THE SOUL

Ima is the source of the Nashama (intellectual soul). The Ruach (emotional soul) from Z''a, functions best when intellectual comprehension gives rise to it. Without this bond to the intellect, the emotions are quickly derailed and diverted by the animal soul. When Hashem created man He blew into him a קדישår 插 (Holy Spirit) That contained 3 parts being man’s Nefesh, Ruach and Nashama. The Nashama is the force that wants to know and keep the commandments. The Nefesh, Ruach and Nashama are as one like Bina, Z''a and Malchut are one and they come from them. The source of all נשיוות is from the verse “And God said, Let the earth bring forth all kinds of חיה (living creatures)” The soul’s root is in Bina called "Nishmat". We experience Nefesh of Rosh Chodesh and Cholamoad, Ruach of festivals, Nashama of Yom Kipor and Chayah on Shabot. Yechida only in "Olam Haba" (World to Come)

Elokim created man in his image. This is the creation of the Nashama from the.cos (thrown). Yetzera (formed) refers to the Ruach in Gan Aden and Asiyah (made) refers to the nefesh. Elokim made for them כלתות עיר (covering of skin) refers to putting them in bodies. There is Nefesh (animal soul), Ruach (emotional) and Nashama (divine intellectual) from the worlds of Asiyah, Yetzera and Bria. There is also the aspect of Nefesh, Ruach and Nashama from Malchut, Teferet and Binna of Atzilut. In Asiyah there are 5 parzufim of Nefesh. In Yetzera 5 of Ruach. In Bria are 5 parzufim of Nashama.

The levels of the soul are as a candle close to the wick is the Nefesh, the white light above is the Ruach, and the Nashama is the light surrounding there that is barely discernible. One gets a Nefesh on entering the world, Ruach at 13 if he has good works, and Nashama at 20 if he has made complete tikun of Ruach. The Nefesh, Ruach and part of the Nashama are inner lights, While the Chayah and Yechida are "makkifim" (encircling). The Nefesh is Malchut. The ruach is Teferet. The Right pillar is the Nashama in Bria, the left pillar is the ruach in Yetzera, and the middle pillar is the Nefesh of Asiyah. To every man is Nefesh Ruach and Nashama from Bria Yetzera and Asiyah. And a Nefesh from Malchut of Atzilut, Ruach from Z''a of Atzilut, a Nashama from Bina of Atzilut, a Chayah from Abba of Atzilut and a Yechida from Keter of Arich of Atzilut. Each source soul has to it all these parts. Because the Ruach and the Nefesh are included together united the ruach is called left as it includes the Nefesh. The Nashama is right pillar "cholem", Ruach is the left pillar “shuruk”, and the Nefesh is the central pillar “Cheerek”. The Nefesh can not abide without the ruach.

