yisrael Saba. The Yesod of Tevuna has 3 vessels skin, flesh and the womb. The Yesod of Yisrael Saba is in the Yesod of Arich. This brings the hairs of the dikna of Arich into the head of Z’a. The source of Z’a is from the dikna of Arich. By drawing the 13 "middot Rachamim" (Arich) there is filled the dikna of Z’a.816 The "tikuny Dikna" of Arich are the "middot Rachamim" in the prophet Michah, While the "dikna" of Z’a are those found in the Torah.817 The power of Abba and Imma is called "י" of הוהי it opens the womb of Yesoi’t.818 The heels of Abba do not enter The head of Yisrael Saba.819 The heels of Bina enter the head of Tevuna. (But at the time that Bina is separated from Tevunah. Tevunah is as Z’a only 6 corners.820 Tevunah is comprehensive of the overall relationship.821 Nh’y and Malchut of Bina is called Yesoi’t, while Abba and Imma are Chaba’d and Chaga’t of Bina.822 Ye’soi’t is 7 lower sefirot of ל”א.823 Zu’n in Tevunah is called Olam Haba (this is the emotions meeting Binna). It is described in many places as sadeekem sit with crowns in their heads.824 Tevunah is called “Olam Haba”.825 The Yesod of Imma contains 70 lights from there is the brain of Yesoi’t. They are the 7 lower sefirot of Abba and Imma. They illuminate 70 branches of the "Atz Chayim" in the 7 lower sefirot of Z’a. Vilon is called the closed "rekia" (not effecting Z’a, as will be explained. Thus Yisreal will not be effected by Astrology, its also not easy to effect change there). It is yesod of Tevunah. All lights go out from here. Sun and the moon are Zu’n. They Nourish Z’a with chassadim and Nakavah with Givurot. They stand in Dat and dress in Yesod of Tevuna (the astrology of Z’a and Malchut-iggunim are effected by the Yesod of Tevuna, the Yosher work of Nashamot). Its feet dress in Z’a. The stars are lights of chassadim that fell to yesod of Z’a, Striking and shattering making fine sparks. They are “duchrah” (male) in aspect. This is the secret of the stars illuminating. This is the secret of the verse " They who turn the many to righteousness shall shine as the stars". This is because they recieve from the Yesod called "Sadeek", recieving the light of Chassadim from the stars in the Yesod (sadeekem illuminate chassadim fallen to stars in the Yesod, at the moment) and illuminating there. In the Rainbow is the Yesod of Z’a. 3 colors are 3 sweetened chassadim they are 3 pillars revealed in the Yesod of Nakavah, they are Benyamin. They are called נ י ב.826 The stars hanging in the firmament are the secret of Z’a.827 The sun is Teferet of Z’a, its main part. The rest of the sefirot are contained there in. The sun shines and within it illuminates the upper stars and Mazolot.828 Mazolot are the aspect of Nakavah being givurot. They are nikudot from sparks in the Yesod of Z’a. They are a level that fell to Yesod Z’a striking there scattering and making sparks. Malchut of Tevunah is called

812 Aor Enyim p.61:2
813 sulam on zohar Toldot p.49,sulam on zohar Chadash Vetchanon p.5
814 Adir bmarom-ramcha’l p.150
815 Mavua sharim p.190,R. Semach Idra p.48,74
816 Mavua sharim p.214,R. Semach Idra p.125
817 Sulam on Zohar Tikunim P.286
818 sulam on zohar Pinchas P.265
819 Mishnat Chassadim
820 Mavua sharim p.167
821 Mavua sharim p.167
822 sulam on zohar Trumah p.57
823 shar bait hacavanot R. Yuhuda Ashlag
824 Mavua sharim p.170
825 R. Petia on Idra Zuta p.33
826 Nar Yisrael p.204
827 Hashem Svaot
828 Sulam ons Zohar Pukudey p.232a
Vilon, it doesn't effect Z’a. (so is called “closed”). Malchut of Tevunah is the (achrym) back of Ω. Illumination of Vilon goes out to the needs of Leah (instinctual awareness from above). Leah goes out as Malchut of Tevunah, which is the "ateret", the crown of Yesod in the place of Dat of Z’a. (the essence of ruach is the Yesod of Leah, as there is dat Z’a) 829 There are 4 "tikunim (corrections) to Yesoi’t:

1) "ibor" (pregnancy) of brain of 6 corners
2) "ibor"-of first 3 sefirot, by "י" going into אור (light) making יאור (air) another "ibor" occurs after by "י" leaving יאור
3) rising זלול from Zu'n to Yesoi’t
4) spreading out of the first 3 sefirot 830

Tevuna dresses to the 4 "mochin" of Z’a. Tevuna is "olam Haba". Bina doesn’t descend to Z’a. The 4 worlds are from the back of Bina, which makes the "penimi" (internal aspect) of Tevunah in 4 aspects. From the back of the 6 corners (6 lower sefirot) of Tevuna of Ima is made "penimi" 6 corners of Tevuna. 831 Yaakov is from Yesod Abba and Rachel, Yesod Imma in the back of Z’a at its Nh’y. Yaakov loved Rachel more than Leah as Rachel is the real aspect of "mochin". Z’a is Yisrael. Yaakov is the back of Abba. Work raises Yaakov to really recieve Z’a, then He is called Yisrael. Avraham and Yitzchak are Chesed and Givurah of Z’a. 832 Parzuf Tevunah is Malchut of bina, Parzuf Rachel is Malchut of Z’a. 833 Parzuf Yaakov is from Teferet, from the chest of Z’a and below. Parzuf Yisrael is from the chest of Z’a and above. 834 Yisrael is Teferet of Teferet, there is found the yesod of Imma. 835 When Dat spreads out by the היה of the Chassadim of Dat. Going over by יבכ in אל for the throat then spreading in the body of Z’a. This is Yisrael. 836 Tevunah is a complete parzuf made of 3 parts including Bina, Malchut and Malchut of Malchut. Ω descends in 2 parts: י"ל - ת"ל and אב"א - ו"א - א"א - א"א - א"א

The final "ב" of Ω is the lowest aspect of Tevunah to spread out in Z’a, spreading out from the chest and below. 837 Abba and Imma are the "Tammim" (musical notes of the Torah). There are 2 aspects of Yesoi’t. Yesoi’t "א" is the tikun of the "parsa" in the 6 lower sefirot, Yesoi’t "ב" reveals the first 3 sefirot of Bina allowing flow of Chuchmah below. 838

Parzuf Yaakov is Yesod of Abba spreading in Z’a at chest, and parzuf Rachel spreads out from Yesod of Imma. These 2 shine in the face of Z’a. Givuorot of the Yesod of Imma build and fix parzuf Rachel. Yesod of Abba fixes and illuminates parzuf Yaakov. Yaakov and Rachel are face to face from chest of Z’a and below. 839 Parzuf Leah and Yaakov go out of the back of parzuf Yesoi’t. 840

Abba and Imma rule many lights of ibor and yoled (birth) by ד"א ruling from the right nipple is י"א from the left is י"א and א is in the middle. 841

The blemish of the 5 seeds is corrected by Radla’a. In the Secret of the "Chasmal" of Imma, and the "parsa" beneath Atzilut. As there is the place where the 3 "klippa" of "Tuma" draw from during a time of "zivug" of a Yesod of "katnut" (smallness). This time is called ד"א - ד"א - א. The "zivug" of the
Yesod called "yonika" (nourishment) is also with the light of א"ת "י נ ל ה מ. There is little nourishment to the "klippa" from א"ת "י נ ל ה מ during “Yonika”, most seizing is only during “ibor”. With this goes away the "Chasmal" of Imma by Which there is drawn (spiritual) death, G-d forbid. With many inequities the "Chasmal" goes away, but there is still left sparks of the "penini", being "i" in skin. The skin itself is the evil of "klippot Nogah", and the "klippot Noga" nourishes from there. There is also nourishing from the skin of Nakavah. While the "zivug" of the Yesod of "Gadlut" (greatness) draws all life. By speech there can be lifted up or there can decend the "parsa" (curtain) that is beneath Keter and Chuchmah of Bina. The "parsa" during the "gadlut" of Z’a descends. Z’a cleaves to this "parsa". When the "parsa" rises Z’a is not able to rise as well to Bina. When Z’a does rise to Bina, Z’a becomes more like Bina. Chaba’d Teferet and Malchut of Bina are all made of Chuchmah. These 5 sefirot of Bina each has 100 sefirot. These are 500 "parsa". According to the rising or decent of the 500 "parsa" of Bina is the going out of Z’a. With Holiness and purity one may draw a drop from the Yesod of "duchrah". From the "zelem" of "duchrah" there goes out seed that dresses in Yesod. This is light of Sadeekem. The valley of "har Zatim" is the Yesod of Binna. The garment of the "mesach" of the Yesod of Imma gives flow to the "aron" (ark). The Chassadim from the Yesod of Imma are revealed below the chest of Z’a, but only go out with a garment from the "mesach" of the Yesod of Imma. Becouse this garment is so fine these Chassadim are called revealed. The lights of the Yesod of Abba that are able to go over the "mesach" of Imma decending dressing in light of the "messach" of the Yesod of Imma, which is a very fine light. In this garment the "chitzonim" cannot nourish. Abba is only revealed by dressing in Imma. (there is no chuchmah, until one has true understanding-Bina) It is through the "mesach" (screen) standing between Atzilut to Bria. The "mesach" is the skin of Binna which is the "chuppah" (marriage canopy) over all of Zu’n, this is chasmal. This is completed as "zelem penimi" (internal image) when there dresses 5 lights to Nh’y of Imma, making 5 "makiffim" to Nh’y of Bina. These dress then to 3 vessels of the "makif" of Z’a itself. External to all these is the skin of Z’a which is completely evil. It dresses to the Binna that surrounds it this is the secret of the 288 sparks. It is chasmal that is between Z’a and Nh’y Imma and "achryim" of Imma. Nh’y of Binna makes Keter to Z’a drawing from the aspect of Atik called "Radla". Revelation of Atik in Bina brings completeness, having all levels. Imma Is hidden in the wing (of Chayot) which is Chasmal. From it the klippot can't nourish from the "aor penami" of Z’a, because 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. They are א"ת י נ ל ה מ which is "mochin" of Chasmal Imma, א"ת י נ ל ה מ is the middle of Chasmal of Imma, and א"ת י נ ל ה מ is the Bottom of The Chashmal of Imma. The "Chitzon" of Nh’y of Imma does not enter Z’a as other garments, but surrounds completely. Even under the feet of Z’a. So they are called shoes and Chasmal. Here in the "makom panoy" "Clippot Noga" surrounds the Chasmal. By these three “meloy” of א"ת י נ ל ה מ Imma dresses to Z’a. They push away the klippot from Z’a, by making 50 gates of Binna. א"ת י נ ל ה מ pushes off "chitzonim" from Zu’n. It is called the Shoe of Imma. When Ketter illuminates in the middle pillar correcting in Teferet, and Abba and imma illuminate their Netzach and hod. The Markava of Heaven Teferet rides upon Ketter.

842 Bait Shar Hacavanot p.108, Shomer Emunim p.135
843 Sulam on Zohar Lech lacha p.8
844 Atz Chyim p50
845 Aor Eniyim p.22
846 Safer Lekutim p.178
847 Atz Chyim, Shomer Emunim p.119
848 Aor Eniyim p.21 (part 2)
849 Shar Cavanot p.14
850 Shomer Emunim p.115
851 Petachy Chotam p.436
All tzimzum for need below is aspect of womb of Ima. All tzimzum is secret of Ibor in Imma. By rising Mym Nukvin above is made zivug of the supernal parzufim.\textsuperscript{852} The Mym Nukvin of Abba rises up to the karum of avir called ateret Atik Yamin, which is drawn from Radl”a. The hidden ruach called (Ruach of the) “skull” causes the rising of the Mym Nukvin by yichud of the Karum and Moch Stima of A”k. This is zivug of \( \aleph \) and \( \aleph \)\textsuperscript{o} in the skull. Raising up Mym Nukvin of Abba is different than raising up the mmy nukvin of Imma. As the Mym Nukvin of Imma does not arouse zivug above, but changes the “seder of misa barashit”. By rising Mym Nukvin to \( \aleph \) of moch stima there is the main source of all existence in the secret of “You made them all in Wisdom”. There they rise to get extra light and blessing continually.\textsuperscript{853}

The Malchut of "tzimzum" \( \aleph \) is the secret of the 5 seeds. The "parsa" is secret of the "Chasmal" of Imma. It guards the light of Atzilut from the 3 "klippot". In the midst of the Chassadim and Givurot of Abba and Imma. First their enters the Chassidim into Z’a then the Givurot. There is pushed the Chassadim descending the skin of the Ateret, sparking there and their light rises and surrounds the Yesod (of Imma) from out side. There is left some of this light in the Yesod. Some does go out and is left in the makom panoy. Where the Yesod Abba enters into the Head of Z’a by way of the makom panoy. Givurots in their garments illuminate in the head of Z’a. If in katnut, lights of the tip of the hair of Arich does not enter Tefillin in the (Zivug) of striking reaching Dat. As this is the place of Teferet of Z’a. But with a man in Gadlut Dat reaches the tip of the hair of Arich.\textsuperscript{854} In the time that Yisreael Saba and Tevunah tikun Zu”n. Then Nh”y Aba is face to face with Nh”y Ima.\textsuperscript{855} The Yesod of Aba enters Teferet of Z’a. There it (the yesod of Aba) is revealed.\textsuperscript{856}

The north is the left pillar of Z”a. South is the right pillar of Z”a. From the left She recieves Chuchmah, She receives her first three sefirot. While from the right is Chassadim, from here she receives her lower 7 sefirot. Malchut is between the North and the south. This is what is called the “bed of Slomo”. In putting the lights in order through “Yichudim” first on must take on “ol Malchut Smayim” (the yolk of heaven). By doing so you elevate yourself with her, becoming Holy by the chessed of the south, and encircle the 4 directions. The root of Teferet is concealed in Abba and Imma. One must connect the South, Chesed to the east Teferet, as in the east is the “Atz Chyim”. East is Abba and Imma, as the East is Teferet which comes from the side of Abba, as the root of Teferet is Dat of Abba and Imma. Which has its beginning in the east. Therefore the East and the South should be bound together. East connects to North which is Imma, Who is Binna called “Yisreal Saba and Tevunah”. From here the North is drawn forth. Bina fills springs of the East which is Dat and Teferet. So East and North should should always be together, being Abba and Imma. East is Dat of Abba that cleaves to the North, the Dat of Imma. Imma is called North because it is the Supernal hidden one. As from Abba’s end the North is hidden and concealed. When Imma emerges North emanates from Her, this is because Abba is included and connected to the South, and the North is hidden in it. Abba’s son Z’a is East, Imma is north and gives birth to the Daughter She is Malchut, Which is in the West.\textsuperscript{857}

\footnote{852}{Safer Leshem} \footnote{853}{Safer Leshem} \footnote{854}{Mishnat chassidim} \footnote{855}{Emek Ha Melech} \footnote{856}{Emek HaMelech} \footnote{857}{Sulam on Zohar Bamidbar p.119b} \footnote{858}{Sulam on Zohar Bamidbar p.118b}
There goes out (illumination) from the iggulim of Abba and Imma, going out from igul to igul illuminating in general and specific aspects.  

Z’a——Zeir Anpin

Above Z”a is called "Hashem. Sadeekem are in Z”a. They merit to comprehend in the lights with “self”. This is without self. (being above one’s self, hair in Nashama is Hashem) This is “oneg” to Hashem. From the hair they can not benefit, only from the lights the “sadeekem” illuminate above in the future. Light of the Sadeekem is Bina. Dat fills all the points of endearment of Z”a. The hair of Z”a has to it 3 aspects and divides to 3 parts called "tips", from them goes out Dat of the skull. This is the secret of locks of hair. The hairs of "moch" Bina are from "moch" Chuchmah. ד”ת של אדם made man in the likeness of א"ת. Which is likeness of Supernal man. Who is body of the letters that give him נם (life), Chuchmah and nourishment, blessing and success. The main thing of Z”a is its dressing and being included on Chaga”t of Arich. All aspects of Z”a are drawn from Keter which ש"ד (wonder). Chaga”t of Arich is the power of drawing. All drawing is from Chaga”t this is Drawing. But truly Chaba”d is called ש"ד for the most part is not revealed at all. This is what it means in Zohar when it says "9 hachalot without Ruchin, Nashamot none are established in these." These are the 10 sefirot of Arich. Which are called חלון (palaces). In this place is the dwelling place of the king. Z”a is Atik Mammash. Power of Z”a is united in the name of Arich Anpin. As this rides upon that to no limit. All power thus being completely one. In every place there goes out greatness of Hashem there goes out humility, because there is the greatest level. There is revealed more below. This is He himself, what we mean is his essence. It is the supernal body, by which all is united. This is Z”a of Atzilut. It going out and revelation is always receiving from the parse and Imma. Nh”y Arich dresses in Z”a and through and through this there is completed rising in the future to Arich. The chitzon vessels of Z”a and more than all elevations. There is no elevations to the chitzon vessels of Z”a. They stay as Z”a and rise to the aspect of Arich. It is said that Z”a does not exactly dress to arich. Z”a dresses to Nh”y Abba and Imma, as flesh of flesh. Z”a of Atzilut receives light of Ayn Sof only through a חלון (window) and whole. This is not so in Akudim.

859 Mishnat Chassadim
860 R. Petia on Idra Zuta p.11
861 Emek HaMelehc
862 R. Petia on Idra Zuta p.89
863Shar ha Yichud ?
and א"ק (there Z"a recieves directly). All aspects of Abba and Imma go out and give birth from levels above that are closed and sealed in the Belly of Arich. The parsa of Arich separates between Abba and Imma and Zu"n. Z'a is the source of all creations in the world, it is the source of the world.

All aspects of Abba and Imma are in ה"י which is only in Z"a. As all revelation of Hashem is from ה"י, Z"a is the source of all creations in the world, it is the source of the world. Bria Yetzera and Asiyyah from Nakavah of Z"a of Atzilut. Its from there he guides all worlds By"a. Z"a is source and essence of Dat found in the 6 corners. There is a parsa between Arich and Z"a, but Z"a can rise up and be illuminated in the light of Dat which is its essence. There can be merited to the parsa between Z"a and Atik. This unites Nakavah to her source as one included in the middle pillar of Z"a. The middle pillar is Arich. It unites the right and left so that they are included in מזילים, and light of the Ayn Sof. The Rakia separating from Kodesh which is Z"a and Kodesh Kadoshim which is Arich. From the parsa that is between Arich and Z"a Hashem eminates from concealment to revelation in the name ה"י which is revelation is only in Z"a. All names come from ה"י. All the names are in Z"a in the aspect of garment, hachel, body and Nashama of Z"a. Hashem brings out, eminates Ayn Sof of all names in Z"a through the parsa at is between Z"a and Arich. Those are revelations in Atzilut and are revelations in all worlds By"a. Their works are throught the malchut. By dressing Z"a in Malchut, by all names revealed through ה"י united in the Malchut. There is made the Malchut, by this is nanhaga drawn. It is the source of all power and things that exist. In them is revealed the ת"א Himself after Tzimzum. When the worlds fell from their places Z"a fell from Arich. Chuchmah of Z'a carving out the 6 corners of Bina. Z"a is planted in the garden. Z"a is like a ו under a ל. The neck is the upper 1/3 of Teferet, the roof of ל is Ketter of Z"a. The Yesod of Z"a is the river going out of Eden watering the garden. It has no interruption and continually flows to Malchut. The Garden is Z"a who is calledimmel (heaven). Yesod of Z"a is called ע"ש. It is from here that Malchut recieves the 50 gates of Bina. A'k (adam kadmon) is Z"a. The essence and state of the Yesod of Z"a is by flow of מזילים. The 13th mazel is drawn into the head of Z"a, not in midst of Abba and Imma (to Z"a) but by mazel. A'k is Zu'n, being the 6 corners, ה"י and מ"ב compared to what precedes them. The beginning of creation of Atzilut is from Z"a. Z"a is the written Torah, Malchut is the Oral Torah. There are 600,000 explanations to Torah, corresponding to the 600,000 souls. All is from Z"a which is the 6 corners (6 lower sefirot), each
corner includes 100,000. Z"a is י of ה "י ב ני . It is the source of souls and the Torah. Z'a has 600,000 lights. Moshe is Z'a when Yisrael has these 600,000 lights. 882 Z"a is called Yisrael from the belly and above. 883 Moshe is ג"ש of Z'a. 884 The Ruach is Teferet. This is where the written Torah is revealed. The letters that make up the Torah are at Teferet. Abba in Z'a is the written Torah. 885 Z"a is called "Ruach" because all the sefirot of Z'a are called Ruach. 886 There are 5 aspects of abba in Z'a in 1)Dat(Yachida), 2) between the arms(chayah), 3)revelation refers to Nasama, 4)atera is Ruach, 5) breath is Nefesh. 887 The "Erev Rav" is Dat of the klippot. 888 Yesod Z'a is called י. 889 Z'a is called י when joined to Malchut. 890 Z'a is יבכפ"ע in Yetzera. 891 Z'a is source of Nashamot Yisrael. Yisrael is Markava to Z'a. 892 Z"a is called Yisrael from the Belly and above. 883 Moshe is קול of Z'a. 884 The Ruach is Teferet. This is where the written Torah is revealed. The letters that make up the Torah are at Teferet. Abba in Z'a is the written Torah. 885 Z"a is called "Ruach" because all the sefirot of Z'a are called Ruach. 886 There are 5 aspects of abba in Z'a in 1)Dat(Yachida), 2) between the arms(chayah), 3)revelation refers to Nasama, 4)atera is Ruach, 5) breath is Nefesh. 887 The "Erev Rav" is Dat of the klippot. 888 Yesod Z'a is called י. 889 Z'a is called י when joined to Malchut. 890 Z'a is יבכפ"ע in Yetzera. 891 Z'a is source of Nashamot Yisrael. Yisrael is Markava to Z'a. 892 Z"a is called Yisrael from the Belly and above. 893 The sefirot of Z'a are in olam Tikun, as all truely begins here. 894 Z'a cleanses the kings (of Edom who died) each week. The first day of the week fixes the aspect of Chesed. Second day fixes Givurah, third day Teferet etc... By the kings of Z'a the kings that died are raised and unified with the kings of Z'a. The kings of Z'a enliven the kings that died raising them from the Klippot. 895 Z'a is called י in Yetzera. 896 The source of Z'a is in the South. 897 Vegetables are of the sefirot of Z'a. 898 3 pillars go out through Z'a called voice, 899 including water which is Chesed fire Givurah and air is Teferet. 900 The lion, ox and eagle of the Markava are the 3 pillars. They are the “mochina” of Z'a. All the “chayot” are in the form of Man. Malchut recieves them all. Malchut is the thrown to Z'a. 901 The man on the Thrown is Z'a. 902 Slomo is Z'a. 903 The Lion in the Markava of z'a is Chesed, which has Chassadim. The ox is Givurah that has Chuchmah. The Eagle is Chuchmah and Chassidim. While the “chayah” with the face of man in the Markava of Z’a is Malchut. He includes all the powers of the other Chayot. The Chayot of Z’a receive from flow of Chuchmah, Binna Teferet and Malchut from Yesoit. 904 Chassidim are drawn from Aba and Ima to dress the skull of Z’a. By “brachah” they enter the body of Z”a, all its limbs till netzauch and Hod called . 905 The Chassidim are drawn from chaba”d. All the are Chassidim. From them are drawn Nashamot of Yisrael. The main thing of Z”a is Rachamim. So Z”a is called Chesed. The Yesod is also called Chesed. Hashem commanded “brachah” which is Chassidim. So to be able to draw י to Nakavah called מ"ע. 906 Z”a is a “man of war” in his
work of purification. When the neck of Z’a is visible He is victorious in war, because then strong judgement is made manifest. 1000 worlds are joined to this neck. The first 3 sefirot of Z’a is the right pillar called Nashama, left pillar is called Holy dove center pillar is called eagle together they are called brain. 3 “midot ” of Z’are . Chassidim descend to heart wind pipe and corners of lungs. Voice is Z’a the middle pillar. Every mitzvah draws flow from the central pillar of Z’a. The skull of Z”a receives from the spreading out of Arich, Z”a draws from the belly of Arich and below always through Abba and Imma. Chaga”t Z”a receives from Abba and Imma and Nh”y Z”a receives from Yesoi”t. The back of Yesoiitt fell to Nh”y of Z”a. Zu”n is from Nh”y arich, but it is may by Zivug of Abba and Imma when ibor in the belly of Imma. So they can draw their existence from Arich. Z’a is ”Atz Chym” (tree of life). As the main ”Penimi” of Z’a is Dat and this is ”Atz Chym” Z’a begins at Dat of Arich. Dat of Z’a spreads out through the Whole body, but the place of Dat of Z’a is the head. One needs to join the Chassadim ”makiffim” of Imma and the Dat of Z’a. Dat of Z’a is in the shoulder of Arich. The 2 shoulders of Z’a are one. They are 500 becouse the length of the Tree of Life is 500 years, which is 5 Chassadim from Chesed to Hod each containing 100. These levels are taken by Malchut. In the 10 sefirot of Dat of Z’a spread out chassadim. In each parzuf Dat of Z’a addresses Nh”y of Abba and Imma. Z’a arrouses “zivug” of Abba and Imma. From the Zivug of Abba and Imma dat spreads out to the Yesod of Tevunah. The ruach joins and blends Chuchmah and Bina in Dat. Dat of Z’a is the soul of 6 corners. It is the source of chassadim. They cause growth of Z’a. Z’a grows through recieving “oar penimi” (internal light) by way of “mechitzot” (screens). Z’a also grows by way of its “oar makiff” called wings. This “makiff” is a arm of Givurot surrounding Z’a from outside called “oar chozir” (returning light). This is the secret of the name which is called wings. Tevuna dresses in Z”a, Bina is on Z”a as only a makiff. In Dat of Z’a are 2 crowns being Chesed and Givurah. Chassadim are called water. The Yesod of Tevunah is in the chest of Z’a. It's Yesod is very fine being 21 supernal rivers of Imma. Yesod of Z’a is called . It is from here that Malchut recieves the 50 gates of Bina. After rising of Chassadim in Z’a Givurot descend to Nakavah. Givurot of Netzauch and Givurot of Hod go into the ”makom panoy” which is the ”challal”which is Chesed of Chesed. Chassadim descend and return rising from below to above by way of the central pillar. There also rise and return the Givurot that have been sweetened. The Chassadim need to go over to the Givurot in order to sweeten and raise them. At first the Chassadim must be gathered to the Givurot but they are not sweetened at first. Only in the second stage can they be sweetened and rise. Chassadim of 2/3 Chesed of Teferet and 2 “chasday” of N’h descend from the Yesod of Imma before the Givurot, but the Givurot quickly descend after these. In the power of “striking” there is gathered the Chassadim in the middle pillar in Yesod (Of Imma). From there they go to the body of Z’a to the place appropriate for them.

906 Mhl p.227
907 Zohar Idra Rabba p.141
908 Sulam Zohar Tikunim p.292
909 R. Semach p.120
910 sulam on Tikuny zohar p.290
911 sulam on zohar Acharay Mot p.77
912 sulam on zohar Nasso p.139
913 Safer Leshem
914 Matok mdavash on tikkuny zohar p.963,R. Semach Idra p.64
915 Aor Eniyim p.130
916 R.Semach Idra p.106, Arba Maot Shekal Kessef p.74
917 Nahar Shalom p.187
918 Shar Mimori Rashbi p.207
919 Aor Eniyim p.64,mhl p.158
920 Safer Leshem
921 Atz Chyim 2 p.16
They spread out in the Chest of Z’a and the arms because of the great amount of Chessed there. Z’a receives Chuchmah from below to above, with it judgments are aroused. Binna is complete Rachamim. There are no judgements in it. In all places where Binna spreads out it distances the "chitzonim" from there. From Binna itself is Chassadim without Chuchmah. Z’a draws the 6 corners of Chuchmah called.getEntity(225,290,230,296) the central pillar of the Atz Chyim. Z’a is called גע (tree), it is "i" of the name. It has 2 brains one of Chuchmah one of Bina called א,א. Together these 2 brains are called "Atz Chym". From the "Atz Chym" is "Chuchmah Illah Stima", it is not "moch Stima" but it is Chuchmah in Keter above the brain of Atik. The dikna of Atik draw from "Chuchmah illah". The "dikna" of Z’a draw from Dat of Z’a. From the beard of Z’a is drawn dat of Z’a. There is a third brain called "Dat", Being "Atz dat" (tree of knowledge). From Teferet of Bina begins Z’a (in “Gadlut”) because Nh”y of נ”י is the measurement of Chaga”t and Nh”y of Z’a. Z’a of ః is Keter, not Keter Z’”a but upper Keter. It corresponds to the 9th dikna of Z”a. ః of ః allude to the 9 upper dikna. ః is Atika stima. The main thing of Z”a is the ః of ః. The main thing of Nakavah is the ః. This ః is between heaven and earth. The existence of Z”a goes out from the zivug of 2 י”ל Notzer and Vnake. Light of Yesod of Keter is drawn by 8th tikun Notzer chesed till the 13th Vnake. This reaches till the head of Z”a, with great flow from the Yesod of Keter. The head of Z”a includes hair and beard. It has 9 tikunim regularly in it. Chaba”d goes out of the tips of the hairs on the skull of Z’”a. Notzer and Vnake are the straight and coiled snake. They are the secret of Zu”n. The upper mazel does not spread out till the end of the lower mazel. Upper mazel only reaches till the chest, at the belly of the heart. The belly of the heart of Arich is from half of Teferet, from there goes out Z”a. The lower mazel covers the body. Yesoi”t is from the Chest till the belly. Only 9 dikna spread into Zu”n. Z’a does not receive any flow except through Aba and Ima. From great amounts of flow from mazel there grows the mochin of Z”a. Great flow of light from mazel goes to dat between Aba and Ima. The source of the "mochin” of Z”a is always from aer Makiff. Abba and Imma spread by their Nh”Y to Zu”n. This is in drop of seed. Dat of Z’a is according to the ః of Abba and 10 ః of Imma. The Yesod of Imma has 10 ః, these give form and birth to parzufim. The moch Dat of Z’a has 3 ః and 3 ః. They are all in miloy of ః. Chuchmah and Bina of Z’a dress N’h of Imma. (in “katnut”) Z”a when in katnut and ibor does not illuminate mochin of Imma only chitzon of Yesod of Imma illuminates Dat of Z”a. This is the secret of 10 names miloy of ః of ః letters being gematria ః. This is the katnut created by the sin of Adam. Vessels go out from Bina of Z’a (as Binna is “makiff”), which includes with it Abba. They spread out
from dat of Imma. The main thing of vessels is in Z’a. I is the main thing. Thus it is divided into levels. Every aspect thats divided into levels is called vessels. Like tools to be used in the hands of artists. This is a thing separate from lashes, thus chuchmah and Bina to existance from them going out to different portions beyond number. Through Chuchmah are divided levels in intellect. Whatever is actual division. This is the actual drawing. And thus it is connected to its source. And is Chesed which is its essence, where there is drawn the revelation. By Nh”y is revelation of all divisions. Z’a goes out from Imma according to the measure of the 50 gates of Binna. " מי measures the rising of the waters. They are 5 "midot", 5 breaths going out of the mouth of Imma. They are Givurot of Elokim. This is the beginning it is "katnut" Z’a receives comprehension from names of ד "י נ ה ל א of Aba and Ima. They go out as returning light, going out of Yesod. From these Givurot of Aba and Ima are made the hair of Z’a, from siezing of klipot called 10 = וiences י ת ל א. The vessel of Z’a is according to the 5 Givurot of Elokim. In "Katnut" The vessels of Z’a dress in Nh”y of Tevunah. There goes in Z’a 500 makiff of "katnut Imma", this is א " י פ in "revua". To Z’a are 3 external vessels these are names of sparks of י נ ה ל א. Lights filling them for the Nefesh, Ruach and Nashama (of Z’a) are ר ה נ ר א . In the time of “gadlut” then external vessels are called ר ה נ ר א . Internal vessels are ר ה נ ר א for Atzilut of Z’a. Z’a has 3 external vessels being flesh “ gidim” and bones, and 3 internal vessels of heart, lungs and liver. In these vessels dresses Nh”y of Imma which is “mochin” of Z’a. 5 sefirot of Z’a are 5 rekia (Keter, Dat, teferet, Yesod, Malchut). together they are as one in the central pillar. The central pillar is Teferet it measures the flow to yesod which is "yichud" (unification) of n’h. The 5 rekia are 500 years. It is "Atz chym", it is z’a. The cleaving in, and making fruit from Z’a inherits Bina. (love merits Bina) Z’a is called ר נ א as in "the song of the sea" , it is the rising of Bina. The 7 lower sefirot are Hashem’s vessel to control the world. "mishpot" is Z’a. The essence of Z’a is "hadar" (beauty) called "mishpot", which is Chaga’t of Z’a, which is Ruach in Z’a. The creator of Heaven is Z’a in the first "rekia" which is in the chest of Yesoi’t. Bina is his preparation to give birth to the rest of all the "rekia". Chessed of Z’a is the head of the king, the first sefiara. The eye is Z’a. The right eye of Z’a is chassadim, the left eye is Chuchmah, but in Arich there are not 2 aspects. There is no left only right. The eye of Z’a is not white from the side of itself at all. This is from looking into the eye of Arich. The main thing of the "moch" dat of the eye is black. The power of 5 Chassidim are 5 "יהוה of the right eye. 5 givurot of the left eye are 5 "יהוה with the vowels of "Elokim". The green eye is the color that is "makiff", it is drawn from moch Chuchmah. Red surrounds on the green and is drawn from "moch Bina". Of the 3 colors of the eye, the upper most is red. Within it is green and within that is black. This is like the order in which the mochin illuminate in the eye of Arich. To the eye are 3 whiteness. The upper most is from Bina. Within it is the 2nd whiteness, it is drawn from chuchmah and within this is the 3rd whiteness thats drawn from Dat. By this the eye of Z”a is as the eye of a dove.

939 R. Semach Idra p.72
940 יבש p.32 (Shar ha Yichud ?)
941 Emek HaMelech
942 Adir Bimarom p.100
943 mhl p.210
944 mhl p.218
945 Nahar Shalom p.180
946 Atz Chyim p.290
947 sulam on zohar Barashit p.88
948 sulam on zohar Metzora p.12
949 Yadid Nefesh
950 sulam on zohar smot p10
951 sulam on zohar Achray Mot p.62
952 Matok mdavash on tikkuny zohar p.231
953 sulam on zohar Nasso p.60
The whiteness of the eye of Z”a is only revealed by light from the eye of Arich. In the time that the 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 angels called “the eyes of Hashem”. They are over the “hashgacha” on men. Also 7 angels go out of the red of the eye. This is the source of the caruvim. This is a aspect of Bina. The 7 angels are 4 “mochin” and Nh”y of Ima. These angels grasp “dinim” of Bina and the North. These angels are red and black and pure. 954 Atik has only a right eye which is for good. While Z’a has right and left eyes being for mercy and judgment. Whoever has no merit the left eye of Z’a illuminates upon them without the right, which is all harsh judgments. 955 The eyes of Z’a are sometimes open and sometimes closed. 956 When Atik doesn’t reveal himself, the weapons of Z’a are ready for use turning mercy to judgment. 957 The hairs over the eyes of Z’a are under his forehead. They are ready to wage war. His Eyelashes are never laying over His eyes, but are always opening and closing. They are never still this is the “chayot run and return”. The Hairs of the eyelashes are called “eyes of Hashem”. When they open, the eyes turn and see the open eye of arich, and bathe in its whiteness. The eye’s of Hashem which are Chuchmah of the left, see Yerushalym which is Malchut. 958 The eye lashes of Z’a cause sleep, they are dinim. Arich is as fish in the sea which have no eye lid. So fish never sleep. As the guardian of Yisrael does not slumber or sleep. The forehead is sometimes open sometimes closed. But he eyes of Z’a are always open in hasgacha, they are never closed. So all must be fulfilled in rachamim. When the forehead of Z’a is revealed from it look out the masters of dinim. Therefore it does not have to be revealed all the time. Such as a time called רואות עת. 959 The eyes of Z’a can open for judgment or mercy, but in the time to come only the eye of mercy of Atik shall be upon her. As it says “in great mercy I will gather you”. 960 When Hashem sees the acts of men are good Atik then is revealed in Z”A. Teshuva is causing Atik to return to Z’a. When Yesod is united to Atik it is called good. 961 From the eyes of Z’a sinners cannot escape, but they sometimes sleep. Z’a reveals the inequity in man and then Malchut executes judgement in man. 962 From the black of the eyes of Z’a come 7 eyes of providence. They are revealed through the 3 eye colors of red these have 7 runners from the north who find sinners, black and green has 7 runners from the south they uncover the deeds of men whether for bad or good 963 The ears of Z’a open the Eyes of Z’a. (Bina of the Ruach gets Chuchmah) One must raise their voice to the ears of Z’a.(a heart of understanding) Fixing of Z’a causes Arich to illuminate Z’a nullifying "dinim", but Arich does not change. Voice enters the ears of Z’a awakening “mochin” drawing mercy to the sadeekem and judgment upon the wicked. 610,010 winged angels are the ears of Hashem. From the ears of Hashem are all “winged creatures”. They are called the ears of Hashem. Zu”n dresses to Nh’y Arich through Abba and Imma. From the 3 “mochin” drops go out to the ears. Sound enters the ear to see whether it is bad or good. From the ear cavity is derived the eye socket, mouth and nostrils. From the ear originates Supernal lights that do not go out. Lights of the ears decend to join with lights of the eyes. 964 Z”a has 2 ears the right ear hears good. The left ear hears evil. If one does not do the will of Hashem there is heard of that and anger is aroused which are “dinim” called fire. 965 When the “dinim” of Z’a are mitigated then is able to shine the aspect of arich as Z’a is Nh’y and Teferet of Arich.(ideally Z’a is Teferet Arich). All 10 sefirot of Z”a are below the belly of Arich. This is below the parsa. Teferet of the

954 R. Petia on Idra p.91,95
955 Zohar Idra Rabba p.129b,116a
956 Tikunim Chadashim Ramcha’l p.401
957 Zohar Idra Rabba p.137b
958 Sulam on Idra Zuta p.293b
959 Tikunim Chadashim p.422
960 Zohar Idra Rabba p.137b
961 Zohar Vayikra p15a
962 sulam on zohar Yitro p.101
963 Zohar Idra Rabba p.137a
964 נוP3
965 Emek HaMelech
Ruach rests on the heart. Z’a is the man on the thrown. Atik is the supernal man Above. From mazel elyon at heart is Chuchmah and thought of the heart. In the heart of Z’a Chuchmah is from Nh’y of Bina. Chaga’t Z’a goes out from half of Teferet. Bina goes in the heart and the heart understands by the yesod of Binna dressing in Z’a until his chest. By this chesed and Givurah that are there that were “stomim” (closed), can this go out. The heart spreads out the yesod of Bina. Abba always wants to flow to Z’a so that Z’a may receive new flow from Arich. Netzach of Arich dresses in the right kav of Z’a which is Chuchmah, Chesed and Netzach. Hod of Arich dresses in the left pillar of Z’a which is Binna Givurah and Hod. (gadlut) Malchut from Bria Yetzera and Asiyah is called the "face of man", Becouse Z’a is called man. The face of man is hidden in the head of Atik. The ي of ה"ו of Atik is concieled becouse of the left (of this world). Its ה is oppened only by the ה of Z’a. So it its spelled as ה"ו . Its י is oppened by the י of Z’a, so its spelled as י"ו . Z’a is from Chaga’t of Arich.

By drawing out tracings of levels in a hidden way there is drawn and caused from His power all 9 levels,powers of Z’a. Which is the aspect of revelation dividing to 9 levels:

<table>
<thead>
<tr>
<th>שם (end)</th>
<th>תוו (middle)</th>
<th>שלג (head)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malchut</td>
<td>Chesed</td>
<td>Chuchmah</td>
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According to the drawing is the aspect of revelation. From this drawing will be the revelation of the future, but its structure, design is not known at all. As Chaga’t of arich is keter called י"ו . From here are made the 9 sefirot of Z’a. Z’a has 3 "mochin" of Chuchmah, Binna and Dat. These each include 3. They are the 9 "dikna" of Z’a.