eNASHEMI. There is included Nefesh and Ruach from הבולשת (breath left in
bones) and bones of flesh. The Nefesh will cooperate with the ruach only if the man ceases to make selfish gratification his goal in life. Only by the belief in a being outside of himself. Who more worthy of worship than one’s self, is one able to harness the Nefesh to the needs of their Ruach. Becouse the Nefesh and the Ruach are from Teferet and Malchut to them there is seizing of the yetzer hora and klipot. But the nashama is from Bina which is Holy. Bina does not have seizing of the chitzonim. The nashama does not have seizing of yetzer hora. The Nashama is needed to rise the Nefesh (intellect raises the animal soul), but if there is a lack to the Nefesh it can be fixed by the Ruach. (emotions can fix defects of the animal soul, so that it may recieve from the Nashama, Divine intellect) The Chesed LAvrham teaches that the Nashama is Binna. The Chayah is Chuchma. The Yechida if Keter. Men get their Nefesh Ruach and Nashama from Angels. The 10 “iggulim” (circular flow of sefirot, in nature) of Asiyah are called Ofanim (angels that use planets as bodies and guide astrology). Man gets his Nefesh from “ofanim”. After comes ruach from Teferet of Yetzera from a angel, Nashama of Bina of Bria from the throne, which has 10 levels (source in the 10 sefirot) from 4 “Yesodot” (according to 4 elements). It they (the Ruach and Nashama) do not descend to this world there would not be connected the Nefesh in the Ruach and the Ruach in the Nashama. Man make the connection of Nefesh in Ruach and Ruach in Nashama here, so they will be in Olam Haba (the world to come. And in visiting the hachalot. A order of Angels called ה VEinstinctually rather than intellectually serve Hashem with love and fear reside in the world of Yetzera . They shine the 6 emotional midot of the Ayn Sof. Men get their ruach from חיות . Saddekem who serve Hashem with intellectual love and fear reside in the world of Bria. This is the world of the (thrown) . Men receive their Nashamot from the חיות . Here Shines Chaba”d of the Blessed Ayn sof. It is the mother and source of the “midot”. From this love is made the garment to the Nashama in the upper Gan Aden. If a man merits “nefesh saclit” he is then above the Yesodot. If he merits a ruach he is from Yetzera and is above the Ofanim and they then serve him. As he is then of the level of חיות . If he merits to his Nashama he is then at the level of the חיות . He is the above a קסא (angel), this is as it states “I will put you among those who stand”. This is the level called “sarafim”. If he merits Nashama of Atzilut he sends Divine flow to the “kesay” and “ofan”, as he is above “kesay”. The main thing of the creation is the thought of the creatures on the “kesay”. From Atzilut there rises thoughts of the creatures expressing their needs to the “kesay”. The “kesay” creates. “Kesay” is another name for Shechinah of intellect. Their thoughts are the existence of Atzilut so they are included in the “seder” of generation to generation by giving “parnasa” to each generation. The main mishcon of the Nashama is hachel Kadosh Kadoshim hidden under the Kesay Cavod . The Nefesh is in Hachel lavanat ha Saphir beneath the ofanim. The ruach is in Hachel ratzon cleaving in the Nashama and cleaving in the Nefesh. In Hachel ratzon is secret of the 4 chayot. There is the mishcon of Michia”l Rafia”l Gavria”l and aorla”l. From here is given Chosech (darkness) of ruach in the Nashama because they are close. There is then Chosech of the Teferet on Bina. Joining the ruach in the Nashama, and their is drawn to the ruach from the Nashama. How is it possible for the Nashama to Comprehend except through the Ruach. Ruach is Kesay to the Nashama and the Nefesh is Kesay to the ruach. The Ruach and the Nashama when in “zivug” give off light, but not when separate. Every Shabot and Rosh Chodesh there is crowned the Ruach. It rises and spreads out above rising up to Gan Aden Elyon to dress the Nashama. The Nashama wraps herself in the Ruach (the part of Nashama that enters penimi in Ruach) when entering into the guarded upper Gan Aden. When in the lower Gan aden