Arich Anpin dressing in Z’a is called ח"ש . The "nanhaga" (divine guidance) of Z’a only goes out from great merit. It is י"ש . This is the partnership of “rachamim” with Malchut. If Malchut (actions) are not good they separate leaving Malchut alone which is only “din” (judgement). The main thing of Z’a is flow "mida" to "mida”, one gets exactly as they give. 9 sefirot (tikuny diknah) flow mida in mida in Z’a. Of the 248 limbs 9 are in the head and they are the 9 tikuney dikna of Z’a. The 248 limbs of the king are completed by Nh’y of Z’a. The "dikna" of Z’ are Chaba’d, Chaga’t and Nh’y. When Chaga’t rises to Chabad it creates a new Nh’y. (Every time a higher Chaba’d is established, it results in greater actions from Nh’y) The Yesod is as fine as a thread of hair involving

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966 R. Semach Idra p.87,107,122,Sulam on Idra Zuta p.170,296a  
967 Safer Leshem  
968 Safer Leshem  
969 Safer Leshem  
970 Mhl p.295  
971 Shomer Emunim p.129  
972 Sulam on Tikunim p.266  
973 Sulam Sifra Dizanuta p.177  
974 Aor Enyim p.31:2  
975 petachy Chotam p.310  
976 Ner Yisrael p.99  
977 Shari Ramcha”l p.32  
978 Ner yisrael-magid of koznitz p.207  
979 Ner yisrael-magid of koznitz p.148  
980 Pre Atz Chyeem p.145  
981 Metok mDavash on Tikuney Zohar p.266  
982 Sulam on Zohar Vayalech p.74
its judgments with sadeekem, this is fullfilled by the 13 "midot" of Rachamim. (accordingly the gates of open) The planets and constellations are high in the "rekia" are Z'a. (they reflect these dikna opening) Z'a rises to Bina and makes the central Pillar. By being occupied in Torah and mitzvot raises the feminine waters making of them the central piller (How high your emotions reach above will be how wide will be the central pillar-quality of flow). The Markava of limbs of the Shecinia is made by the Nashamot from doing mitzvot. The "mochin" are called called crowns. The "mochin" of Z'a are from Abba and Imma. The "mochin" rise above according to rising of the "mym nukvin" (according to the source of "mym nukvin" goes up "mochin"). From praise and Malchut is the crown and blessing to all the companions. M"n rises from chest and below of Malchut, from there rules the "mesach" (where actions are made, the nefesh is formed by the "masach"). If Yisrael cant raise M'n arousing the "mesach of Z'a then can't unite the two pillers, also then angels above the chest cant arouse the "mesach" of Z'a. Through the "mesach of Z'a the 6 corners of Tevuna stands in Yetzera. The 'Mochin of Zu'n is from rising Malchut to Bina. (Emotions are stronger from actions of understanding) The "mochin" of Zu'n are sweetened in Rachamim of Bina (the 13 middot). The 2 "kav" (lines) of Bina (right and left) make Dat. Z'a begins from Chuchmah its ketter is Imma. The main thing of Z'a is only from Chuchmah and below, Becouse keter of Z'a is between vessels and lights. Keter of Z'a is Keter of Z’a. Teferet of Imma is Keter of Z”a. (at “Gadlut”) Keter of Z”a is Teferet of Arich. Z’a has (the bottom) 1/3 of Teferet of Imma. Here is the “rechem” (womb) of imma. A drop of Nashama enters into Z’a decending by the Spinal Cord. Z’a is devided to Chuchmah Bina and Dat. Chuchmah spreads to 32 paths and Bina to 50 gates. The 32 paths going out of the Torah are Z”a . They are the 10 utterances of creation. 10 sefirot and 22 letters of Torah which is Z’a. They go out of the upper supernal point of Binna. Zun rises to Chuchmah of Bina in 32 paths. This is Bina of "aor yosher", not Chuchmah itself. Z’a has chassidim that rise to recieve Chuchmah. (working the 32 paths gives Z’a what to rise up to) There is only recieved Chuchmah according to the flow of malchut. His servants are "markavot" of Malchut (as they always seek to fulfill his will), Chassidim without Chuchmah are lacking completeness. They are the 6 corners without the head. Z’a recieves illumination of chassadim when there flows the illumination of Chuchmah. A servant is enjoined by Malchut. The Brain of Z’a is devided to 32 paths, it is Chuchmah of Z’a. (unfolding from the connections of Z’a to Bina) There are 3 נ”ח (cavities) in the skull of Z”a being Chuchmah Bina and Dat. From the cavite of Chuchmah are 32 paths. They are 32 Elokim of Barashit. Ateret of Yesod Abba descends lower than Yesod Imma covering all of the Yesod of Z’a. Yesod of Abba and Imma dress in Dat of Z’a until 1/3 of Teferet of Z’a.

983 Safer Paliyah
984 sulam on zohar p.73
985 sulam on zohar Pinchas p.73
986 sulam on zohar Achray Mot p.37
987 sulam on zohar Balak p.44
988 Safer lecutim p.300
989 sulam on Tikuny zohar Hakdamah p.293
990 sulam on zohar Vayikra p.27
991 mhl p.154
992 Aor Yakar Vol. 2 p.268
993 Atz Chyim p.37
994 Safer Leshem
995 Aor Enyim p.130
996 Sefer Lecutim p.309
997 Shar mimori rash’y p110
998 Zohar Song of Songs Rosenberg p.81
999 sulam on Tikuny zohar Hakdamah p.283
1000 Zohar Vayikra p.33
1001Shar mimori rash’y p.50
1002Emek HaMelech
This is at the chest of Z’a. The Yesod of Abba is עב, Yesod Imma is ע א. The Yesod of Imma descends to the chest of Z’a This is “katnut”. Katnut ע of Z’a is from ה”לזר. Katnut ע of Z’a is from ע א its ע א are from ע”לזר. It has chitzon lights of Abba and Imma in Nh’y of the parzuf above it. It is sweeter than Katnut ע ע א of Mercy. When the Yesod Abba reaches lower until the Yesod of Z’a. This is “Gadlut.” “gadlut” Z’a recieves Chuchmah with Chassadim covering. After tikun Zu’n is given “mochin” of ע א of Abba and Imma, having ר”א of light of the Nashama. This illuminates till the chest of Z’a and not below. Zu’n can’t receive the ר”א of the Nashama. Bina Spreads out her Yesod until 1/3 of Teferet of Z’a. Abba rises Teferet of Z’a. Nh’y of Bina makes Chaba’d of Z’a. (in “katnut”) "aor Makiff" (surrounding light) goes out from Nh’y Imma making the true “makiff” to the head of Z’a. The Nefesh of Imma is in the head of Z’a. From the going in of nh’y Imma there grows the 6 lower sefirot of Z’a, but ת”ע י ש (salvations) are chag’a’t of Imma. (“gadlut”) Upper Bina will not dress below in Z’a, except when in the begging its dressed in chesed. It is through Chesed that Bina illuminates in all, here it begins. There are 2 “makiff” to Z’a. The outer one never enters Z’a. The inner enters “penimi” and bounces and rises up from the head by the hairs. This is “Aor Chozir”. Z’a recieves “Mochin Gadlut” from imma on the left side of the heart. (this is serving with the “yetzer hora”) “Gadlut “ is mochin” from nh”y Abba and nh”y Imma entering into Z’a. For this reason Nh”y of Abba is called ע א ל ו ע א .When Z’a has "mochin" from of Abba and Imma, this is when Z’a has the aspect of Nashama. Specifically this is "tzlem penimi" of Tevunah. Z’a dresses “mochin gadlut” through ה י א ע א. The 248 positive commands are 248 limbs of the Nashama, 248 windows of flow of Z’a on Malchut. They give healing to all limbs of the body. The 248 positive commands are the Chassidim of Z’a. Z’a is thrown to Bina. The 3 pillars Chesed givurah and Teferet Z’a are 3 legs of the Thrown. Malchut is the 4th leg. 6 sefirot of Z’a are the 6 steps to Thrown of Bina. They are 6 wings. When Bina of Ima dresses in z’a its called ת”פ. The brain of Dat of Z’a is from the central pillar of Yesoî’t. When Yesoî’t has “mochin” of ע א Z’a has first 3 sefirot of Nashama. When yesoî’t has “mochin” of ע ע Z’a then has first 3 sefirot of Chayah. When Yesoî’t has “mochin” of “Yachida” then z’a has first 3
sefirot of “Yechida” of Z’a. There are 2 aspects of “Gadlut” to Zu’n one from Yesoi’t it includes “chassadim”, The second “Gadlut” of Z’a is from the Chayah of Abba and Imma it includes Chuchmah. In Gadlut 3 of Z’a there is recievied from the moch penimi of Chaga”t (Abba and Imma). At times one even merits revelation of Yechida from mazel elyon of Arich. Z’a does not aquire his first 3 sefirot until entering His “mikdash” which is malchut. Only when Z’a is in union with Malchut can He attain completness with his first 3 sefirot. The first 3 sefirot of Z’a and Malchut depend on “Mazel”. Z’a siezes in “י” which is Yisreal saba called Abba and in “ה” which is Tevuna called Imma which spreads from the “י”. Z’a rises to the first 3 sefirot of yesoi’t, recieving Chassidim from Abba and Imma of Yesoi’t. Teferet descends to the belly of Z’a, so Tevuna doesn’t enter all of Z’a. Only her middle pillar spreads out to the chest of Z’a, concluding in Teferet of Z’a where there are revealed chassidim. The "atz ha dat tov vrah" is the place of revelation of Chassadim of Dat of Z’a, at the chest of Z’a and below in Aby”a. The "Atz Dat" is where the Yesod of Imma is in dat Z’a. Chassadim spread in Z’a from the Yesod of Imma which is at his chest to below, as there is the place of revealed Chassadim. From here its possible for the Chitzon to seize so its called “Atz dat”. Chassadim are dat of Z’a. The Chassadim above the chest of Z’a are covered in the Yesod of Imma. This is good as here the klippot can not nourish. In the Time of Zivug a few of these Chassidim are revealed in the Yesod of Z”a. No klippa has power to directly seize in Z”a but from the back at the belly and below. Below is the head of Nakavah. This is where the (flow) is closed. Here is the end of the upper 1/3 of Teferet Z”a. The klipot nourish from Nakavah and (from) “dinim” of the head of Z”a. “Dinim” cannot seize from the upper 1/3 of Teferet Z”a. In the time the Shechinah dresses Z”a no enemy can approach them, even from afar. As it says “n”i”n”i” is my name, I will not give my glory to another.” Glory refers to the “malvush” of Z”a. This refers to the Shechinah of Atzilut. The Shechinah of Bria surrounds the wicked to bring a end to them. The place of seizing and “yonika” of the klippa is in the “Challal” as the light goes from Z’a to Nakavah. In the places Z”a does not seize in Nakavah. Before Zivug Z”a and Nakavah cleave back to back so the “Elokim Achriym can’t seize. Back is the aspect of γ”7 (120 sarufim Elokim). They are till the end of Asiyah and there is the place of the siezing of “Elokim Achryym” after the “Elokim Kidoshim”, God Forbid. Which is their source and they only exist by nourishing from “kidusha”. Their source is the “mym Nukvin” in Yesod of Nakavah. There are the 5 Givurot. Blemish in the Yesod causes siezing of the Elokim Achayim. There is only siezing from the head, arms and feet which are “igul” if they are not cleaving in good in the “challal” which means by sin the klippot are there. Also from the shoulders and neck of Nakavah. If a man causes the Klippot to nourish below from him there will be dinim. But if he says “Kria Sma” as is proper there is given by his cleaving supernal flow from the Great names into the “challal” and there is no siezing. And the “challal” is filled with Supernal light. It is proper for Z”a to be covered from all sides. If there is not to it a “iggal” head, there is not siezing of the “chitzonim”. But to them is נ”נ” (life force) and there is caused confusion to the work of the א”ו”. In the head of Z”a is a source to the Klipot from the back hairs of the head. But from the Nakavah is the source of “dinim”. These are red hair. Z”a and Nakavah join at yesod Z”a.

Below the chest of Z’a are revealed lights between Z’a and Nakavah. In this place there does seize
the "chitzonim" (not in Atzilut, there it is only Atz tov). Here rules the middle pillar of Teferet. From here goes over Chuchmah. Chuchmah is only revealed when "mym nukvin" of Teferet is raised causing "zivug" of Chuchmah and Bina. Here is fulfilled "mochin" of Chayah which is called dat. The middle of teferet of Z’a is "atz ha dat". The "Atz haDat tov vrakh" 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) angels and demons "Memunim" (angelic Supervisors) over this world, its planets and constellations. The sin of the "atz ha dat" is in the 6 corners of Teferet of Z’a. These being the lights that reveal the Chassadim within. There were 8 blemishes created by the sin of Adam and Chavah eating from the "Atz ha Dat":

1st)blemish at 1/3 of Ketter of Z’a called γ Ψ ∩ (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 descends 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 Netzach 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 Netzach and Hod of givurot alone decend 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 decends 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 By”a. Hashem 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 and rah meriting revelation and bringing joy in all worlds. There was damage to Arich and Abba of Bria. There is γ Ψ ∩ (darkness) in them, becouse of this there only illuminates the light of Binna of Imma. The tikun of Bria is to draw light from Abba and Imma of "kidusha". In Yetzera there is γ Ψ ∩ in the light of Imma, its "γ" is covered in γ Ψ ∩ and does not illuminate. Its tikun is drawing light of Arich of "kidusha" of Yetzera. In Asiyah darkness is even in Z”a. Light only illuminates from Nakavah of Z’a. Its tikun is from Atik of Asiyah. Likewise Z’a dresses to the chest of Yesoi’t and below. So that “klipa” (the other side) can reach no further. This is the secret of only 49 faces of purity and impurity. The 50th face is Teferet of Yesoi’t, it has no “Klipa”. Tevuna gives birth entering Z’ in the time of Gadlut, Then Nh’y of Tevunah is as the body of Z’a. (chayah and Nashama is in the head of Z’a) Binna spreads in the “nanhaga” of Z’a, but only the lowest 1 /10 of Bina sreads out. The Malchut of Binna called Tevunah. From Nh”y of tevunah goes

1036Shar Bait Hacavanot,Shar pasukim p.4,Shar Cavanot p.163 ,Atz Chyim p.400
1037Shar Pasukim p.8
1038aor enym-kamarna Rebbe p.10
1039Atz Chyim p.378
1040sulam on Tikkuny zohar p.340
1041Shar kavanot p.160
out the “nanhaga” of ר"א (chesed-din -Rachamim) which is Chaga’t of Tevunah and Malchut of Binna. It makes the aspect of “aor chozir”.\textsuperscript{1042} Nh’y of Tevunah is in the head of Z’a. (at “katnut”) From Nh’y of Tevunah is made the whiteness of Arich in Z’a. Nh’y of Abba dresses in Nh’y imma.\textsuperscript{1043} Makiff Chitzon of Z’a is shiluv in revua of האלוהים and ב. Chitzon vessel Z’a are first 10 sarufim of אלהים. The middle vessel of Z’a are 6 sarufim of א"ל. Middle vessel penimi of Z’a has the last 10 sarufim of אלהים.\textsuperscript{1044} The “mochin” of Chayah is recieved in Z’a called Torah and יהוה. This is the great "mochin that reedems and delivers us from Egypt. Illumination and revelation of the brain of chuchmah is called living.\textsuperscript{1045} In speech we raise the vessel of Z’a. It is seperated from Z’a by Tzizum ה. This vessel is the “makiff of the Chayah it is called לבוש. It is חי.\textsuperscript{1046} From ר"א of Z’a is a light called י"א, it delivers from complaints.\textsuperscript{1047} When Z’a dresses Nh’y Tevuna this is growth of Z’a called man.\textsuperscript{1048} The brain of Rashamot of sadeekem go out by the vowels " cholem, shuruk, chereek" like the brain of Z’a. The brain of Z’a in Yeso’it goes out first in "cholam" then "shuruk" they are right and left pillar. there is not illumination until there is "zivug" (union ) on "meshach" of Z’a which is rising of m’n and going out of "chassadim", this is secret of the middle pillar. (Cheerek). Chuchmah by the rising of Z’a with the "mesach" of "Chereek". The "mesach" is arroused by actions below. Chuchmah is sweetened by this. Judgements of the "mesach" of "chereek" push the serpent away from nourishing from the left Pillar.\textsuperscript{1049} " cholem, shuruk, chereek" are right left and central pillar. “Cholam" the right pillar has Chassadim, “Shuruk” left pillar has Chuchmah. Z’a joins the central pillar of Bina.\textsuperscript{1050} “Mochin” are taken by Z’a from Arich by the 3 vowels of "cholam", "shuruk" and "chereek". They are all vessels to the "makiff" lights of "yoshar". "chereek" is sefirot "iggulim".\textsuperscript{1051} The first 3 seferot of Z’a is called Dat.\textsuperscript{1052} In Dat itself of Z’a are 3 parzufim from its chaba’d chaga’t and nh’y. They are Nefesh Ruach and Nashama of Z’a. The Nefesh and Ruach of every parzuf of Zu’n are called "lavush" (ruach) and "hachel" (nefesh). These are vessels to the "makiff" lights of "yoshar". "hachel" is sefirot "iggulim". The first 3 seferot of Z’a is called Dat.\textsuperscript{1053} The intellet of your emotional soul is what you really know. Dat spreads out in Z’a these are the Chassadim. Chassadim of Z’a are the son of Abba and Imma. There are 5 chassadim and 5 givurot to Dat Z’a.\textsuperscript{1054} The source of Z’a is Dat.\textsuperscript{1055} Z’a has mastery over the 6 corners and is called small.(the tikun of Atik and Arich controls all ר"א) The 6 corners Abba

\textsuperscript{1042} Shari Ramcha”I p. 29
\textsuperscript{1043} Pardes remonim p.46,R.Semach p.93
\textsuperscript{1044} Mishnat Chassadim
\textsuperscript{1045} Sulam on Tikkuny zohar p.613
\textsuperscript{1046} Shar Bait Cavanot #10
\textsuperscript{1047} Emek HaMelech
\textsuperscript{1048} Shar kavanot  p.340
\textsuperscript{1049} Sulam on zohar Noach p.8, Shir haShirim p.60
\textsuperscript{1050} Sulam on Zohar
\textsuperscript{1051} Sulam on zohar Barashit,mishpotim
\textsuperscript{1052} Yadid Nefesh
\textsuperscript{1053} Sulam on zohar Nasso p118
\textsuperscript{1054} Nahar Shalom p.194
\textsuperscript{1055} Sulam on zohar Vaira p.2
\textsuperscript{1056} Shar mimori rasb’y p.226
\textsuperscript{1057} Sulam on zohar Bahar p.27
\textsuperscript{1058} Shar mimori rasb’y p.226
\textsuperscript{1059}Arba Maot Shekal Kessef p.176
\textsuperscript{1060} Sulam on zohar Nasso p.46
and Imma dress in Chesed of Z’a.\textsuperscript{1061} Ahron and Moshe are Abba in Yesod Z’a.\textsuperscript{1062} Supernal Chesed is Chesed of Z’a, lower Chesed is Chesed of Z’a in Nakavah by way of Netzauoch and Hod of Z’a.\textsuperscript{1063} “Chayot ha Kodesh” of Z’a are Chaga’t of Z’a.\textsuperscript{1064} Nh’y are "ofanim" their heads are Chaga’t which rule them when they raise themselves.\textsuperscript{1065}

The essence of Z’a in Yetzera is ר"ל שלום . Its Nashama (of Z’a ruach of yetzera) is ר"נ. It is in a Chitzon vessel of Arich of 10 sarufim. 30 sarufim of ב"ז שלום of Abba. 10 revua of 50 of Imma. Of Z’a 10 of 60. And of Nakavah 10 of 70. The middle vessel of Z’a is 6 sarufim מ"ש. The are the א"ה letters in ג"ת משגד. They are the head of Z’a. With in are 9 dikna of Aor Yashir and 9 of Aor Chozir. 6 letters there are to this angel. As the body has 6 corners.\textsuperscript{1066} The lower Markava is Nh’y of Z’a which is the angel Matto"t called camp of the small man. Matto"t is camp of the 4 angels Michia"l, Gavrea"l, Oarea"l and Rafea"l. It is the Markava called Pardes. One who enters in peace leaves in peace.\textsuperscript{1067} Z’a is Matto"t of Yetzera.\textsuperscript{1068} Matto"t illuminates by the 13 "Middot Rachamim" , this is Matto"t of the upper world. Above all is ב" י .\textsuperscript{1069} During the days of the week nourishment is from the unification of "Hakodesh Baruch Hu" and the Shechinah throught Matto"t, but on Shabot, and Yom tov flow comes directly from Z’a.\textsuperscript{1070} The 6 lower sefirot of Z’a decend in the days of the week for cleansing.\textsuperscript{1071} The man of a upper aspect of Holiness does not get flow from Matto"t, but Nakavah of Z’a called חייםארץ (land of the living).\textsuperscript{1072} The Avot are Chaga’t Z’a called apples.\textsuperscript{1073} As the apple has 3 colors, so the apples of the cheeks have 6 colors. From these 2 apples is life to the world, and joy to Z’a. Nothing is lacking when it shines. When these 2 apples are revealed.\textsuperscript{1074} The 12 borders of Z’a are source of the 12 tribes.\textsuperscript{1075} The 4 rows of stones, with 3 stones each in the breastplate of the Cohen Gadol, are yisrael above. These 12 of Z’a flow to Nakavah.\textsuperscript{1076} 12 aspects of malchut recieve from 12 aspects of Z’a.\textsuperscript{1077} All 12 tribes are “tikunim” of “Canneset Yisrael” . They are the “penimiyut” of Nakavah from the chest of Z’a drawing down Bina in this world.\textsuperscript{1078} The 4 camps of “Canesset Yisrael” are Chesed- מיכאל, Givurah- גבריאל, Teferet- אוריאל and Malchut- רפיאל. Each camp includes 3 pillers together making 12 borders of Z’a. There are also 12 borders below in Malchut that rise up to Z’a.\textsuperscript{1079} 12 sefirot from the chest and above spread out until the chest, and to Nakavah below. These 12 sefirot are the Yesod of Z’a, but below the chest of Nakavah there is only 10 sefirot not 12. Becouse of this below the chest of Nakavah there is not there union, becouse of the aspect of the Yesod which is locked. This is the secret of the "face of man".\textsuperscript{1080} The Yesod of Z’a at the conclusion of Atzilut is upon the heads of the "Chayot Ha Kodesh". This "rekia" separates Atzilut from the lower waters of Bria. Malchut of Atzilut

\begin{thebibliography}{100}
\bibitem{1061} Shar mimori rabs’y p.57
\bibitem{1062} Shar Pasukim p.133
\bibitem{1063} Sulam on zohar Vayichi p.57
\bibitem{1064} " " " Bishalach p.25
\bibitem{1065} Sulam on zohar Pinchas p.300
\bibitem{1066} Mishnat Chassidim
\bibitem{1067} Sulam on zohar Pinchas p.70
\bibitem{1068} aa 184
\bibitem{1069} Ner Yisrael p.264
\bibitem{1070} Sulam on Tikunim p.130
\bibitem{1071} 1071mhl p.226
\bibitem{1072} Zohar Vayara
\bibitem{1073} Sulam on zohar Tsav p.27
\bibitem{1074} Zohar Idra Rabba p.132a
\bibitem{1075} Sulam on zohar P.59
\bibitem{1076} Sulam on zohar Vayichi p.143
\bibitem{1077} Zohar Shir HaSirim p.12 Rosenberg
\bibitem{1078} " " Toldot p.70
\bibitem{1079} Sulam on Zohar Bambidbar p.8
\bibitem{1080} " " Lecha p.6
\end{thebibliography}
stands upon this Rekia. Upon the heads of the "Chyot" is the likeness of the אכס (Throne). Z'a who is the Face of the Man in the "markava" and is א岙立面 sits upon the אוכל. On the אוכל is Z’a He with him is Arich Who is א in the אוכל. The source of the man sitting on the אוכל is from Abba and Imma. Which is the right side. The אוכל itself is Yesoית, the secret of the left. Chaba’d of Tevunah in Chaba’d of Bria is אוכל. The 6 corners of Bria are 6 steps to the Throne. Malchut of Tevunah in Malchut of Bria is אוכל. This is אוכל. From these are drawn Z’a and Nakavah. Z’a is the man on the throne, the throne is Malchut. "Nashamot" go out of the man on the אוכל. Matto”t and his company are secret of the אוכל. Below there is needed Chuchmah. Even if Chassadim are recieved from Z’a and Abba and Imma without Chuchmah this is only the aspect of 6 corners without a head, until Chuchmah is recieved. By receiving Chuchmah from the אוכל, Nakavah and Yesoית. This acquires the אוכל. This Chuchmah makes much "gadlut” from the light of the אוכל.

Z’a always has Chassadim covering it from Chuchmah, it only has Chuchmah from "zivug" with Malchut. The 3 "chayot" each have 4 faces making 12. The face of man is hidden. It is Malchut which is the opening that is prepared in Bina. Which is the aspect of the crown of the Yesod of Z’a. Angels as אוכל אוכל אוכל אוכל אוכל אוכל אוכל אוכל אוכל אוכל אוכל אוכל which are called birds goes out of the Yesod of Z’a of Bria, Yetzera and Asiyah. Z’a of Bria is "duchrah" Masculine. There are 12 sefirot from the chest of Z’a and above, but only 10 below. The 12 sons of Yaakov are 12 borders of Z’a. His 70 decedents are 70 "ofanim" of the tree. The 70 souls that decended to Egypt are 70 revealed lights, that are in 2/3 of chesed spreading out in Teferet of Z’a. The 7 lower sefirot of Z’a are made of 10 sefirot each making 70. They dress in Nakavah spreading to the 4 directions north south east west being Chessed Givurah Teferet and Malchut, each of 10 sefirot each. In Z’a itself North is Givurah. From here is drawn wealth and chuchmah. In Z’a south is Chessed, East is Teferet and west is Nakavah. The right side of Z’a is south. There is drawn from there "Cholem" of Bina. The left side of Z’a is the North it draws "shuruk" of Binna. East is the middle pillar of Z’a. It mediates between the 2 pillars of Bina. The right side rises from below to above. The left side descends from above to below. The shechina of 70 princes is the external aspect of Z’a. After tikun they will return to cleave in Z’a called "Hakodesh Baruch Hu". There are 70 branches of Z’a. In Z’a is Chagat, Nh’y and malchut. Each Sefira is made of all 10 making 70 sefirot in all. Nakavah below is also made of these 70 aspects. The light of Yesod Z’a is Efryim ben Yosef, Yosef is yesod Z’a. Nh’y Z’a is Yosef, Nh’y nakavah is Benyamin. The 6 corners of Z’a illude to 8 including Chuchmah and Binna. The bed of Slomo is 6 corners of Z’a.

1081Sulam on Zohar Pinchas p.201
1082Sulam on Zohar Achray mot p.86b
1083Sulam on Zohar Chayah Sarah p.48,Nahar Shalom p.118
1084 " " Shir haShirim p.66
1085 " " " p.293
1086Lecuty Torah p.185
1087sulam on zohar Lech Lecha p.6
1088sulam on zohar Vetchanon p.4
1089Shar Pasukim p.163
1090Sulam on zohar Pinchas p.292
1091Matok mDavash on Tikunney Zohar p.526
1092Sulam on zohar Lech Lecha p.5
1093sulam on zohar259 or 51 ?
1094sulam on zohar Hazeno p83
1095sulam on zohar Vayikra p.137
1096atz chayim
1097sulam on Tikunyy zohar p.98
1098sulam on zohar Smot p.57
illuminating Malchut with lights of the first 3 sefirot, they guard from the "chizonim". The aspects of Z'a include: The time of going out the "Malachim", "Ibor א", "yonika", "mochin" front and back with Yesoi"t, Abba and Imma and Arich with Z'a. Binna dresses in Z'a by the 3 aspects of "ibor" "yonika", and "gadlut". These have 3 different kinds of vessels one in another. They have 3 kinds of “atzmot” (essence-lights) one in another. “Atzmo” is "mochin”. The 3 types are “penimi” (internal), “amzi” (middle) and “chitzon” (external). “Mochin gadlut” is from 3 ה"ד = ה"ד ה"ד (blood). "Ibor" is "Malchut" of Z'a and Yonika is 6 corners of Z’a these are states of "אלהים", while "gadlut" is revelation of the first 3 sefirah of Z’a from ה"ד ה"ד. In the “Katnut” state of “ibor” there is only the letters ד"ד of "אלהים". There are 3 sets of 120 permutations one set from each of the 3 different “miloy” of "אלהים" that sweeten in Z”a each day. 2 of the sets of 120 names rest and sweeten in the head, while the remaining 120 sweeten the body. In “katnut” 3 ה"ד ה"ד descend to the throat of Z”a, from there spread out one א is “pashut”, “meloy” and “meloy Meloy of Meloy of "אלהים". Katnut of "katnut" (ibor) is ה"ד ה"ד ה"ד אלהים. These mochin are called first katnut and first מ"ל of Tevunah. The 2nd מ"ל is in Gadlut. Now (even) in Yonika is heard my voice. It is not prevented from being heard because of names of karum, the present mochin. The ה"ד of מ"ל ה"ד ה"ד אלהים makes Chaba’d complete. From the side of Chuchmah of Abba is מ"ל ה"ד אלהים pashut. During “zivug” of "ibor" Z’a doesn't rise to the mouth of Abba and Imma, but only to their belly and below. "Ibor" of Z’a is in the ב"ב (belly) of Abba and Imma, which is one with the parzuff Yesoi"t. The belly of Imma is called "rekia". It is a garment of ל"ה made by Torah and mitzvot. Hashem guides worlds according to teferet Yisrael, which is in the hiddeness of the belly of Ima. There are 2 levels of “ibor”. In the first state Z’a cannot raise "mym nukvin" from By”a. This is "zivug” Zu”n below the chest and back to back. Malchut during the week and the Smittah year is joined to the back of Z”a. This is Nh”y Z’a which is its back. This is a state of "mochin Katnut" as "dinim" of ה"ד ה"ד אלהים are in the back. This can only be corrected by separating from evil. The 2nd level of "ibor" when Z’a is raising the "mym nukvin". It is "zivug" returning face to face to give birth to "mochin gadlut". There are 2 levels of "gadlut" first is "mochin" of Nashama, "gadlut ח" is "mochin" of Chayah. Z’a includes 3 parzufim each having 10 sefirot one parzuf within another. These 30 sefirot are all aspects of vessels (the 30 vessels of Z’a of Atzilut, as Z’a is vessel to all Makiffim Yesoi”t Abba Imma ect...), but at times there is only the external aspect of Z’a. The source of z’a is dat of Arich. Arich reaches till the head of Z’a. (according to one’s
emotions-ruach so they receive the will of Hashem, according the will of Hashem revealed to one so is their ruach. The completion of Z’a is to arich. The “keter elyon” of Z’a is Arich. In Ketter of Z’a are 3 “mochin” which are 3 names ה”ד which are Chuchmah Bina and Dat, being ב”ו מ”ה, And (“pashut”?). ב”כ is 50 gates of Binna, it is the tikun of Arich which is 2 "Tepuchin Kadishim" Emotion of Z’a begins from keter of Arich. Arich enters into Z’a by the aspect of נשמתסתמי (closed breaths), they are called "Yachida". Arich is called מ”ה א”ל ח”ו The “mochin” of Dat of Arich illuminates and bounces from the forehead of arich and goes and descends to the forehead of Z’a illuminating its forehead. The “mochin” of the forehead of Arich nullifies all the "dinim" (judgements) in the “mochin” of Z’a. In the “Metzauch” of Z’a are “dinim” but they are turned to Rachamim. In the “metzauch” are 400 “bait din”. These “dinim” (judgments) are called darkness. Dat illuminates in the forehead of Z”a. There is the 5 givurot. Therefore the forehead of Z”a is red. Dat illuminates there so to shatter the klipot. In the forehead of Z”a stands the 22 letters. All this is to sweeten the forehead of Z”a. All the din there is so to evoke the fear of sinners. Only the forehead of Arich is called רצון (will), the forehead of Z’as has "din". is in the forehead of Z”a. The forehead of Z’a is revealed on those who sin intentionally. But when Hashem is aroused to delight in the sadeekem, the face of atik shines in the face of Z’a. This is a time of תרצון(עת) (time of favorable will). Here is the mercy of Z’as, and the great mercy of Atik. 24 courts exist in the forehead of Z’a. Together they are called Netzua.ch. Zn stands above the curtain in Atzilut, but only until the length of Arich. The 32 Elokim of Misa Barashit descend and enter into Z’a and go out in secret of 3 Elokim sweetened by 3 Chassadim. They are 3 branches of the ש of Ima, which is Nh’y of Ima that includes Nh’y Aba. These 32 Elokim are 32 words of the Shabot kiddush. In the skull of Z’a are 3 חללים (cavities) and 4 “mochin”, to 4 sides of the world. Each “moch” contains 4 "mochin" One "Moch" is between the skull and the "karum"(membrane). The “karum” of Z’a is not as thick as that of Atik. Therefore it can expand to 32 paths of Wisdom. The first "moch" is Chuchmah its cavity bursts forth as a fountain to 4 sides that opens to 32 paths Chuchmah of Z’a in aspect of Ruach, but in truth the 32 paths come from Abba. This first cavity also includes breaths of Chuchmah. The 32 Elokim even if they are white they are hard and are dinim. They are the secret of יודין coming from the head of י”ב which is all Chesed. 32 x 10 =320, They sweeten the 320 dinim of Z"a. According to the illumination of the 32 paths of Chuchmah in the first cavity of the skull of Z"a. The 2nd cavity is the "moch" of Bina from its fountian there go out 50 gates of Bina from Imma. These are the days of the omer. The 3rd cavity is "moch" of Dat including from Abba and Imma flowing into all sefirot of Z’a. In this third cavity are 1000 areas of Dat. Flow breaks forth from its source to 4 sides corresponding to Chuchmah Bina Chesed and givurah. Each of these 4 breaking forth includes 8 making 32 breakings forth. From this goes out "maluvush" in the "Challal". This is 32 paths "Ruchin" of Chuchmah, by way of breaking forth from the heart. The 2nd "challal" of the head of Z"a is the Challal of Bina (of Z”a). Breaking forth means to open the "Karum" and there spreads out from within this "karum" to the 4 sides. East is Teferet with 7 gates. South is Chesed within it is Netzua.ch,

1112Mavua sharim p.186
1113Aor eniym-kamarna rebbe p.120, Magid mKoznitz Ner Yisrael p.79
1114shar bait hacavanot
1115R. Semach p.97
1116R. Semach Idra p.63
1117Tikunim Chadashim-Ramcha’l p.422
1118Shar Mimori Rasb’i p.154,shur Kuma p.140
1119Sulam on Idra Zuta p.134b,136a,137b
1120sulam on zohar Hakdamah p.13
1121Zohar Song of Songs Rosenberg p.81, Emek HaMelech
1122R. Semach Idra p.77, Zohar Idra Rabba p.136a, Emek HaMelech
is a branch and within it is 14 gates. North is Givurah, within it is Hod. It has 14 gates. (this makes 49). The 50th gate is hidden much. It does not enter from the 4 sides. These are the 50 days between when Yisrael left Egypt till when they received the Torah. In each generation with the passing of time there is a period of days of Ibor. These are 43 days.\textsuperscript{1123}

The 3 cavities of the skull of Z’a have letters engraved within. 3 brains are in these cavities. Throught the influence of atik they become 4 brains, as the 3rd brain of Z’a Dat splits into 2. These spread out through the whole body.\textsuperscript{1124} Rabbi Moshe Cordevero teaches The skull of Z’a includes 3 aspects of Chuchmah. This Chuchmah carves and seals Bina. From these 3 heads come \textsuperscript{1125} The head of Z’a is made of surrounding "dinim". In time of katnut all "chitzon" letters are "mochin" of "Katnut". "Katnut" of 6 of Aba and 3 of Ima.\textsuperscript{1126} The "mochin of Z’a are lights alone, they dress in the vessel of Nh’y of Imma through \textsuperscript{1127} Z’a dresses to chest and below of Abba and Imma, Abba and Imma dress to Z’a half of Teferet of Arich which spreads out from Nh’y of Imma.\textsuperscript{1128} The "mochin of Z’ a are from Teferet of Arich. In the end Teferet of Z’a, Z’a cleaves in Malchut called heart. This is the middle pillar.\textsuperscript{1129} The "zivug" of Z’a with Arich is from the Yesod of Arich. Teferet of Arich makes the "penimi" of the Nashama of Z’a. (at gadlut) From the Tereret of Arich is made in Z’a Chuchmah. From yesod of Arich is made the Nashama of Z’a. This is the Tower Blossoming in the Air. Breathing goes out of the yesod of Arich rising Teferet to it, arousing Abba and Imma by the "zivug" of breath.\textsuperscript{1130} Ruach of Z’a is \textsuperscript{1131} Ruach of Z’a is aor Chassadim.\textsuperscript{1132} or \textsuperscript{1133} Chuchmah and Binna of Z’a dress to Nh’y Atik (at Gadlut) N’h are "dinim" accordingly there is flow to forehead of Z’a. The Forehead of the evil woman has 24 letters. They are the 24 "dinim" of Malchut, the 24 "sarufim" of . One "mochin" Z’a is made into 2 "mochin" of Chuchmah of Z’a from light bouncing off the forehead of Z’a.\textsuperscript{1134} The upper "mazel" of arich makes Nh’y of Z’a.\textsuperscript{1135} Z’a are aor Chassadim.\textsuperscript{1136} Z’a is the source of the flow of the 13 dikna of Z’a.\textsuperscript{1137} The hairs of the "dikna" of Z’a are black because their main light is from the side of Binna, having "dinim". The hairs of Arich are recieved by the hairs of Z’a until Z’a recieves from the Yesod of Chuchmah. Arich whitens the "dikna" of Z’a. The hairs of the beard are black as the Ateret of Yesod of Arich does not reach till here.\textsuperscript{1138} Hairs of the head stand to draw chuchmah for who is enjoined to tikun, but the beard draws light and sustenance down to all. When the hair is hard it extinguishes Tuma. Hair of the head and the beard cleanse and reveal light of the brain from within.\textsuperscript{1139} The Hairs of the head of Z”a do not reach Nakavah but are far form

\textsuperscript{1123} R. Petia on Idra p.90
\textsuperscript{1124} Zohar Vietchanon p.262a, Sulam on Idra Zuta p.140a
\textsuperscript{1125} Pardes Remonim p.14 part 2
\textsuperscript{1126} Emek HaMelech
\textsuperscript{1127} Shar kavanot p.293 :vol 2
\textsuperscript{1128} Shar kavanot p245:vol 2
\textsuperscript{1129} Arba Meot Shekal kessef p.234,Atz Chayim,Lekutey Torah p.94
\textsuperscript{1130} Matok mdavash on tikkuny zohar p.1100
\textsuperscript{1131} Zohar Shir HaShirim p.50
\textsuperscript{1132} Zohar Shir HaShirim p.83
\textsuperscript{1133} Sulam on zohar Pinchas p.188
\textsuperscript{1134} Pri atz chyim p.520, R. Semach p.81
\textsuperscript{1135} R. Semach Idra p.173
\textsuperscript{1136} Aor eniyam-kamarna rebbe p.111
\textsuperscript{1137} Zohar Nasso p.83
\textsuperscript{1138} Shomer Emunim p.125
\textsuperscript{1139} Tikunim Chadashim-Ramchal p.430
Moch Stima first enter into the hairs of the head of Z"a. Z"a has 3 kinds of hair that strengthens judgements over rachamim in the world. Go out of Chabad Z"a, they are of Rachamim. The 3rd type of hair is called קוצין with these hairs tikun is complete according to the hour. Sometimes over powering of "din" or rachamim.

13 "tikuney dikna" are from 10 sefirot from the face of man from his forehead to his throat. There are 13 dikna in Arich and Z'a. 13 attributes are drawn from Arich to Z'a. 13 dikna of Arich devide to 4 "dikna" that decend to the back of the head of Z'a, they join with 9 other "dikna" on the face of Z'a. From the "mazel" of Arich is drawn Yesod to Z'a. The dikna of Z'a are drawn out of Dat of Z'a. Z'a rises to the 4 lower dikna of Arich. Then there are 13 dikna in Z'a. The 4 of Arich are called feet, they are "�" in "cavanot" of "mazel". "Mazel" is the secret of the dikna of Arich. Z'a recieves from it "mochin", that are called "mazel". Those who speak are enjoined in Z'a, its Yesod is called "mazel". By ה ר ח י (evoking memory of Divine names) within Z'a is "mazel". There goes out flow from Eden to water the garden. This brings redemption to Nakavah. ר "ינא" includes all it is the Bait din between Z'a and Nakavah. When the "dikna" of Atik are clear there illuminatesthe "dikna" of Z'a drawing from the 13 "dikna" of Holy oil. In the "dikna" of Z'a are 22 Tikunim. From them is drawn the 22 letters of the Torah. When oil of the beard of Atik descends to Z'a 13 fountains of supernal oil flow on it. Then it possesses 22 formations from which are the 22 letters of the Holy name. All "dikna" of Arich come down to Z'a, but 9 come down to subdue "dinim". Sometimes Z'a has only 9 "dikna" that are double from 9 sefirot of Chuchmah of Abba. The light of Chuchmah of Abba atones inequity. The 9 "dikna" of Z'a are in the idra Rabba:

In his Comentary on the Idra Zuta The Ar'i lists the 9 middotlike this:

From the first 3 sefirot of Z'a go out 9 tikuney dikna. They reach the chest illuminating 2 ד"יה in melloy of . The 2 peot of the head of Z"a is the first tikun is ל"ג א it is ל"ז א. It brings out the moch of Dat. There are 9 "dikna" of Z'a and its 12 borders of Teferet. The 12 borders are 12 אלכ (diagonals) there is no limit to there cleaving above. These are the 12 permutations of ה י ג. The 13 "midot Rachamim" crown and wrap these 12 borders. They are "aor gadol" "Rachamim Gadolim" of Ketter.

From the nostrils of the nose of Z'a decends vengeance upon the enemies of
Yisrael or the opposite, g-d forbid. Anger comes mainly from the nose of Z”a. From it’s nostril comes forth fire that it kindles in 1400 worlds of the left side. This is what causes war. The harsh judgements of the nose of Z’a can only be sweetened by smoke of the alter. The nose of Arich sweetens all the “dinim” of the nose of Z”a. Otherwise damagers are there (from) the nose of Z”a. righteous. It is mercy it is not seen by the wicked. As before them is “mida” of “din”. But all the time Atik is revealed is revealed will of wills, then “rachamim” is revealed. The forehead called ‘will of wills’ sweetens all the “dinim” in the nose of Z’a. But if Yisrael does not do the will of Hashem Arich does not shine on the nose of Z’a, the light of Atik is hidden, instead is “dinim”. When the wicked change “midot" Rachamim to din they arrouse the Givurot of the nose of Z’a. Then there must be arroused "teshuva" and "Tefila" to bring mercy. Then there goes out from the "metzauch" from one hair 50 gates of Bina and letters of Bina bouncing from the "metzauch" and hairs of the brain of Bina. They spread out from the brain of Bina of Bina of Z’a, which is the "metzauch". The "moch" of Bina of Z’a is revealed in the ears. Letter of Bina go out from the "metzauch" and ears of Z’a. Angels seize and nourish from the mouth of Z”a, all angels of By”a. The nose of Arich sweetens the Givurot of the nose of Z”a. From the nose of Arich there is blown a Ruach to Z’a. Angels seize and nourish from the mouth of Z”a, all angels of By”a. The nose of Arich sweetens the Givurot of the nose of Z”a. 31 locks of hair are in this tikun. They equal י”א. By this one is capable of subduing everything. These hairs draw from Chuchmah itself, called "moch Stima". י”א dresses the "dikna" of Arich into Z’a. Bria Yetzera and Asiyah go out from the first "tikuny Dikna" called י”א. "Dikna" י”א has 3 ד”ו, being the "meloy" of 3 ד”ו each containing 12 letters one for each of 12 "dikna", The 13th Dikna is א”כ. From the first and the 13th “dikna” are “nanhaga” of good thats given without merit at time. dew is light of Chesed and Givurah which is 7 tikunney of the skull of Z’a. The 7 voices of Sinai make the 7 tikunney of the skull of Z’a. Referring to the skull of dew. The 2nd “tikun” of Z’a is 3 carvings of the letters י”א which is Chuchmah Bina and Dat. Which is י”א of א”כ of the head of Z’a. The 3rd tikun are judgements that are closed. It draws from judgements of the 3 brains of Chabad of the 2nd “tikun”. The 2nd tikun of the 7 Tikunim of Z”a is "nikud Cholom" in the head. In the head is dew "debelucha". The 3rd tikun of 7 tikunim of Z”a is called "karum" that is opened and closed. The 4th “tikun” is the forehead that does not illuminate. There are drawn from it many judgements even in time of “gadlut”. When the forehead of Arich gives over to the forehead of Z’a. The 4th tikun from the 7 tikunim of the skull of Z”a are hairs called "Black as a Raven". They go out from "mochin" katnut. The 5th “tikun” is in the 3 colors of the eyes. Red black and green. All these colors allude to judgements during “gadlut”. They illuminate the Chesed drawn from Atick. In Atick

1158R.Semach Idr p.86
1159Sulam on Zohar Idr Zuta p.289a,Idra Rabba p.138a
1160Sulam on Idr Zuta p.196a
1161Emek HaMelech
1162R.Semach Idr p.80
1163R.Petia on Idr p.135
1164 " " p.97
1165Sulam on Zohar Idr Zuta p.289
1166Sulam on Zohar Idr Zuta p.289
1167Shar Mimori Rashbi p.217, Sulam on Zohar Nasso p.219a
1168R. Semach Idr p.41,93,Magid of Kozinetz Ner Yisrael p.79
1169 " " P.46,Shari Ramcha”l p.32
there is no left. The 6th “tikun” is the nose of the parzuf. It is a harvest of recognition. The 6th tikun of Z’a is one hair reaching down to the chest. The 7th “tikun” is of hearing good and evil. To do good for good and its opposite. It also receives prayers from below. The 7 tikunim of Z’a are divided in 3 aspects of צלם of צלם.