13 Svaot Hashem
14 Gra Agada
15 Aor Yakar Vol 2 p.102
16 Safer Lucutim p.2
17 Atz Chiyim p407
18 Tanya p.189,Shur Kuma :Torah
19 Shuer Kuma p.3
20 Aor Yakar Noach p.29
she wears a different ruach that emanates from there. The Nashama also wears the רוחות while in this world. Nashamot emanate from a high and mighty tree, “the river that goes out of Aden. The Ruach from a smaller tree. They unite as male and female, Then they shine. 21 The Nashama produces the ruach and rules over it, giving it light. Likewise the Nefesh is dependant on the Ruach. 22 Now there is only 4 parts to man in this world, Nefesh, Ruach, Nashama and Chayah. As Yichida is not comprehended as only 4 rivers go out of Aden, being 3 rivers of Aparsimon (Nefesh, Ruach, Nashama) and the 4th is Nashama to Nashama (Chayah) from Aba. The Nefesh and the Ruach of Sadeekem are "mym nukvin" and "mym duchrin" of Zu"n. Nashama and Chayah are "mym nukvin" and "mym duchrin" of Aba and Ima, as from here they are carved. 23 The Nashama is Torah, the Nefesh is Mitzvot, between them flourishes the Ruach which is the light of Chassadim. Ketter is Yachida of Chassadim, Chuchmah is Chayah of Chassadim, Chesed is Nashama of Chassadim. It is ה"ט. This is the main secret of Nashama. Teferet is Ruach of Chassadim. Netzach is Nefesh of Chassadim. Chassadim of source of Nefesh begins from Netzauch. ה"ט is called Keter and Yachida and corresponds to Bina. Chayah corresponds to Givurah. The Nashama to Hod. The Ruach to Yesod. Malchut corresponds to the Nefesh and 5 Givurot. The Nefesh is of Givurot. 25 By occupying in “misim tovim” we come to posses the Nefesh in completeness (the more you give, the more you get). After to possess the Ruach one needs to add “kidusha” on “Kidush” more than before. From this they can attain the level of the contemplation of their Ruach. After purifying one’s hands, adding strength in much greater “kidusha” they will be able to contemplate with their Nashama. The Ruach dresses upon the Nefesh, and the Nashama upon the Ruach. 26 If one merits to be occupied in Torah he can arrouse the Ruach. From the merit of mitzvot from the Torah one can merit to the light of his Nashama (from mitzvot one merits his Nashama to reveal to him torah, arrousing his Ruach to the love and fear of Hashem). If he merits to have children and teach them the way of the Holy King he can merit to the Chayah (or from writing Torah books). Asiyah cooresponds to the skin (the world of the animal soul is arroused through the skin), Yetzera to the flesh (through which emotions spread in the body), the bones to Atzilut (inspiration comes forth from the bones) (The world of Bria cooresponds to veins and arteries, by these the intellect-Nashama come to spread out and rule the limbs of the body). The Ruach is the “markava” of the ה"ט of Yetzera, its source is A’k that dresses in Atzilut corresponding to the “mochin” in the bone. The ruach is in the heart. From fullfilling the commandments there is fixed the “yetzer Tov” (making the good inclination stronger), guarding from trangression fixes the “yetzer hora”. The Nefesh of man is from the 4 “yesodot” of the earth. An Angel of Evil is the essence of his “yetzer hora”, his “yetzer tov” of his Nefesh is from a good angel. The Ruach also has the aspect of “yetzer tov” and “yetzer hora”, these are angels themselves. 27 The brain is the vessel to the Nashama. The heart to the Ruach, and the liver to the Nefesh. The Nashama spreads from the brain to the whole body. After this the Ruach spreads out from the heart to the whole body. The Ruach begins spreading out from the throat until the feet. 28 The Nefesh and Ruach of sa'deekem are from “mym duchrin and Mym Nukvin” of Z”a and Nakavah. The Nashama and Chayah are from “mym duchrin and Mym Nukvin” of Imma and Abba. 29 The source of a man’s Nefesh, Ruach, Nashama of his Nashama is according to The Malchut of that man. Accordingly there is the flow of the Nefesh, Ruach, Nashama of his Nashama.

21 Zohar smot p.99b
22 Zohar Trumah p.142a
23 Emek HaMelech
24 Sulam Zohar Tikunim p.289
25 Safer Leshem
26 Michashif Halavon p.31,32
27 Safer HaBrit p.236,238
28 Shar bet Cavanot
29 Shar Cavanot p.167
from Malchut of Atzilut to that man. Water cooresponds to the “nashama to Nashama” or called Chayah. Fire is the Nashama, “Ruach”(Air) is the Ruach and the Nefesh is from the Yesod of Earth. The Nefesh cooresponds to “Mishpot”, the Ruach truth and the Nashama to chesed. The Nefesh cooresponds to אָלֵוהִים , ruach "ה" והנשמה is from יְהֹוָה. Keter is the tamim (notes of Torah song). They are theasha. Chuchmah are the nikudot (vowels). They are ruach. Bina is letters they are the Nefesh. The “tamim” (notes), “nikudot” (vowels), “tagin” (crowns) and the letters of the Torah correspond to the soul levels of Chayah, Nashama, Ruach and Nefesh.

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

The Nefesh corresponds to Animals. The Ruach to birds and the Nashama to fish. The Nefesh after a person leaves this world remains in the grave for judgement, then punishment by which it is cleansed. The Nefesh remains in the grave till the body is decomposed, and the Nefesh can intercede for the living in a time of need. The Ruach after up to 12 months (if in gehenom), can enter Gan Aden below. It takes on the likeness of the body it had in this world accordingly it can enjoy the delights of the garden. The Nashama is not liable for sin, it at once goes back to the upper Gan Aden. When she is united to the נפש then the Ruach can enter Gan Aden and the Nefesh can have rest. All levels of the soul suffer till the Nashama is able to ascend to its rightful place. A place for the Nashama is prepared at the Yesod of Malchut of Atzilut. A place for the Ruach is prepared in the lower Gan Aden. The Nefesh has a place to rest and enjoy during the time it floats and goes. There is a Nefesh which has no rest. There is also a Nefesh that parishes with its body. (if one has no merit) The Nefesh, Ruach Nashama, Chayah and Yechidah of Atzilut is not mixed good and evil, as in Bria Yetzera and Asiyah. The light of Malchut is not revealed form the Chayah and below except in garments and masachim from the Yahchida through the Neshama ruach to dress in the Nefesh. There is a Nefesh above a man’s head that is not Malchut. It is called servant, it moves all his limbs in a good way to observe all the 248 positive commandments. It draws from Matto”t. Through a mans actions the spiritual form that hovers over him is recognized and so its appearance. It has the face of a Chayah that is over him whether a Lion, Ox or the face of a Man from the Markava of Hashem or the Markava of a Angel, a ר (angelic Supervisor), or the ל”ל God forbid, or from the 4 “yesodot” which have neither “yetzer hora”