1170 The skull of Z’a illuminates in 2 colors. Red and white. White is the aspect of Arich, the rest is the aspect of the skull of Z’a. Z’a is the guiding power of “mishpot” so that if the only guiding power was sent through Z’a there would only be strict justice and man would be destroyed. So to sustain creation there is guiding power of “yichud” to change “mishpot”. Yichud is from “Radla” of Atik through the “dikna”, which is the gradual unfolding of the beard. (Yisrael is above “mazel” they create it) According to the illumination of Arich the judgements of Z’a are mitigated or completely annulled by the 13 “tikuney dikna”.

1171 The skull of Z’a illuminates in 2 colors. Red and white. White is the aspect of Arich, the rest is the aspect of the skull of Z’a.

1172 Z’a rises to upper Abba and Imma on Shabbat.

1173 “Mochin” called "צלם"(Zelem) is "aor makiff" (surrounding light) of Z’a from Abba and Ima, but there is also ד"ן of (of Z’a from) Yisrael Saba and Tevunah. Dat dresses penimi in Z’a. But Chuchmah and Bina rest on it above in secret of ד"ן of צלם. Yisrael Saba from Abba is Makiff to the head of Z’a till his feet in the א穸כ. This is a aspect of Binna called ד of צלם. It is the 4 י of ג"ע. Chaba”d dressing in Chaga”t is ד of צלם. Chaba”d hidden in Chaga”t is light of ש, the tower flying in the air. This is the 3 י of ח”ס of tevanah, and the ר of the name. This aspect of צלם of צלם is hidden in the א Oversight of ד"ן וה of צלם. Chaba”d chaga”t and Nhy of Z’a each of 10 sefirot is 3 י of צלם. This equals ד"ן the waters of chassadim in "zelem" of Dat. They spread from chessed to Hod by י. By them is grown the 32 paths Chuchmah and the 50 gates Binna. צלם of צלם is called Bina. צלם of צלם spreads out till all the body of Z’a all 9 sefirot, including 10. צלם is 3 mochin. 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 them selves. This is the secret of צלם of צלם. This is the body of Binna in the Keter (of Z’a). 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 ד"њורא. צלם is mochin of Katnut of Z’a. In gadlut these mochin of ד"њ are pushed down the throat. Then is gathered the צלם of צלם. At 13 years old 4 hairs from the back of Arich are drawn to Z’a. The secret of Mochin of Abba to Z’a are from 13 to 18. This is ד"י, then 2 makiff enter Z’a. This is Chayah. It goes in at 20. At 22 years the 13 dikna of Arich enter the 9 dikna of Z’a. This is the black fire of Z’a on the white fire of Arich in the 22 letters of the Safer Torah. The 9 tikun in Z’a only illuminate when the 13 dikna of Arich shine on them. 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 back fire on white.

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1170Sulam on Zohar Bishalach p.20, Tikunim Chadashim-Ramcha’l p.451, Emek HaMelech
1171R. Petia on Idra p.83
1172Yadid Nefesh
1173sulam on zohar Emor p.5
1174sulam on zohar Pinchas p.256
1175sulam on zohar Kadoshim.21
1176Shari Ramcha”l p.30
1177Safer Leshem
1178Mishnat Chassidim, R. Petia on Idra P.90
1179Emek HaMelech
The "zelem" has 160 lights it is on the דמות (likeness) which contains 620 lights. It is close to malchut of Chayah. It is revelation of Chaga't of Tevunah (gadlut), or Nh"y of Tevunah. Nh"y of Tevuna is the green "Kav" that surrounds the world, it dresses into Z'a. Its light dresses until the chest of Z'a. It is the light of Bina and the Ruach to Z'a. The chitzon external aspect of the skin of Z'a and skin of Tevunah which is a garment to Z'a is called "Chasmal". Skin called "Chitzon" of "chitzon" of Z'a is from נ of "zelem", it is givurot of the Yesod of binna. It is נ of סל病因 corresponding to the 1 of ה. It is called "rashut rabim". By doing mitzvot with the body, not just דבור alone there is drawn "mochin ו from upper half of Teferet and lower sefirot of abba or imma. The Ramcha"l says it is close to malchut of the Chayah. It is revelation of Chaga't of Tevunah (gadlut), or Nh"y of Tevunah. In the power of Nh"y of Tevunah is made at time 9 tikunim of Z'a. She goes till his chest. She descends to Z'a in Netzach and rises in Hod in the name בוכו. The exchange of ה"נחא which is the aspect of 50, that rises up to Keter. But is Judged through Z'a. This light does not dress in Z'a being completely "makiff". It corresponds to the ה of ו"נחא. It is the light of Bina and the Ruach and Nashama to Z'a. Light of the Chayah purifies the vessel called flesh which draws "makiff" garments. Light of the Chayah is revealed by purification of the flesh. Z'a is vessel to the "Makiff" light of Chayah. Malchut is vessel to the light of Yechida. 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.) 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 ב". Its forbidden to draw down the first 3 sefirot of Chayah to the vessel of flesh from the chest and below. 1191 The 6 " ה of Chayah only dresses to the body in the aspect of ש י ב ל מ נ (garment), not dressing internally, but the ש י ב ל מ נ dresses upon the 3 parzuff vessels of brain bone and "gidim" (veins) (the first 3 sefirot of the Chayah must dres to below the chest of Z’a, as there is required more light for tikun). The 6 corners of the "mochin" of Chayah cleanse from the chest and above which is Chaba”d and Chaga”t (of the Ruach) which dress the Nefesh and ruach of the Chayah. The ruach is in vessels from Chaba’d (of the Ruach) so it is called Chaga’t. While the Nefesh (of the Chayah) is in vessels of Chaga’t (of the Ruach) so it is called Nh”y and Malchut. These 6 vessels Chaba”d and Chaga”t are called Chasmal. There is no cleansing in the ה of Chayah they are called parzuf Nogah. From the chest and above (of Z’a) is called Chasmal from the chest and below is called Nogah. The 6 vessels from the chest and above are called ה ה ה ה ה ה (word-speaking), which is as ר ל ל ל מ (consuming-filling). Parzuff Noga (of Z’a) which is the chest and below is not cleansed. This is the aspect of Noga called ש י ב ל מ נ, which means silent- there is not to it speech (having no tikun for revelation). 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 מלבוש. This rubbing upon the vessel also causes the "makiff" (surrounding light) to become internalized, dressing within its vessel. The Chasmal is the ark to the "atz ha Dat tov v Rah". 1192 "Chasmal" is what is called the parzuf of ר ש ב (flesh) floating on נר נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ נ

1191Sulam on Tikunim p.314, Shar bait Cavanot
1192Sulam on Zohar Tikunim p.192, Shar bait Hacavanot
1193Adir Bimarom p.195
1194Aor Eniyim p.93:3, 144:2
1195Safer lecutim p.416
1196Yadid Nefesh, Arba Maot Shekel Kesef p.150, Shar Kavanot p.37, Adir Bimarom p.274, Atz Chyim, Shari Ramcha”l p.29
1197Atz Chyim 2 p.37, Shar Mitzvot p.227, 119
Z’a. It is called זא Imma enter leah, and Ketter of Rachel. The middle makiff of Leah is a revua of מ“א and א“ד, and מ“ CDN The middle makiff of Rachel is a revua of מ“א and א“ד (of Ima). The vessel Chuchmah chitzon (Leah) is revua ג“ו, the middle (vessel of Chuchmah Leah) is revua ג“ו with out a ד in the first ג it is Leah. Penimi (vessel Chuchma Leah) is not a revua. The Makiff Chitzon is makiff of Netzauch and Hod. They are sheluvim. Vessel of Binna Chitzon is Revua ג“ו א“ד. The middle is ג“ו a pashut and the penimi (vessel of Binna) is א“ד . The Makiff chitzon is shiluv of 2 א“ד. The vessel of Dat chitzon is 2 shiluv of א“ד. The vessel Dat Chitzon is revua of א“ד. The middle revua is ג“ו she has no penimi. (vessel of Dat). As it is ג“ו יא until there is cut a brit to Z’a. The desire of the lower world "rachel" is for the upper world "leah" who is Bina. Bina and Tevuna is like the existence of Leah and Rachel There are 2 "zelem" of Z’a one of "katnut" from "yesoit", and one of Gadlut from Abba and Imma. Gadlut is all 10 sefirot elokim refered to in the verse "in Zelem Elokim is made man". Z’a in time of "yonika" is called איש , in time of "Gadlut" is called אדם . This is when the 1 of Z”a is in Nakavah.

Smallness of Z’a is "mochin" elokim. This is only 2 "mochin", having no Dat which is 3rd brain. Smallness of Z’a has only "mochin" of Chuchmah and Bina being 2 names " מ“א א“ד " Keter of Z’a is א“ד ג“ו ח, Chuchmah of Z’a is א“ד, Bina of Z’a is the name ג“ו of 28 letters. מ“א dresses in the penimi of the sefirot sparks from Chuchmah working in them. Limbs are the secret of the rest of the sefirot until Malchut in the secret of Z’a, ג“ו is the light of Teferet in the limbs. So light is Nashama to Nashama of the sefirot.

In dat Z’a are 10 5 חסדים and 5 גירוטים and 10 א יהי from imma, to all of them is Achryim. 5 givurot given to Z’a are 5 achryim. Chesed of Dat of Z’a are 3 א יהי and 3 א יהי (miloy א"יו) as : "Mochin" enter into the vessels of Z’a by ג“ו א“ד the "Mochin" are ג“ו א“ד ג“ו ג“ו ג“ו ג“ו ג“ו ג“ו ג“ו. "Mochin" is its garment. From Abba and Imma came forth the א"יו (air) which is the light of Chasadim from Abba and a spark which is the light of Givurot of Imma. When these united they extended to become the skull of Z’a. Dew fills up the space. The skull is red and white. The skull of Z’a has 7 features. 13 aspects of the beard of Arich receive from the 7 features of the skull of Z’a. Its 2nd feature is א“ד שד from 6 permutation of א“ד go out all supernal forces, the 18 worlds of the sadeek. 18 worlds begin with Abba and Imma, Arich is not known at all. These are the 6 corners of "nahagot" (divine guidance). י is white, ג is red and ו is green. These are the 3 colors of

1198 Aor Eniyim p.210
1199 Nahar Shalom p.153
1200 Mishnat Chassadim
1201 Mishnat Chassadim
1202 Sulam on Zohar Trumah p.126b
1203 Safer Leshem
1204 Shar Mimori Chazal p.63
1205 Shomer Emunim p.133
1206 M 2 p.206
1207 Kamarna Aor Eniyim p.82
1208 Sulam on Zohar Achray Mot p.85
1209 Aor Yakar Vol. 2 p.227
1209 Shar Mitzvot p.53
1209 kamarna Aor eniyim p.82
1210 R. Semach Idra p.13
1211 Sulam On Zohar Sifra Dizanuta p.177b
Z'a, the final ר lacks color during "galut" (exile), but at the time of redemption it will illuminate with all 3 colors. These 3 colors are called Teferet Yisrael. In galut is great lacking in Rachel and Leah, because there is great “yonika” of the “chitzonit” from the back of Z’a. The sefirot of the 6 corners are bound together in יְהוָה, these letters are seals.

These 3 colors are called Teferet Yisrael. In galut is great lacking in Rachel and Leah, because there is great “yonika” of the “chitzonit” from the back of Z’a. The sefirot of the 6 corners are bound together in יְהוָה, these letters are seals. Z’a is ר which is divided into two parts ר is chaba’d, ר is the highest dat. There is drawn " Chuchmah Stima" through the hairs in the back of the head of the "mochin" of Z’a illuminating from יְהוָה א - א " יְהוָה א - א. This name is also "mochin" of Z’a. Hair of Arich hangs down from the front and back of Arich. Hair of arich are more mercy than hair of Z’a. The hair on the head of Z’a is long so that Chuchmah from can enter the spinal cord. The hair of the head of Z’a does not hang over hair of the beard. They rise over the ear to the back of the head. Z’a unites Abba and Imma. Z’a unites right and left pillar by going out of 370 conduits (from Arich to Z’a sweetening dinim), 300 lights from 3 pillars (10 sefirot each pillar of 10 each) and Malchut having 70 receives them all making 370 together. There are 370 lights Arich these are the name ד"ה מ ר פ ר ל א, this is the source of 310 worlds. These lights illuminate Nakavah on Rosh haShanah. There are 150 lights in the face of Z’a. There are 370 lights of arich are divided in the secret of the birds nest. 150 lights Z’a= קן (nest) + ארכ (221, Z’a is sometimes called Arich as in Arich Apyim) = (370) ר ס פ מ the “birds nest”.

In Z’a are 310 worlds and these are the 22 letters. Yesod Z’a receives malchut of 13 middot Rachamim. The "mochin" of Z’a are crowns of נח of Abba and Imma. Together they are "yichud" of Dat. There are 2 aspects of dat one is from 2 faces of arich. These are of the 7th tikun of Arich, called "Tepuchim" (apples) this isOfFile " מ א I (these are the “tepuchim” in Z’a). It includes all earlier tikunim. This includes the 7 faces of ו"ס and ו"ב of ב "נסlettters (of ז"ס). The 2nd aspect of Dat is between givurot and chassadim being 10 ו"ב. The hair of the beard stops so the 2 apples of the cheeks can be revealed they flame with 270 worlds. When these 2 apples (of Z’a) are illuminated by the apples of Atik their color goes from red to white.

There are 12 names ( ו"ב) go out to the 6 corners of Z’a making 72 markavot (12 saruf ו"ב in nikud chessed to Yesod corresponding to the 72 names). " I " stands on 12 markava. There are 3 names ב"מ in Z’a in Chaba’d, Chaga’t and Nh’y. There descends light from Bina and sparks from 72 lights of the sun which is Z’a. The 72 lights raise Chuchmah. In "Gadlut" of Z’a there is ב"מ in the head and ב"מ in the body. ב"מ and ב"מ are Zu”n they draw lights of the nose and the mouth.

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1213sulam on zohar Vayara p133,Shir HaShirim p.50,Zohar Chadash Achray Mot p.35
1214Mhl p.298
1215Pri Yitzchak (?)
1216Sulam Idra Zuta 131b
1218R.Semach Idra p.22Ner Yisrael p.92
1219sulam on zohar Nasso p.110
1220Adir bmarom-ramcha’l p.80,Aor Enyim p.19:2
1221Oar Yakar Barashit p.42
1222Shar Lakutim p.438
1223Shar kavanot p.186
1224sulam on zohar Pinchas p.146
1225Pardes remonim p.125
1226Zohar Idra Rabba p.141a
1227sulam on zohar Titzsaveh p.5
1228Aor enyim-kamarna rebbe p.137
1229sulam on Tikkuny zohar p.245
1230sulam on zohar Bara什it p.105
1231Sulam on zohar Shabbat p.145
aspect concerns upon the "mesach" where there is made "zivug" of striking by "Oar Yosher". There goes out 10 sefirot of "Oar Chozir" to dress "Oar Yoshir". "Aor Chozir" is called "תוצба". There are 4 aspects to the Yesod of Z’a. Each is "שדי" (different nikud). There are also 4 aspects to the yesod of Nakavah. Arich of Yetzera makes sparks of Z’a of Atzilut by striking 2 "mesachim". One "mesach" between Atzilut to Bria and the "mesach" between Bria to Yetzera. Two crowns of Chessed and Givurah are "נ"ן and "נ"ן. Yesod and Malchut are sweetened by (mitzvot) rising chassidim until the “Gadlut” greatness of Z’a. Then there decends chassidim (power to do more Mitzvot) giving great power by the chassidim rising to the Yesod of Imma, widening the chest revealing hidden Chassadim that were hidden. N”h of Imma illuminates Z’a, also the "makiff" of Abba which is "תא". In Z’a is gathered Givurah in Yesod Abba called "תא". Of the Givurot that descend to the Yesod of Z’a 3 are already sweetened by being joined to Chassidim. The comprehension of Z’a is from Bria and below, not in Atzilut. The markava of Bria Yetzera and Asiyah corresponds to the 3 pillars of Z’a of Atzilut (is the Amida of 3 pillar), and called man of Atzilut. "ני" is the Angelic minister of Peace, the central pillar. |SER| (zion) is Yesod of Z’a called " all my beauty". It is beauty of the beard of the elder. Here are the 5 Givurot of Z’a that descend to Nakavah. 2 Givurot descend to the Yesod of Z’a. Then rise as "Oar Chozir" and are not given to Rachel. 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. 5 “dinim” of the 5 letters are “Botzina Kardinita”. They are 1400 “dinim” they are Givurot. The givurot go out of this nose. These “dinim” are taken to the place of Matto”t, which is called the 2 sided sword. In matto”t is Chuchmah of Yetzera, 2 Givurot decend into the Chassadim of Z’a. Teferet and Nh”y of Z’a are below Chaga’t they are the place of revelation of Chuchmah from below to above. All the soul of Adam was from their "Chayah" (Abba) of Zu”n (of Atzilut), but the vessels are Chasmal of Z’a of (Imma of) Atzilut. All tikunim are in ש from the chest and above of Z’a where there are Chassidim covering. Z’a was the supernal aspect of Adam Reshon that eminated his Nashama. It has 3 vessels of Chaba’d. The fourth vessel cleanses Zu”n in the time the "mochin" of Chayah is contemplated. The Chayah cleanses from the chest and below of Zu’n, When Z’a dresses to Abba and Imma. The "mochin" of Chayah cleanses the fourth vessel of Z’a called "Chasmal". Adam drew from 3 vessels of nefesh, ruach and Nashama. They were his garment of light before sin being chaba’d of "chasmal" (is Nh”y Imma which were his Nefesh ruach and Nashama), but Adam did not draw from the 3 higher vessels of Z’a. (Chaga’t imma) "Chasmal" of Bria dresses to the Nashama, of Yetzera dresses the Ruach and Asiyah the Nefesh. "Chasmal" is supernal birds nourishing off "klippot noga", called light of fire. "Chasmal" separates from the holiness of the brain and the profane klippa of Noga that rules in weekdays. After the sin there fell 3 vessels of "chasmal" to the klipot. Then there was made a new vessel of Chasmal of Bina of Malchut (Binna directing correct actions speech and thought) called "Gan Aden HaArtz". It dresses light of Nefesh of Nefesh (intuition). Its the internal body. 