or “yetzer tov”. But it is only as the soul of common beasts. So to there are many types of breath in people, each according to its kind. The garment of the Nashama is called \( נָשָׁמָה \), it is Nakavah. It is clarity and pure thoughts. The garment of the ruach is holy speech. The Nefesh dresses in desired actions. Work of the Torah and mitzvot are in a vessel of pleasantness that is hidden. It is not of a burden or unpleasantness. To those who comprehend Elokim their illuminates their eyes, the thoughts of their hearts, speech and actions from the upper Markava in the heart of man.\

**Nefesh**

Nefesh means desire as in the verse “My nefesh is to this nation”. It is the desire to be closer to Hashem. It is seeing beyond the individual. The Vilna Goan Teaches that the Nefesh is the externally orientated part of man, his senses and drives which connect him with the world. His drives for food, sex, shelter and the like have their source in his Nefesh. By doing mitzvot the Nefesh cleaves in \( חֲיָה \). Those who only have the Soul level Nefesh revealed have a attraction to the simple and mundane regiments of life. They are not deep thinkers or very emotional. They are more body conscious and pay attention to superficial appearances. They like things only simple, direct and straightforward. They are good followers but they make lousy leaders. This level of soul is the largest group of human souls and comprises most of humanity. The nefesh resides in the liver, but is also related to the heart. The Nefesh first enters the liver. When recieving new levels of its revelation. The liver then is beter able to function purifying the blood of toxins and bad fats, being choleserol. Its

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43 Sulam on Zohar Nasso p.122b
44 Svaot Hashem
45 Gra Agada
46 Benay Yisachar p.21:2
function is according to the purity of one’s Nefesh. Blood is the Nefesh. The Nefesh dresses to the blood in the heart. The ruach dresses in the “Ruach” (air) in the heart. The nefesh is also called דת (blood). The heart stands in the power of the blood. Blood is the first thing in the existence of man. So דת is like דת. The Nefesh goes into the outer vessel of the liver. After goes in the Ruach revealing illumination of the heart, and from there spreading to the liver. (according to the fixing of the Nefesh is a greater vessel for revelation of the Ruach) The Nefesh dresses to שלב (flesh). The Nefesh also dresses in the Veins and Arteries and is felt in every limb. The light of the Nefesh (malchut) dresses in the vessel of Keter which is the Brain.

If one transgresses the eye of the Nefesh cannot see. The Nefesh rises level by level by way of the spine to recieve “Ketter Elyon”. The Nefesh has the vessel of Keter. (The most basic animal instincts are direct divine will, thus there nature is inherent and not a matter of choice except in the way we direct these animal desires.) The Nefesh is from Asiyah from the “Yesod” of dust. The Nefesh has no light of its own so it is deeply connected to Matto”t which maintains it feeding also the body through the Nefesh. Its The Nefesh of the servant of Hashem during weekdays is ruled from the נוש of judgement of the world of Asiyah by the angel Sandel. He is the end of Yetzera. This is the “Whiteness of the saphire stone”. But he who is born in Eretz Yisroel has his NR”N (Nefesh, Ruach, and Neshamah) from Metatryo”n. There is talked about 2 aspects to the Nefesh. “Nefesh haTavit”, this is the animal soul. The Malbin teaches that Adam was made from dust of the earth from its many places. The different animals were also created from the dust of the earth, but each animal is created with dirt from only one place. This gives the different animals different traits. But since man was created from dirt of all the places he contains in him the traits of all the animals. This is what’s called a “nefesh Chayah”. To every Nefesh there are 70 “Nefashot”.