1232sulam on Tikkuny zohar p.467
1233Mishnat Chassadim (#223)
1234Aor Eniyim p29
1235Atz Chayim 2:18
1236 “ “
1237Shar mimori rasb’y p.72
1238petachy Chotam p.291
1239sulam on zohar Smot p.17
1240atz chayim
1241sulam on Idrat Zuta p.137b
1242Emek HaMelech
1243shar bait hacavanot,Shar Pasukim p.17
1244shar bait hacavanot
is drawn from it light. From outside it's called birds of the head of the fingers, that guard from the klipa.\(^{1245}\) All essence of vessel is a aspect of Chasmal of Z'a. (as this is first “makiff ”) Which is the flesh snd skin of Z'a. Leah is the lower aspect of the flesh and skin of Z'a. (as her “mochin” is just below the Chasmal of Z’a which is Makiff to Leah. a" .quick spreads out reaching until Leah from Dat which is the tip of the 1, which illudes to ר"ז which spreads out to Rachel.\(^{1246}\) Speech is the correction of Z’a. There are 320 sparks Z’a rises to Bina. There are 5 other sparks of Chaga't with Netzauch and Hod of Bina.\(^{1247}\) The brain recieves from Z’a chassadim and from Malchut the light of Chuchmah.(Chuchmah is according to actions-Malchut)\(^{1248}\) Z’a has aspects of "penimi" and "makif". Chassidim of Z’a spread out from Dat as "aor Makiff " and "Penimi". "Penimi" by way of throat then spreading out in the body. The "makif" spreads out by the mouth.\(^{1249}\) In the beginning Malchut recieves the left pillar of Imma, which is Chuchmah without chassidim. Chassidim are of the right pillar. Z’a takes half of the right of Imma which is Chuchmah and half of Dat of the right these both are chassadim. Malchut recieves half of the left of Imma which is Bina, and half of Dat of the left.\(^{1250}\) There is not Chuchmah revealed below without "dinim" (judgments). Chuchmah is drawn down through the hairs in the head of Z’a,and these are strong judgements. If there is not stiff hair then there is not drawn down surrounding Chuchmah only Chassidim. The Forehead, nose and hairs of the beard are a place where there is “dinim” . The 2 wholes of the nose receive from leah and Rachel. The nose gives out “dinim” by measure sometimes the full length of נ א (nose-anger).\(^{1251}\) But for there to be a place for “rachamim”, which is like guarded wine. There requires more protection becouse of “dinim”. This is why the hairs of the beard and even more the hairs of the head are “hard” so as to cover the place from the “dinim” to prevent seizing.\(^{1252}\) When Nakavah of Z’a siezes in the left side of Bina and Z’a doesn't dress in the right side of Binna (service without a heart), then there can not illuminate the Chuchmah without strong judgements. These judgements then drawn to the world are the aspect of the "sitra Achra". This is from the “thrown” of the 10 sefirot below that are not "Kosher".\(^{1253}\) There are 3 aspects of flow of hair 1) Chuchmah 2) The chassidim that dress Chuchmah 3) Chassidim without Chuchmah that dress in soft hair.\(^{1254}\) Z’a nourishes from hair.\(^{1255}\) From hair dressing Chuchmah and Chassidim there is revelation of chest and above of Z’a, this is the place of "Rachamim". This is only in a time of closeness.\(^{1256}\) Hair and skin are garments to Z’a. skin corresponds to the ⌂ ⌂ of Z’a. Klippot can nourish from hair. These are garments of Olam Haba. Skin cooresponds to Teffilin, Sitzet cooresponds to hair.\(^{1257}\) When the upper ⌂ is concieled from the lower ⌂ there is not drawn forth Chuchmah. When Chuchmah dresses in Chassidim then Chuchmah is able to illuminate. Z’a illuminates in light of chassadim, Malchut in light of Chuchmah. (without Chuchmah the Malchut-actions are lifeless)\(^{1258}\) At first malchut recieves chuchmah from the left pillar of Bina, and Z’a recieves chesed from the Right pillar of Bina. This is when malchut is called חכש (darkness) as it recieving from the the left of Binna without the right. Chuchmah without the garment of Chesed cannot illuminate. Through the mesach of Cheerek there is recieved chesed by Malchut. This is the renewel of Malchut by Aba and Ima. This is

\(^{1245}\)shar bait hacavanot,R. Semach Idra p.120

\(^{1246}\)shar bait hacavanot

\(^{1247}\)sulam on zohar Tazrea p.42

\(^{1248}\)sulam on zohar Vaira p.21

\(^{1249}\)Pri atz chiyim p.524

\(^{1250}\)sulam on zohar Korach p.153

\(^{1251}\)Metak mDavash on Zohar Tikunim p.1306,Ner Yisrael p.293

\(^{1252}\)Tikuney Zohar P.270

\(^{1253}\)sulam on zohar Pinchas p.255

\(^{1254}\)Atz Chayim p.294

\(^{1255}\)"  Tikuney Zohar P.270

\(^{1256}\)sulam on zohar Nasso p.155

\(^{1257}\)Shar mimori rasby y.p.115

\(^{1258}\)" Tikunim p.127
the 2nd state when Malchut has received chesed from Z’a. Here the vessels of the 1st state (malchut without Chuchmah) are renewed. This gives the new sweetened state of Malchut, from the chesed of Z’a. Then Chuchmah in vessels are dressed by Chassadim. Then Chuchmah can illuminate completely as it is dressed in Chassadim. The 2nd state of Malchut is called י”ה. Here it recieves Chuchmah for Bina. The 2 existence's of Malchut are from their source in Imma. Z’a recieves chassadim from the right pillar of Imma, and Malchut gets Chuchmah from the left pillar of Imma. Black light is Chuchmah it joins the white light of Z’a which is Chassidim. Then Chuchmah is completed and illuminates. This is the 2nd state of Malchut. Here the white light rules on the black. This is chuchmah with Chassidim. The first state is greater but can not illuminate as it is darkness. The first state of Malchut recieves Chuchmah from the left pillar of Bina, but then it lacks Chassadim. So it cannot illuminate. As Chuchmah can’t shine without Chassadim. Since there is no Chassidim the klipot cover it. Klipot want to draw Chuchmah from above to below. So there is darkened the light of Malchut completely so that the klipot will be unable to nourish. After there is diminished (nourishing of klipot) and descends (light) from Bina below (to) Z”a, there returns and there is built (nakavah) face in face with Z’a. The first state is great light as Z’a (is) receivng from Bina. The first 3 sefirot of Chuchmah of the left illuminates, but there claves klipot to nourish from Chuchmah here to draw from it above to below. The 2nd state of Malchut is when it is built to be in zivug face to face with Z’a. There is not able to receive Chuchmah in vessels of face in the first state. But they are fixed in the 2nd state of Malchut so that there can be recievced Chuchmah, and the vessel of face recieves Chassadim. Then there is included Chuchmah in Chassadim, and illuminating completely. From Teferet in tikunim of the vessels of the first state of Malchut. It (malchut) is fixed in the 2nd state through chassadim recievied in kisses. There becomes joined Chassidim and Chuchmah. The vessels of the first state become fixed in the 2nd state. First מצב (state) joins to 2nd מצב. First מצב is Malchut in secret ט, which is Chuchmah without chassidim. 2nd מצב is malchut called ל it is zivug with Z’a fulfilling all good. Tikun comes from 2nd מצב fixing the vessels of the mesach. In First מצב Z”a is very far away. 2nd state is after there is recieved (flow) from below the mesach (Imma) at the chest of Z’a . Then there can be recieved Chuchmah. Letters that are sweetened in Atz Chyim which is Z’a raise all letters including them in י which is Malchut of first מצב of Malchut. Then there is revealed Chuchmah. All the letters are included from Chuchmah in Malchut. As this is where Chuchmah is revealed. When there is Zivug with Z’a, then tikun is made joining with vessels of First מצב. By this is made a markava of the 4 malachim. This markava reveals Chuchmah. 2nd מצב makes tikunin in the mesach. This completely spreading out of all the letters.1259 There are 2 states of Malchut, Chuchmah without Chassadim. This is the left pillar. This is a consuming fire, which opon which one cannnot stand. As Chuchmah does not illuminate without Chassadim. The 2nd state is when Malchut is sweetened so that it can receive chassadim from Z’a. But in the 2nd state it cannot receive Chuchmah, but it needs vessels as in the first state of Malchut. For this reason Chuchmah dresses in 7 malachim :

These 7 vessels give to Malchut Chuchmah. Then is pushed off the Chassadim of the left. Then Malchut wants to receive kisses from Z”a. Which is light including Chuchmah with Chassidim.1260

Before the union of Z’a and Malchut there is only the Aspect of chassidim. With the union of Z’a and Malchut is the place for revelation of Chuchmah. (As lower Chuchmah is in Malchut, the place for

1259Zohar ShirHaShirim p.16,66,118,131 Rozenberg
1260Zohar Shir HaShirim Rosenberg p.45
Chuchmah is in actions) \(^{1261}\) The form of Z’a is according to the Chassadim. The form of Nakavah is according to Chuchmah. When chuchmah dresses chassadim this is completeness. \(^{1262}\) Z’a receives Chuchmah from Binna, but the Chuchmah is not able to be illuminate due to a lack of chassadim. Until there is "reaching down" the Chuchmah is not revealed. The "mesach" at the chest of Z’a rules rising and reaching down. (The Chest is Chaga’t, kindness-Teferet is required) The place of revelation of the Chayah is in Z’a. As Bina has chassidim covering having no drawing of Chuchmah for herself only for the needs of Z’a. Z’a with the "Mochin" of Abba and Imma is called Dat. Teferet of Imma fulfills the "Mochup" of level of Soul of Chayah in Imma and flows on to Z’a. (According to Teferet of Imma is “chupah” on Z’a) When Z’a has only Mochin of Nashama this is Teferet of Imma. When Z’a has contemplation of Chayah this is Teferet of the middle pillar. (flowing from “mesach”) The middle pillar ruling reveals the light of Chuchmah. \(^{1263}\) Malchut goes out from Z’a as it is written. "say to wisdom she is your sister" as Chuchmah of Malchut is called lower Wisdom. The Nashamot of Yisrael go out from Z’a. Z’a is the aspect of Cain and Hevel. The aspect of Z’a of Yisrael is Kayin himself. Yaakov is called Yovel. Moshe is Yaakov. \(^{1264}\) Yaakov and Yisrael have their source in Z”a of Atzilut. Yisrael is gadlut and to the right. Yaakov is to the left. \(^{1265}\) In the beginning Yaakov is a parzuf of "katnut" of Z’a (smallness) from the back of Abba. By the work of the Nashama Z’a is called Yisrael. Nashama Z’a is  י"ה = ז”א. This is "gadlut" (greatness). "Gadlut" in Z’a is י”ה ו”ק. Avraham and Yitzchak are Chessed and Givurah of Z’a. The "נ" Given to Avram are 5 chassadim. "Katnut" is the aspect of י”ה. In Katnut there is no Dat only chassidim and Bina. Which are 2 names of קק. י”ה and י”ק which is gematria  י”ה. Leah and Rachel are Humility and the Fear of Hashem. Rachel is the fear that begins the revelation of Chuchmah. Rachel is accepting the yoke of heaven, even when Hashem does not perform miracles for us. This is the most essential aspect of Malchut. Leah is the aspect of Malchut when Hashem performs signs and wonders for us as we saw in Egypt. Malchut Leah is Humility from the back of the head of Z’a, comming from Malchut of Imma. Nh’y Imma makes garments for Chaba’d of Z’a, but not Malchut. The "mochin" of Z’a go in from Nh’y of Abba and Imma in "mazel". There is not in "Mazel" the aspect of Malchut Imma in the brain of Z’a. As all of this (concerning Malchut Imma) is in tzimzum י”ה. (as gadlut is beyond parsa Bina) \(^{1266}\) The 7 lower of Malchut spread out by the back of the head. \(^{1267}\) From Imma go mochin into Z’a. Then there goes out Z’a from the back of the neck of Z’a. Going out upon the dikna. This is the Shechinah called leah. During the yovel year lights of Imma spread out in Z’a till the chest. There is the tikun of Leah. Then the mochin spread below to N’h of Z’a. From there goes out Rachel. From the chest of Z’a to the end of the body. This is the lower Shechinah. There are 2 heads to the Shechinah, Chuchmah and Bina. They are from N”h of Z’a. Dat is the sadeek. As from this is made tikun. Dat of the Shechinah recieves 5 givurot of Imma from the Yesod of Z’a. \(^{1268}\) Z”a is the secret of י”ה, the 4 lower parts (of Z”a) from his chest and below. They dress in Nakavah and she is made of "Bone of my Bone", "flesh of my flesh". Called the lower י”ה. So Z’a is only י”ה. \(^{1269}\) There are 4 aspects to Leah all coming from Malchut of Abba. First is called Great "gadlut", 2nd is "gadlut" of the 6 corners. 3rd is "katnut"of "Ibor"and the 4th state is complete "katnut". \(^{1270}\) Leah is in the head of

\(^{1261}\) Sulam on zohar Korach p.156
\(^{1262}\) Aor eniyim-kamarna rebbe
\(^{1263}\) shar bait hacavanot
\(^{1264}\) Matok mdavash on tikkuny zohar p.100, Shari Ramcha”l p.32
\(^{1265}\) Safer Leshem
\(^{1266}\) Safer Leshem
\(^{1267}\) Shar Mitzvot p119
\(^{1268}\) Shari Ramcha”l p.32
\(^{1269}\) Mishnat Chassadim
\(^{1270}\) Emek HaMelech
\(^{1271}\) Tikunim Chadashim-Ramcha”l p.454
\(^{1272}\) Safer Leshem
\(^{1273}\) Shar Mitzvot p119
Z’a giving power to the Yesod of Imma.\textsuperscript{1271} Leah fell from the back of Imma when the vessels shattered.\textsuperscript{1272} Nh”y Imma reaches to Teferet z’a, this makes Leah. (Actualized intellect in balanced emotions is divine instinct-leah)\textsuperscript{1273} “Twig  ד” (likeness) in Nakavah is Leah from back of “mochin”, cooresponding to Dat which is “ץ” of “נחלור”, which is Z’a and “י” of ה יוה.\textsuperscript{1274} There are 4 women in Z’a.\textsuperscript{1275} Nh”y Z’a dresses to Nakavah.\textsuperscript{1276} There is a parzuf of Netzauch of Z’a called “manna” and of Hod of Z’a called “cloud of glory” and parzuf yesod of Z’a is “the well of Miriam”.\textsuperscript{1277} The arrangement of the “miscon” is Z’a.\textsuperscript{1278} The head of Z’a is the source of the seizing of the klippot from its black hairs. Head of Nakavah is the source of “dinim” from her red hair. When the source of "dinim" is in Z’a they are severe "dinim" (emotional dependancy is harder to brake), because they are "duchrah" that surround the brain of Nh”y of Tevunah (actually effecting one’s understanding). Because of the seizing of the klippot upon Nakavah Hashem decided to have "Duchrah" shine from afar, as the klippot cant seize from there.\textsuperscript{1279} Z’a is “maspia” (giver) to kings of Edom that died through the - “ - ” \textsuperscript{1270} For this Rav Chanina ben Dosa was Punished.\textsuperscript{1280} From a candle of fire go out N”h, the marcava of Teferet Z’a.\textsuperscript{1281} Nh”y below chest of Z”a are the lower Markava. Chaga”t is the upper markava cooresponding to water, fire and wind. The left pillar called Hod originates from the aspect of fire of the upper Marcava.\textsuperscript{1282}

There can be seen 2 parts to Z”a. There is from the middle of Z’a down to the feet. Here is the place there goes out waste, light goes out to the “Chizonim”. This is the place of “peor”, the waste is its nourishment. “Peor” is tied to Pharoe. This is the place of destruction. In the heels there is seizing of the "chitzonim" and "yonika". Because of this there needs to be completed Netzauch from the back of Z’a. Then Abba Imma and Arich can illuminate Z’a there. Z’a from Hod of Arich can make Tikun of Malchut. With the revelation of Hod of Arich in Malchut we will merit the coming of our righteous Masiach, and there will rest upon him the Spirit of Hashem. There are many ways with the tikun of Hod of Nakavah to push away the "chitzonim". The central point of the Yesod of Z’a is Yerushalym. The upper half of Z’a is called “Gan Aden haArtz”. This is the point where “Imma illah” is Concluded. Z’a drinks from Binna called “gan aden Elyon”. This stands against the klippot to prevent seizing from the back, as the klippot cant seize from Imma. Nakavah has to Her lower “Gan Aden”\textsuperscript{1283} וו is in the back of Z”a. From there goes out the generation of the Desert and the spies. Moshe, Ahron, Yushua, Caleb are from the back of Z’a at the Yesod of Imma. From the right side of וו there goes out light as a small diagonal in the form of a \(\text{יאי} \), called the \(\text{ yatfa} \) (staff), cooresponding to this on the left side is the \(\text{ אליי} \) of \(\text{טסח} \) that Moshe worked.\textsuperscript{1284}

At times there is "nesirah" (cutting away) of Z’a from nakavah, so that they may be joined together again in a different fitting. At the time of "nesirah" "givurot" are taken away from Z’a\textsuperscript{1285} Malchut takes the "dinim" in the time of "nesirah". The "nesirah" separates existence of all "dinim"
(judgements) from back of Z’a "zachor" (male) and gives them to the "nakavah" (female). They are removed by Chesed of Bina until Z’a is left with only "rachamim" in the "nasirah" malchut receives from Z’a. In time of going in of "gadlut" then Z’a gives to Nakavah in the time of "nesirah". They are removed by Chesed of Bina until Z’a is left with only "rachamim". In the "nasirah" malchut receives from Z’a. In time of going in of "gadlut" then Z’a gives to Nakavah in the time of "nesirah".

At "gadlut Z’a " the vessel "penimi" of Bina is at the back of the chest of Z’a. There are only 2 vessels, Dat, Yesod and Malchut are lacking. In the "nesirah" is taken Bina and Givurot which is "казан" of Z’a, and there is completed Dat, Yesod and Malchut. Then is returned "zivug" face to face. "zivug א" is of ".Point "zivug ב" gives light of נ ו. These are the Chassidim needed by the Nashamah. When "malchut" is in a state of "gadoloh" (greatness) there is "nashikah" (kisses) and "chivuk" (hugs). In the back in the place of the "nesirah". This turns them around face to face so there can be "chivuk". For this "zivug" there must be pushed away all the "dinim". Powers of "din" called "elokim". All "dinim" cleave to the back. "chivuk" pushes away "dinim". This is " The right hand brings close and left hand pushes away". As long as "dinim" seize in the back it not proper for "chivuk", because of the multiplied "dinim". The back of Teferet of Z’a is the 3rd leg of theכסא , "nesera" and growth (here) bring (nakavah) face to face with Z’a. Which is at 1st leg ofכסא called “Rosh Pina". When Zivug of Zu"n is in the aspect of Back to Back this is the aspect of the achryim of נ ו and פ. 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. (Zu"n , the Ruach and Nefesh must be elevated to the place of Aba and Ima, Divine intellect, or there cannot be true zivug, face to face). 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. The middle pillar in Nakavah only goes out to the 6 corners after being interrupted by the parsa coming down from Z’a. There is a “pargod” between Z’a and Nakavah which is secret of the י of Abba and the ה of Ima. These Givurot go into Dat of Z’a.

Zu'n was created back to back. (Chava was created on the back of Adam) By "nesira" there was cut away "Nakavah" from the back of Z’a. Then they were returned face to face. Through this "Nakavah" became the "ozar negdo" (helpmate) of Z’a. The back of Nh’y of Z”a builds Rachel, these are the names called “achryim”. As there is nothing but letters of light (there is no back). They are living and sustain the world forever. They give life to receivers. Z”a must build back by Netzach of Z”a, by א”ב. The Achryim of Hod is א”ב. The “achryim” (back) of Yesod is א”ב. א”ב is Achryim of נ ו א”ב is Achryim of נ ו א”ב are penimi. The Meloy of נ ו א”ב א”ב and א”ב are penimi. All names bring out and are their source (of the Achrym of parzuf). 5 chassidim and Givurot descend into Z”a. Then there is seizing of “Amon” in tuma of מעלה which is א”ב (Chuchmah of Bina) + 6 letters of “meloy” = א”ב = revua of מעלה = א”ב. Klipot of “Amon” descends the givurot of Z”a in the place of Leah (these givurot) nullify “mochin”. Klipot Moab corresponds to the Malchut of Rachel. The source of its “tikun” is in Abba, as “Chuchmah yesod ha Aretz”. Its light establishes Rachel firmly. The Givurot of Nakavah Go out of נ ו , which is secret of the 1 of Abba and the 1 of Ima. These Givurot go into Dat of

1286Aor Eniyim p.103
1287Pre Atz Chym p.558
1288Nahar Shalom p.182
1289Shar Pasukim p.208
1290R. Petia on Idra p.146
1291Mishnat Chasadim
1292Shar Cavanot p213
1293Emek HaMelech
Rachel. 1294

NAKAVAH

Rachel and Leah

Yesod and Atera is the “tower flying in the air” between Z’a and Nakavah. Nakavah is כ of לא and Atera is the source within which is Atera. This is Keter (of Malchut). That makes the lower ה of国家标准 . They are in the avir between Z’a and Nakavah. This is deep as the Yesod of Z’a is in the secret of additional as it draws from the Yesod of Keter Elyon in the 13 tikuney Dikna. By yichud of Notzer and Vnake these make Dat and makiff of Abba and Imma. The Yichud a יי מ makes Dat between abba and Imma and the Yesod of Z’a (which goes down to Nakavah.) 1295 Nakavah of Z’a does not take "penimi" of איה but only through בוכו. 1296 The “Nikud” (point) that is the source of Nakavah of Z’a is in Olam Nikudot. The malchut of Keter is there. This is a deep thing as in truth only the Malchut of the Malchut of Keter goes out. As in olam nikudot only the sefirot of the Malchut go out, and from only ב (of Malchut of the sefirot of Nikudot) after tikun. Then they can be completed by המ of Nikudot. Parzuf Nakavah of Z’a of Atzilut begins emination (all) emination. (What ever is made) goes out from her. Emination happens by yichud with her end (Yesod of parzuf Nakavah). 1297 All work and מנוחה (rest) is done by Nakavah. 1298 The source of Leah is in malchut of binah, while Rachel's source is in malchut of tevunah. 1299 Leah is in the voice of the throat of A”k. She is made from the reshimu of the Malchut of Z’a that is left after the rising to dat. This is the תיבר (joining) of Z’a and Leah. This isазвание א וה and 말ות עלה. This Leah, builds Malchut of the back of Tevunah that fell to the back of Z’a at the time of the Shattering. Its tikun is rising Z’a in the secret of Tefillin. By which from the back of the neck where there is revealed Nh”y Imma. She gathers there to make aor chozir (returning light) that rises from Z’a and her 5 givurot. 1300 Leah is a parzuff of the strong judgements of abba, as they cant go out sweetened in this course physical world. This is the aspect of lill’y. Lill’y is at the feet of Leah. She is not sweetened till the end of tikun. Lill’y goes out from the end of Rachel of “Kidusha”. 1301 Rachel is called תוי. She is the aspect ofהוד. This is because she descends from Atzilut to Bria by (נ”h of Yhv”h) called תוי ו hod ה. This is from the chest and below of Z’a. 1302 At first the top of the head Nukva is at the upper third the tiferet of Z’a from its

1294Emek HaMelech
1295Safer Leshem
1296Emek haMelech
1297Safer Leshem
1298Share Ramchal p.255
1299Ar"i
1300Mishnat Chassadim
1301Aor Enyim p.82
1302R. Petia on Idra Zuta p.87
lower two-thirds Leah is from the chest and above of Z’a. Leah is a "zivug" that rules by "din". Leah is from above the chest of Z’a being Chuchmah and Bina. She is at the back of Dat of Z’a. Malchut of Tevunah is the head of Leah. Malchut of Z’a is Chabad and Chagat of Nakavah. Leah reaches to the till the chest of Z’a there begins Rachel. While Rachel is Teferet and Nh’y from below the chest of Z’a.

Malchut of Malchut is the Handmaids. In Malchut are only 9 sefirot. All "avoda" (service) of Yisrael before "gamore tikun" is only in 9 sefirot of Malchut. This is the aspect of the cleansing of 9 x 32 = 288 sparks. There are 32 other sparks that are Malchut of Malchut which will be cleansed by Hashem himself when we cleanse the 288 sparks.  

Nakavah of Z’a also has 32 Elokim of Aba. They are 32 Em paths of Chuchmah. Purification of Malchut from its dross of Givurot begins with drawing from the Givurot of "moch Stima" of Atik. The source of Nakavah is from Givurot which are ריו. There are drawn the (370)  "ユ lights they sweeten 甜 " and ("tikun" 1 of 13, 2 “meloy” 由 "甜 sweetens 甜 " and ריו).  

Leah needs the light of Chayah that corresponds to Leah. She is the skin of Adam. Leah is the aspect of skin and flesh of Z’a. Rachel is the aspect of flesh from flesh. The place of revelation of Chassadim. Rachel is "zivug" of chesed. Leah is the back of Abba and Imma. She is the penimi of the first 3 sefirot of the Chayah. Flesh is Rachel, ruach of the Chayah. It receives complete tikun in Z’a. Flesh is Malchut. A man’s flesh is as his wife’s body as it says “flesh of my flesh”. This is Rachel. Leah is strong judgment. She is “bone of my bone”. The secret of ריו, the 4 lower parts (of Z’a) from his chest and below. They dress in Nakavah and she is made of “Bone of my Bone”, “flesh of my flesh”. Called the lower ר. So Z’a is only ריו.  

Ruach Ha Kodash is Ruach of Malchut. The Ruach of Malchut is Chuchmah. "Kidusha” is Chuchmah which is Abba and Imma, from here flows oil to supernal Bina which is Yisrael Saba and Tevunah. From here is flow in every direction being both chuchmah and chassadim until reaching Malchut. Malchut is called “Kodesh”. Recieving the 6 corners of Chuchmah is called "ruach HaKodesh". From secrets of the Torah spoken she is called “lashon Ha Kodesh". The lights of Ruach Hakodesh are Malchut which is called Rachel. The source of Rachel is from speech in the mouth of A”k. In all places she recieves from light of the Ayn-sof from further away than Z’a and from a smaller window. Nakavah recieves from the bottom 1/3 of Tereret of Z’a. For this reason women dont require Sitzet. Leah’s hight reaches up 1/3 of Tereret of Z’a. In the place of Rachel and Leah is cleaving in skin and flesh from the back. From there is "yonika” from Chassadim of Imma. From the 3 甜 of ריו of מ "sweetens מ. Leah takes from the first ריו of מ, Rachel from the last 2 ריו of מ. Leah needs the first 3 sefirot of Chayah, yet there is no such zivug at this time. Rachel needs the 6 corners of the Chayah which will be.
revealed before “gomore tikun”, when there is completed tikun of this world. Lights of covering go out from the feet of Leah and enter keter of Rachel. This corresponds to the mouth of Yesod of Tevunah (Yesod of Tevunah is at feet of leah head of Rachel). Lights go out of the Yesod of Tevunah into Z’a making Ketter of Rachel. This light of Tevunah starts out in the back of Z’a in the face of Leah going to her feet and ankles that are in the Keter of Rachel. The heels of leah are the place of strong judgements, being close to the 6 corners, the place of the “klippot”. It is because of this that the sadeek wants sparks of "kidusha" that have been swallowed by the klippah to be set free from the 11 levels where they are trapped which is ה"י . (as once the feet of leah-head Rachel are liberated from the “klipot” there is more flow) 1318 The heels of leah is the place of seizing and nourishing of the klippot. Within the light of the Chayah is is the aspect of “mochin” of Leah. Here there is “dinnim” (judgements) without any sweetening at all. Here is the source of נ"ת in the right heel of Leah and ﷃ ” ﷃ in the left heel. 1319

Chesed is revealed in the mouth of Imma (Malchut of Binna), through this is dug the Yesod of Nakavah. 1320 Malchut is founded by the flow of Bina as Nh’y of Bina enters into Malchut. 1321 Bina goes first into Leah. Then Rachel and Leah join as one parzuf. 1322 Nh’y of Imma goes in Leah and then in Rachel. 1323 There are 2 aspects of separation of the flow of “Kiddusha” one at Nh’y of Bina (chasmal) where it meets with Z’a when Z’a returns to Bina. Another takes place at Nh’y of Z’a where it meets with Nakavah when Nakavah returns to Z’a. 1324 Nakavah stands in the back of Z’a at the conclusion of teferet Z’a (“Gadlut”), sometimes at Nh’y (“katnut”). 1325 “Gadlut” of Malchut is in the middle of Z’a, as Imma gives power to Malchut. 1326 “Gadlut” of Malchut is called א"ת ול נ and ﷐ ו . The 6 corners of Z’a of Atzilut is called ח"שת ול נ . 1327 Asiyah corresponds to Malchut. All Asiyah is called Nakavah. Her height reaches only until Nh’y of Z’a. (katnut) 1328 Klippot dwell beneath the feet of Asiyah. 1329 Klipot seize in Hod not Netzauch. 1330 The klippot are able to draw nourishment from Atzilut, G-d forbid, but cannot actually be there or rule there. They can only draw down to their place which is below. The klippot are only able to nourish from the back of Nakavah. They only nourish from the bottom 1/3 of her sefira of Teferet and no higher, but when the head of Nakavah is not cleaving well in teferet of Z’a then the klippot can seize from her head, G-d forbid. In such a state the rest of the body of Nakavah doesn’t completely cleave in (even) the back of Z’a, but only to her own body. In such a state her arm and hands, thighs and legs are not intended for Z’a. How can she cleave? In these places in the back of Z’a where she would cleave there can be klippot or good (Kidusha) of the “atz ha dat tov and rah” of Z’a. 1331 102 sparks enliven and make the klippot. These 102 sparks are called ת"ז of Carob. 1332 The Malchut of Yetzera rests on the 7 lower sefirot of Asiyah. 1333 All Nakavah has a source in Teferet. 1334 Nakavah of Z’a that is from the chest and above of Z’a is called Leah. She can rise to Abba and Imma. The small Nakavah is Rachel she is the “lower waters” from the chest and

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1318Safer Lekutim p.460,Shar bait Cavanot
1319Shar bait hacavanot
1320Ner yisrael-magid of koznitz p.206
1321Matok mdavash on tikkuny zohar p.147
1322Pri atz chyim p.235
1323Shar kavanot p.206
1324sulam on zohar Vaytsa p.60
1325Atz chyim,R.Semach Idra p.110
1326Shomer Emunim p.129
1327 “ ” p.138
1328Arba maot shekel kesef p.22
1329Shar Cavanot p.58
1330Mavua Sharim p.140
1331Nahar Shalom p.174
1332Mavua Sharim p.84,
1333Pre Atz Chyiym p.14,Shar pasukim p.3
1334Share Ramchal p.160
below of Z’a. This is the place of stern judgements. To Leah there are 3 aspects. One is from light of Ateret Yesod of Imma from in her place. The 2nd aspect is called צפורה, the wife of Moshe. This is from the Ateret Yesod of Abba that bounces from the Ateret yesod of Imma. The 3rd aspect of Leah is from the Ateret yesod of Abba from his place. There are also 4 aspects of Leah in complete Gadlut one is outside of Z’a (being only Gadlut of Leah alone), and 3 within. There is also a aspect of complete Katnut outside (Z’a). This is the preventing of the sisters שלוש ה prophesies from givurot from from the yesod of Imma. There is also a aspect of complete Katnut of Leah that includes (Z’a). This is the 2nd, the dark women Moshe married when he was king of כוש. The Prophetess from the שך dinimim of the ateret of the Yesod of Abba, bouncing from the ateret yesod of Ima. This is from Ateret Yesod of Abba in its place. These are the 4 aspects of leah in complete Katnut. These 4 aspects of complete katnut do not illuminate. They are as dead as the ateret yesod of Abba then goes out side of Z’a. In reality there are more aspects of katnut and Gadlut of Nakavah amounting to 10 (18) the number of wives permitted to a king. These aspects include : Asnat, Bat potifera, wife of potifera. All are a aspects of Malchut all are in the aspect of לצלם of לצלם של אתר אתר רחל (The hidden things belong to Hashem). The revealed aspect of Nakavah is from the chest and below of Z’a, and is called Rachel. All blessings go out from the concealed place of Z’a where is union of Z’a and Leah. (blessings above nature,sefirot “Yosher”) Leah is הנסתרלוהאלהינו (The hidden things belong to Hashem). This is from the chest and above of Z’a. Here is the place of revelation of chassidim in the light of Chuchmah. Chuchmah is the place of revelation, but where Chuchmah is revealed there is siezing of “klipot” and judgements. From the chest and above where chassidim are covering this prevents the seizing of “klipot”. No “klipot” seize here. The Chassadim of Nakavah are ”aor Chozir”. Givurot dont enter Nakavah till all the Chassidim have entered. Givurot desire to cleave in Chassidim by way of Nakavah. (by this the givurot are sweetened) The Chassadim of strong judgement are in Leah. and Leah is the secret of the 13 "midot” of Rachamim. (blessings above nature,sefirot “Yosher”)

There are 3 parts to 13 midot. פירובות is high, the 2nd part zivug Z’a and Leah is the chest and above. The 3rd part is when there enters Dat to Yaakov then descends to the lip of the Yesod of Z’a and (goes out) from there. Leah is the concealed world there is not there Chuchmah in chassidim (unless in Zivug with Malchut). The Chayah is revealed by 2 lights. The light of Chuchmah in the light of Chassadim. Leah has only chassadim (being above the chest of Z’a, or when in union with Malchut there is Chuchmah also), it is supernal ruling alone. Through the Zivug of only the 6 corners of Abba and Imma (tevunah), Then Z’a only illuminates in the aspect of Rachel. There are 2 revealed Chassadim of נ”ח of Z’a. From them is built the body of Nakavah. Rachel takes 2 chassidim from the Yesod of Bina in Netzach and Hod of Z’a. These make her Chuchmah and Binna. Parzuf Yaakov does not have this. It is becouse of this that women have “Yoter Bina” (more bina) (Women naturally have N’h of Bina. Men do not have, so men have a easier time falling to a lower place. The nature of women is better at their worst) From the 5 Givurot in Yesod of Z’a is made her dat (She has light Dat, being no intellect mainly emotions rule). From there they spread out in her body until Hod. The Yesod of Imma spreads Givurot in Nakavah until her belly. They go over by way of the “mesach” of the vessel of Yesod of Z’a. They illuminate within her and are called ב”ע. These are closed lights.

1335Sulam on zohar Hakdamah p.243
1336Mishnat Chassidim
1337Petachy Chotem p.105
1338Sulam on zohar Hakdamah p.41
1339Shomer Emunim p.117
1340Shar Cavanot p.245
1341Shar Cavanot p.246
1342Shar bat Hacavanot
1343Mishnat Chassidim
1344Pardes remonim p.11
From there and below the bottom 1/3 of Teferet of Z’a in Her Netzauch and Hod are revealed lights called 3 רוע in Givurot in Chaga’t of Nakavah enter Nakavah sweetened, from before being in the Yesod of Z’a. They are sweetened in the Yesod of Z’a by the 3 revealed Chassadim of Teferet, Netzauch and Hod of Z’a. The 2 lower Givurot of Nakavah being Netzauch and Hod are not sweetened in Yesod of Z’a. By the decent of Chassadim in the “aor Yasher” there rises 2 of the Chassadim in the “aor Chozir” with the 2 lower Givurot of Nakavah sweetening them a little, but not completely. The 3 sweetened Givurot are 3 חורב having 12 letters. Givurot are sweetened in “aor Yosher” or “aor Chozir”. There are 5 Givurot, 12 + 5 = טוב. The main טוב is Chassadim they sweeten the Givurot.

By the 24 books of the Tanach the there is completed (revelation) of ה"ע in Chesed which is the upper 1/3 of Dat. This raises up the light Dat of Nakavah. It rises up to stand between the shoulders. The 2 Nakavot of Rachel and Lea are from the 5 Givurot. The moon is Malchut, Tevunah is the sun. The nefesh is Malchut it is Tevunah. Keter of Rachel is from Tevunah at 13 it dresses until the chest of Z’a. Keter of Leah is from Imma. Rachel does not dress to Z’a with all sides as Z’a dresses to Arich, but only cleaves to his back. As יהוה does not cleave in Z’a except in מיעוד טע. Z’a spreads out to Nakavah cooresponding to her head. This is like as the tip of the hair of Arich in the head of Z’a. Light spreads out from Z’a in 2 aspects from his mouth to her head and from the back of his neck from the wideness of N’h of Z’a. From here spreads out 2 mochin one of Chuchmah one Bina. They each include from Abba and Imma from the Zivug of striking. By this their light (from Abba and Imma) goes out before Z’a. It enters the head of Yaakov and goes out, but is sweetened in his forehead (before entering Nakavah). Chaba’d of Leah is the 3 “meloy” of י done as (36) יהוה = יהוה נח ש"נ פ"ע. Chesed and Givurah of Z’a spread into Nakavah to illuminate and cause growth. 1/3 or Chessed Z’a is revealed in the head of Nakavah. Half of this makes Keter Nakavah. Leah takes half of Teferet and also sefirot Chesed and Givurah of Z’a. Rachel takes half of Teferet and below from Z’a. Leah takes top part of the “mochin” of Chayah of Z’a, while Rachel rules the middle of “mochin” Chayah of Z’a. Leah rules only the top of “mochin” Chayah of Z’a. All eminations do is a ruling of Teferet in Leah. Lower ruling is in Rachel. Keter of Rachel rises to to the height of the middle of Z’a. The feet of Leah are in Keter of Rachel in a time of “katnut” (smallness), then having no “mochin” of Chayah only Abba and imma from Z’a. This is the state of the 2000 years of exile. The “ ל ” of Teffilin is the 2nd aspect of “mochin” of Rachel which requires Dat of ‘Mochin’ of chayah. "ז והו" (likeness) in Nakavah is Leah. It goes out of the back of the “mochin” of Z’a corresponding to Dat of the “ י ” of "ז והו" , which is also Z’a and “י” of י ק י ג. When only the heels of Leah are in Keter of Rachel, Rachel is only recieving the aspect of Abba and Imma. Nakavah of Z’a is eminated from the back of Z’a from the chest and below. They cleave united there, this place is called "ז י ת " (time). Here is “seder Zamanim”, orders of day and night. From the chest at Teferet Z’a and above are mitzvot bound by time restraints ( for which women are exempt ). As
Nakavah is from below the chest of Z’a she has no relationship to these. Nakavah is the mechanism of “nanhaga” (divine guidance) of creation, as a woman gives to her household. This is Nakavah of Atzilut. The depth of the ways of Nanhaga are enjoined in Nakavah. Rising of Nakavah of Z’a is by Netzach of Z”a.

Z’a gives Ruach to the 6 corners of Nakavah, by this she has power to raise “mym nukvin”. (heart in hand) There is continual flow to creation from Malchut. Z”a gives according to man’s actions to Nakavah from childhood “Ibor” (pregnancy) until “gadlut” (maturity). Z’a is brought into existance by “ibor” א by Zivug א, which is of Abba and Imma which makes “mochin”. Following the Torah Nakavah is fully built and ready for coupling. All stages of Z’a are in Nakavah, she reveals the kingdom of Hashem. In the world of Tohu Nakavah was a spot. In Tikun she is built by 9 sefirot whose origin is in the name ‘ן . When there is a prosperous spiritual time Nakavah is diffused and revealed, but when evil is dominant Nakavah is only a spot. Then Divine providence is withdrawn as in the generations from the “tower of Bavel “ till Avraham. With Avraham the spot of Nakavah filled to 10 sefirot. Revelation of Malchut was in the world. Malchut is completed by repairs from Z”a. During “ibor” Nakvah fits to Yesod of Z’a. At “gadlut” Z’a the spot of Nakavah is perfected and completed to 10 sefirot and rises to fit to the middle of Z’a. Then Nakavah become part of the divine guiding power. Intellect enters Nakavah at “Gadlut” of Z’a. Nakavah is Malchut of Z’’a but by “Tikunim” (repairs) she is also a separate parzuf, requiring special illuminations from “tikunim” through Nh’y of Z’a which build the “mochin” of Nakavah. The “Nanhaga” (divine guiding power) of Z’a is in chassadim of the name ה''ן. “Nanhaga” of Nakavah is light from the name ה''ן. The Chesed of Z’a mitigates Givurot of Nakavah, but is not her guiding power. The Chesed of Z’a allows “Rachamim” to emerge as “nanhaga” guiding power in Nakavah. The “Dinim” in Nakavah are imperfect, this is her “nanhaga” it is fixed by joining to Z’a. Nakavah’s relationship to Z’a is according to one service to Hashem. When serving Hashem the “givurot” (forces of restriction) of Nakavah are mitigated. In the Givurot of Asiyah the "klipot" associate very much. There are different levels of Tikun. Nakavah is called “knesset Yisrael” as she gathers what she can of Z’a which is called Yisrael. In Asiyah only "dinim" go out of the 7 holes of the skull of Arich .

(The more one is only involved in Asiyah, the more "dinim" Nakavah collects to their Nefesh) They raise the world so that it can recieve "aor Elyon". The "dinim" determine the gathering and measurement of the lights in the secret of "Botzina Dcardenita" and "kav Midah". There is no tikun except through "dinim" and these are the Angel א . Sande"l is Arich of Asiyah. Nakavah is a external חותם (seal). A main point is that she is a garment to Nh”i of Imma. This is like a man joined to his wife. Nh”y of Imma are the 3 “meloy” of ה''א א which are ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ת ס אנצ יפתך סנדפוןפרמנツ普法. These names make a seal upon Nakavah. This is the 5 letters of ה''א א which is the ה of ה''א א. Nakavah is from Nh”y Imma not Abba. The main completion of Nakavah is from the 5 Givurot of ה''א א which are doubled one from Z’a and one from Imma. These are 2 חותם seals in Nakavah. To Nakavah these names of ה''א א and the letters ה''א א are a seal in seal. There are 2 parzufim in Nakavah and 2 in Z’a . Leah is the entire origin of the entire nation in good and evil. These lights are on a very high level. The essence of “Nanhaga” does not depend on them. Rachel is according to Yisrael’s actions, here is the essence of

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1358Shar mimori rasb”y p.9,Kamarna Aor enym p.78
1359Yadid Nefesh
1360Safer Leshem
1361Atz chayim p.212
1362atz chayim
1363sulam on zohar Vaira p.51
1364Pre Atz Chyiym p.45,Atz Chyiym p.360,mavua Sharim p.157
1365Atz Chyiym p.200
1366Mhl p.4
“Nanhaga”. Leah originates as malchut of imma, she has no changes. She is called the covered (concealed) world in the Zohar. Leah is the Masculine element of Nakavah. Which is revelation not according to nature but by miracles signs and wonders as done in Egypt, and will happen again in the future. Leah is the awakening from above of every jew regardless of his behavior, this is unchanging. While Rachel is the revealed world. Sometimes She is larger sometimes smaller depending on every Jew accordingly Rachel is built within him, not serving Hashem severs the malchut within. Leah is the link to the “avot”. She is from the chest and above of Z’A, Rachel is from the chest and below. Parzuf Yaakov parallels Rachel, Yisrael parallels Leah. Yisrael is the awakening from above of absolute dominance. During the first Temple were miracles Leah was revealed, the second temple service revealed Rachel. Parzufim Yaakov parallels Rachel, Yisrael parallels Leah. Yisrael is the awakening from above of absolute dominance. During the first Temple were miracles Leah was revealed, the second temple service revealed Rachel. The Bait haMigdash above is Nakavah so is the one below. They are the aspect of the north which is the left of Binna, which is the lights of Chuchmah. Malchut is dependent on Yesoi’t, it is from here she recieves chuchmah. Malchut recieves from all 3 sides of Z’a. The south, north and east. But always in the beginning she recieves first from the north alone. Then she has the first 3 sefirot of Chuchmah, without chassadim. There are 12 great “Chayot” in Malchut. They draw from 12 aspects in Z’a being 3 pillars of Chessed, Givurah, Teferet and Malchut. Nakavah is called “the sea” She stands on 4 oxen, each which contains 3 in “olam Bria. They are called oxen as it says “face of ox on the left”. Parzufim Yaakov and Leah are the back of Abba and Imma that fell in the time of the death of the kings to the place of Nakavah. Tevunah is Rachel, Bina is Leah. Leah is corrected by Nh’y and Malchut of Imma (she is fixed by learning, intelligence), she is “penimi”. Rachel is built and corrected by Nh’y of Z’a. (she is trained through emotional experience) The chassadim of Z’a descend from above to below from below, and raise up making Rachel. “oar chozir” builds Leah. (more sparks raised up, more instinct) The penimi vessel of Nakavah of Z’a are 10 sarufim of אדב, beginning from the 3 saruf. From the skin of Rachel and leah go over their light, which is of the skin called Z’a. Rachel is the Dat of Givurah and all the rest of the brain. Imma spreads to the chest of Z’a, there are the breasts of Imma. Leah is the knot of Tfillin the back of Z’a, from the back of Imma that fell to the skin of Z’a. (Leah- intellectual intuition, instinct fell from the domain of imma intellect to the domain of the skin "chitzon" of Z’a emotions-raise to intellect instinct) Rachel is aspect of Nefesh. “Pardes” is Leah, the “parsa” (screen) is Rachel. We draw mochin of Z’a to correct “dinnim” in Leah. (more Z’a more Leah) The Malchut of Imma is from the back of Dat this is Leah, Nh’y Imma dresses to Chaba”d of Z’a. Leah is at the eyes of Z’a. Leah stands in the back of Z’a drawing flow from his eyes. The isל meloy it is moch chuchmah (ks”a). The esophagus (eating drinking pipe) is Binna (km”g). The veins and arteries of the Neck are Dat (Kn”a). These mochin push empowered by the zivug of the 2 upper parts of Teferet Atik and the 2 upper parts of the 6 givurot of arich. Flow out of the hands. This is given from mazel elyon to below. The light of Yesof Atik that is in moch stima arich bounces from the forehead of Arich to the forehead of Z’a. The references are as follows:

1367327
1368Sulam on Zohar Vayagash p.9
1369Sulam on Zohar Chadash matot
1370Sulam on Zohar Vayachi p.168
1371Zohar
1372Sulam on Zohar Vaera p.24b
1373Shomer Emunim p.129
1374Shar mimori rasb”y p.93
1375atz chayim
1376atz chayim
1377Mishnat Chassidim
1378Atz chayim p.205
1379Safer lecutim p.312
1380Shar Mitzvot p.116,olah Tamid p.61
1381Shar kavanot p.11:volume 2
1382Pri atz chyim p.320
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 mouth of the Chassadim of Dat. Going over by the שְׁהֵם יִבְשָׁם of the throat then spreading in the body of Z”a. Then dividing into the power of 5 letters מְנַצֵּף. Flowing to the hands through Chuchmah and Bina of Z”a comming from the zivug of the 2 lower parts of Netzach 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 decended from Yesoi”t. Gadlut pushes katnut down from the head to 2/3 of Teferet of Z”a. Finally spreading forth from the hand the drop of Atik. The 5 fingers correspond to the 5 letters מְנַצֵּף. The 14 bones in the hand coorespond to the 13 letters of the miloy of מְנַצֵּף with the collel. This is during mochin Gadlut of Abba. We raise our hands to draw from Leah, then returns light by our fingers, and enters the light of 3 “mochin” of Z’a. This makes 2 Mochin to Leah. All 18 wives are aspects of Leah. The 310 worlds to come are Leah the Malchut of Bina. " iphone  טא is Rachel, Leah takes מ”ט lights this is length, Leah spreads in Z’a. Leah is the sun, the aspect of the earthly power of David’s kingship. Rachel is the moon, the light of exile in darkness. David is the son of Leah, Rachel is Tevunah that is standing on the feet of David who is the aspect of Leah. Rachel is "tevunah” standing in the feet of Z’a which is Nh’y of Z’a. Leah is the highest level of malchut. Leah takes from 4 "mochin” of Z’a from 4 ההיה dressing into 4 ההיה of Nh’y of Imma. We join 4 ההיה of Rachel with 4 ההיה of Leah. Most of Rachel is based on virtue of man. The principle governing mechanism of “nanhaga” of the world through Rachel. Rachel reaches out to her children in exile even if it requires separation from her husband. In the morning light rises Keter Rachel of Atzilut and her 9 lower sefirot in By”a. Rachel is called “metronita”. Rachel is called ליעז. The walls of Yerushalym is the secret of Rachel. It is a seal. Rachel is the back of Z’a, illuminated by revua of המ”ט. She is beneath the chest where the Yesod Imma is revealed. Yerushalym itself is Leah. As she is from the chest and above. There illuminate the revua of המ”ט it illuminates 370 lights. Rachel is chest and below called מא Reaper . The 22 letters are vessels of Nakavah being tracings from chest and below of Z’a. Leah is Malchut of Imma. Inside her is the main part of the 22 letters. ( letters bring in instinct) Leah takes from the “mochin” of Z’a from that dress to Nh’y of Tevuna, and then decends to Rachel. The tribes that are the children of Rachel are Nakavah of Z’a. From the chest and below, they are Yesod of all. Yosef Corresponds to Mattatto”n nourishing from the Yesod of Z’a. Benyamin corresponds to Sandelpho”n. Sande”l is in Olam Asiyah corresponding to Malchut having 5 Givurot. He draws from Malchut of Z”a. The main sealing of the Divine energy is from Mattot and Sande”l. They are 2 forces of the Shechinah below. They are the 2 feet of the Shechannah. The tribes from Leah are the conceiled world. All speech from the 22 letters.
are aspects of the concealed world called leah and is the morning. Rachel is Malchut called small. Rachel is the face of the Shechinah ruling over the smallness of the moon. There are 4 mothers below Sarah is Chesed, Rivkah is Givurah, Leah is Teferet and Rachel is malchut. Leah had 6 sons aspects of Chaga’t and Nh’y, Rachel had 2 Sadeekem, The offspring of the Handmaid are 4 knots called back. Leah stands on the left side of Z’a she is the hod within. Leah is “penimmi” (internal) Rachel is “Chitzon” (external). These 2 parzufim of Nakavah together make one. Leah lacks Teferet Nh’y of Z’a, while Rachel lacks the first 3 sefirot from chest and above of Z’a. Leah is called bone, Rachel is called flesh. The parzuf of Leah and Rachel together is called Gan Aden. Leah of Atzilut is called . Leah and Rachel are 2 . Leah recieves these 4 Names. Leah takes 4 Mochin Z’a by 4 äåéä of  Z’a the Nh’y of Imma . Leah is called by taking 4 hvyh of Z’a dressing nh’y ima in 4 . Leah is called Tzaddik by taking 4 hvhy of Z’a dressing nh’y ima in 4 . Leah recieves these 4 Names. Leah takes 4 Mochin Z’a by 4 äåéä . Rachel of Z’a is called and Nh’y of Ima that dresses into Z’a, but Rachel takes lights that dress in Z’a itself. Here is the place where chassadim are covering the brain. Leah is the place of closed Chassadim. The garments of “mochin” are 4 names . Leah is “smo hagadol” , Rachel is from which is her Chuchmah and Binna. The 2 “Nakavot” are Binna and Malchut, these are and . Rachel and Leah are from which is Givurot. Rachel has 10 sefirot each is a . Dat of Nakavah is at the Shoulders. Dat of “nakavah” makes 5 givurot. They are in the Yesod of Z’a. They are 5 hvhy . In Dat of Nakavah are 130 Givurot. Dat Z’a includes 5 Chassidim and 5 Givurot. The “achrym” sweetens Rachel and Leah. The “meloy” of is in in in Yakov, and in Rachel. "Rachamim" is . Half of Imma called is לאה (Leah) which is
same letters as אלה, the lowest part of Z’a is called אלה. Together they are called אלה. There are 7 Tikuney Dikna in Malchut even in Malchut of A’k. These are not mentioned in the Torah or Novi only by Slomo HaMelech. "Canesset Yisrael" is penimi of Teferet of Z’a, working with Keter and dressing in the body of Rachel. She begins at Ateret of Yesod (Imma). Then its mochin are melody of אלה. She grows according to the Teferet recieved from the Yesod. But illuminates in the tracing of the יול (rib) of 10 nikudot. It is the last אלה of the name. Rachel has 6 tikuney diknah, with out hair. She sits cleaving in the back of Z’a. Crowned from the lower 2/3 of Teferet. Malchut has only 6 tikuney dikna. As it it written " there are 6 steps to the throne". These are not as other Dikna that are hair but these dikna are essence of dikna drawn into olam Bria. They are 13 rivers of Aparsimon, the reward of Sadeekem. "Canesset Yisrael" has in it 13 Middot of "Rachamim" surrounding it from all sides. They are the 13 words from תאם to ח chai in "misa barashit". These surround and guard Yisrael. The ה of Atzilut is called "Canesset Yisrael", it is Malchut of Atzilut. The great brain of Nakavah has in it the light of Chuchmah from the 13 names of Mercy, Which is complete "mochin". Nakavah is the aspect of Makiff. The 13 "midot" of mercy bounce from Yesod of Imma and go outside giving to Leah. There are 2 aspects of Malchut. The "House of David" is secret of the 4th day, and Malchut of Yosef is the 7th day. David is the chest and Above of Malchut that is complete. The Malchut of Yosef lacks correction and is only according to the generation. The corruption and completion of By’a is only according to the development of the chest and below. As Malchut cannot recieve light from the chest and above before Malchut is complete in the aspect of Yosef, the 7th day. Yahoshua is Nakavah ,the Moon and Malchut of Atzilut called "animal" ב." The "Mochin" of Nakavah is called Sedek, her first 3 sefirot are called "גדול" and are branches of the first 3 sefirot of smallness. They stand in the "kadosh Kadoshim" which is the secret of the first 3 sefirot of Nakavah. The lights of Abba enter into Leah and spread to ketter Rachel. Balak is from the lights of Imma in the heals of Leah. Balak is from the lights of Abba in Ketter of Rachel. The "Nachash" is when Nakavah is alone. "עזאל" and "עזא are in the 2 heels of Leah which are in Ketter of Rachel. It is from here that seized Balak. Billam is swallowed in the heels of Leah in the Head of Rachel. Revelation of קדושים and ח" снова are in the chest of יוזף. The "trefim" of Lavan were feeding the "Sitra Achra" from lights of the heels of Leah, from the "tref" of tevunah. When Rachel stole the "trefim" Lavan lost his wisdom, nullifying the "chitzonim". The heels of Leah can be sweetened, they are purified through Tzimzum ב in all parzufim. "Chitzonim" dont seize in Rachel only in Leah. Leah is not a parzuf alone but part of the back of imma that fell to the "klipot" with the kings of Edom that died, because she is above the chest with lights of Chassadim covering "klipot" seize on to these lights, but in Rachel in the chest and

1421shar bait hacavanot  
1422Shar kavanot p.347  
1423Emek haMelech  
1424Mishnat Chassidim  
1425sulam on zohar Hakdamah p.1,Shar Cavanot p.245  
1426Emek HaMelech  
1427sulam on zohar p.2-3  
1428Atz Chyim  
1429sulam on zohar Barashit p111  
1430Shar mimori rasb’y p.78  
1431sulam on Tikkuny zohar Hakdamah p.308  
1432Sulam on Zohar Vayichi p.141  
1433mhl p.436  
1434shar bait hacavanot  
1435shar bait hacavanot  
1436shar bait hacavanot
below, there is no lights covering so nothing is exposed for Klipot to Seize. The face of Leah faces the back of Z’a. Rachel is back to back with Z’a. Lot is a “klippa” from the back of Z’a. Leah rises in Keter, and Rachel rises up from the “chizonim”. The 3rd world is in back, corresponding to the conclusion of Nh’y of Rachel. From there spreads out Lill’y. Rabbi Chayem Vital says "these names I did not recieve from my teacher." Below the Yesod and malchut of Rachel she has not what to be supported by Z’a. Nakavah is established in 4 sefirot and from them she recieves her actual differences. They are 4 attributes of man the way he sits (Malchut), walks (netzauch and hod), leans (yesod), stands (Teferet). Sitting is recieving position, with no spreading out. Standing is "maspia" (giver), here there is no interuption in flow of lights.

Woman has "Dat kala", as Malchut has only 2 "mochin" chuchmah and Binna. The forhead of Z’a makes these 2 "mochin". All tikun of Nakavah is from Nh’y of imma. All aspects of Nakavah are from Nh’y of Imma. Malchut is Recieved in the Yesod of Binna.

Nh’y of Imma in Mussaf of Shabbot is "Ateret Ballah". On Shobot Rachel rises face to face with Z’a. "Mochin" of Nakavah is from Nh’y of Imma in Z’a. Mainly from Hod as the rest is nullified by the "metzauch" (forehead). After the "metzauch" Rachel's light is nullified. It returns a second time as "oar chozir" (returning light) and enters "moch penimi", associating with the 4 "mochin" in the Yesod of Z’a dressing in the head through the "י" of the head Tefillin (where makiff enters “moch” Z’a), being Yesod dressing 4 "mochin". Arm "parsha" of Tefillin is Chuchmah, Bina, Chesed, Givurah which dresses nakavah by striking "kotza da Share" (filter) of Yesod Z’a. "Kotza da Share" Z’a is greater (filters more) than "Kotze da Share Arich". As in Arich the lights of "Gadlut" does not Illuminate, only the light of Z’a is called "Oar Yashar". The Tefillin of the head is the aspect of "Oar Chozar", "Kotz" of Z’a illuminates the lights themselves. The Knot of Tifillin is "י" in "ה" of יהוה its Leah. Leah is Chaba’d above, Rachel is Nh’y beneath.

There are 3 main parts of Rachel from “Olam Nikudim” 1) the source of her vessels, 2)Source of lights and 3)the source of building the parzuf. From the “katnut” of “Nikudim” there goes out 7 vessels being Chaba’d and Chaga’t unto the chest and they are sealed by the “parsa” there which is corrected by “Tzimzum” . From there the vessels of the chest and below go out making Briah Yetzera and
Asiyah. The chest (A”k) itself is Malchut of the 7 lower sefirot of Nikudim. The Gadlut of “Nikudim” is from “Aor Chadash”. From עב of A”k. Which skips over the parsa, and the 7 lower sefirot of “nikudim” to be revealed in this world as the feet of A”k. Keter of Nikudim is from half of Teferet of A”k. The Yesod of Imma reaches until the feet. Its light is the aspect called skin. Leah is the place of covering of the lights. From the parzuf Yakov go out 2 lights from its sides. To the right goes out the “erev Rav”, from the left goes out “asev”. From the back of parzuf Yakov goes out parzuf “generation of the desert”, which is between Yakov and Z’a. From parzuf “generation of the desert” goes out the ר ס (staff) of HVYH from the right, and the staff of ELOKIM from the left. The “Zivug” of the back of Yakov and Leah was during the generation of the Desert. This was higher “zivug” of Binna. When Parzuf Yaakov rises above for “zivug” with Leah this is a aspect of Chuchmah. This is "zivug" from nightfall till midnight. After they Died (Generation of the Desert) it was “Zivug” of Z’a and Rachel face to face. This “zivug” is Teferet. When Moshe died there went away the Highest aspect of Abba. At midnight is zivug Leah and Yisrael which is called the ”pleasentness” of Hashem. It is "mammash" the great good hidden for Sadeekem in the upper "Gan Aden". Each night at midnight is wonderous light from the "zivugim” of Sadeekem in Olam Haba. From them goes out the soul of converts. The generation that entered the land were from Zivug Zun of Rachel. “Zivug” of Yisrael and Rachel is on Mussaf of Shabot. When Rachel grows to the full hight of Z’a. The "Zivug" of Yaakov and Rachel is in Tefilla of weekday mornings, in the last blessing of the Amida in "Sim Shalom’’. The “zivug” Yakov and Leah is at midnight. This Leah stands the entire length of Z’a (Yakov). The "zivug" of Yisrael and Leah is on "Minchah" of weekdays. Here Leah is only standing from the chest of Z’a (Yisrael) and above. The “Zivug” Yakov and Leah is during the weekday evening prayer in the Amida in "Sim Shalom”. Since the Temple was destroyed there has been seizing and ruling in the Yesod of Nakavah, and ruling of the "Sitra achra" in Yerushalym. After the Temple was destroyed there returned Nakavah of Z’a to stand in the back of Z’a from the chest and below at the 4 sefirot Teferet Nh”y of Z’a, this is the 4 “amot” of “halacha” where Hashem dwells while Yisreal is in “galut”. 60 mighty ones surround the Shechinah illuminating the 12 borders of Z’a. These 12 borders are engraved in the 3 pillars of the great tree that illuminates to the 4 winds. All 12 illuminate together in the "metronta”. The 60 arround the Shechinah illude to Matto’t. The “metronta” (shechina) Malchut is in 60 faces. The camps surrounding the Shechinah stand with swords. Their swords guard the tree of life from those who go in and come out. The sword of Nakavah changes from “din” “nakavah”- (female) to “rachamim” “duchrah”-(male). The king who is Z’a goes out from the house of the “Metronta”, and all who go in to the king must do so through the “metronta”. She is the messenger of all above to below and all those below to above. When Nakavah stands in a low level the other side nourishes from it. When she rises in the aspect of the supernal waves, and by her own unique providence she rises until the “sitra Achra” no longer rules upon her, and the male aspect “zachor” is made complete. Zu’n is Yisrael and Rachel. This is the “zivug” of Shacrit of weekdays and Shabot after Midnight. Yaakov and Leah are vessels of Abba and Imma from the back that has fallen to Nakavah of Z’a. Mincha is Yisrael and Leah, being the chest of Z’a and above. Here there goes in
the six corners of “Gadlut” of Imma.Yisrael and Leah is the Zivug beginning at midnight. Yisrael and Leah is also the Zivug on Shabot night until Midnight.\textsuperscript{1464} In “Zivug” Yisrael and Leah Yesod takes 156 lights= \( \text{יוסף} \).\textsuperscript{1465} The skull of Nakavah has 3 cavities made from Chaga’t of Z’a.\textsuperscript{1466} The \( \text{מצח} \) (forehead) of the shechinah crushes the klipot.\textsuperscript{1467} The head of Nakavah is a tight circle being the back of Teferet of Z’a. Widening of the circle causes “makom Panoy” (empty space). This prevents the head of Nakavah from Cleaving in Z’a. “Kotze da Share” Z’a strikes the forehead of Rachel, and returns her in a state of back to back. As there is then not “devakut” (cleaving) in the Head. Arich does not strike in the body only in the head of Z’a. “Kotze da Shari” strikes the right and left pillar the light bounces and then enters the light into 2 “kav” (pillars), until Chuchmah of Abba and Imma spread in the right pillar of Z’a, and until Bina of Abba and Imma spread in the left pillar of Z’a. Then there goes in the 4 “mochin” of Z’a in the aspect of face.\textsuperscript{1468} There are 2 points in Nakavah called Malchut. First is Yesod called “Yerushalym”, second is belly which is “gan Aden” below. Also in Z’a there are 2 points. Yesod is “Yerushalym” above, and belly is “Gan Aden” above. In time of Zivug “ Mym nukvin” receives “myim Duchrin”.\textsuperscript{1469} Nakavah receives from the right and left of Z’a by cleaving to the 2 ”nikudot” “Sare” and “Segol”.\textsuperscript{1470} The ”mym Nukvin” of Sadeekem cleaves in Binna, Teferet and Malchut of Malchut of Asiyah and fell in this world. They return rising to associate with Ketter Chuchmah and 1/2 of Binna of Malchut of Asiyah. This rising of the ”mym nukvin” arrouses the light of ב " נ .\textsuperscript{1471} ”mym Nukvin” rises Malchut to Z’a.\textsuperscript{1472} “Artz Yisrael” is Malchut and “Gan Aden” is Binna.\textsuperscript{1473} Rachel descends at night in Rachel “kadosh Kadoshim” of Bria. She rises to Atzilut being included with Leah. In a parzuf of 10 sefirot she is the \( \text{דורהדנה} \) of \( \text{אחד} \). Z’a is \( \text{אח} \).\textsuperscript{1474} There are 3 ד ל ר ל (seals). The seal of Leah is in Roshhashanah. The seal in a seal is Rachel. The seal of the seal is in the Yesod of Nakavah. Yesod and Malchut of Malchut of Nakavah are seals called a seal in a seal.\textsuperscript{1475} Rachel goes out with (zivug) Z”a first, leah goes out with Z”a 2nd. Leah is always with the Malchut growing. Leah is Gadlut, She is the pleasentness of Hashem. Sadeekem with Hashem in Gan Aden at midnight. The ז"ע is Zivug Leah.\textsuperscript{1476}