A man is joined with animals through his Nefesh. Man has a animal soul "nefesh behemit" which is the evil inclination, due to the demons who dwell in the air. He has a thinking soul "nefesh sekhliit" from the Ophanim ,angels of Asiyah. The Nefesh is from the animal sphere called “Ofanim haKodesh” (angels who use planets as bodies). The Nefesh has 10 sparks from Malchut which spreads out the Shechinah below in נוש and "hachalot". In Asiyah in the essence of the 10 sparks are the Nefesh, Ruach and Nashama. The נוש guides the "ofan" and "Chayah". The 10 (sparks) make the 248 limbs of the Nefesh. The sparks are actually 10 of the נוש, while the Chayah and the Ofan they themselves are together. All נוש include 10 levels. "ofan", "Chayah" and Kesay. Thus speaks the Rasb"i. Concerning the5 sefirot of Asiyah, Yetzera and Asiyah. In all portions of "Nefesh Bahamit" which is from the "gilgulim". Thus comes its actuality in nature. The "Nefesh Saclit" is "Ruach of the Ofan" in the earth. It spreads out in the aspect of "menuchah" of souls of Sadeekem and rules in them. The "ruach sachlil" source is in Nashama which is נוש. In "Tefilla" the knot of the "hachalot" is tied Nefesh to Ruach to Nashama, by this is tied all levels. In the
Gan Aden below there stands sadeekem all of them are a רוחachat of 10 levels being "ofan" "Chayah" and רוחחת. Being 10 sefirot of Bria. With the רוחחת are Sarafim, hachalot Chayot and "medurim" (dwellings) Ofanim. By the "Ruach Chyuny" are 10 sefirot of "Nanhaga" causing providence in many levels of the world below. The "gilgullim" direct the "Ruach Chyuny". It is a portion of the "gilgullim". A Russa has only a "Nefesh Bahamit. The sadeek has his "Nefesh Sachlit', Ruach and Nashama that serve Elokim. The Sadeek is a servant of Aretz Yisrael specifically. The "Nefesh Sachlit" is the "Ruach of the Ofan". That is in the earth and spreads out. This is the secret of Minuchah of a sadeeks Nefesh. Trough tefilla is tied Nefesh to Ruach and Nashama of the רוחחת in the "hachalot". 62 The Nefesh שלחה (animal) thats tuma goes in from the Ofanim of Asiyah. They are the חומר (substance) of the yesodot (elements), and the yetzer horah. Which is a garment of the Nefesh made from the side of the givurot of klippa Noga. It is the “middle” connection to a man’s body to his Nefesh. The Nefesh of man is drawn from fineness between chitzon and Kadesh. It is the klipa of the nut under the shell that is eaten with the nut. At times it cleaves with the tuma at times with the Kodesh, depending on the choices of man. It rides upon him as the סערה (storm wind) rode upon when he went up to Heaven. (ride yetzer hora to heaven, tame it) There is also the side of the Nefesh that is pure, it goes in from the חומר (substance) of the Ofanim of Asiyah. By this is done mitzvot in katnut, and the Nefesh ha Sachlit (intellectual Nefesh). Is in it. The Yetzer Tov is a לובש (garment) of Chassidim of the Klipa Noga. This is “central” Bina (nashama) to his Body. It rides upon him as a poor man on a donkey. This nefesh spreads and is carved out from his Nashama of Asiyah. Only a little bit of this enters the body of man. It is as shade upon his head. Most of it (Nashama Asiyah) cleaves above. The spreading out of the Nashama from where its carved out is Mazel. The Nefesh of Asiyah includes all reikia (firmament) dwelling on it in Glory and power. There are 2 formations one of evil that is carved from the klipa and good is carved from the angels.63 By power of your actions change the tiva of the Nefesh to Nefesh שלחה. As Nefesh of Tiva is always with Nefesh חיוני, this is nature. The Yetzer Tov is a segulah more "penimi"as its a partnership with 7 days יצירה. Which gives birth and chases after thought. And the Ruach goes out after nature. This is the "Tivot" of physical.64

The Nefesh is from the 4 "yesodot" (elements), fire, air, water, earth and the 10 gilgulim (planets) of the "rekia" (firmament).65 The “Yetzer hora” is from above the “Gilgulim” (planets), but from beneath the “Ofanim”. In a Garment of “noga” dresses the “nefesh Bahamit”. (this Noga is sparks from the Mitzvot one does. From this one gets control over their Nefesh and revelation). The “nefesh Bahamot” is from Tohu. The “gilgulim” guide the “nefesh Bahamot” (this is astrology). “nefesh Bahamot” of the “Yetzer hora” is from the side of demons that dress in the אויר. 66 The Nefesh that is like a “animal”, its ruach does not rest upon it any longer. This Nefesh will have no part in the heavenly bliss, nor any perception of matters of the other world (when it leaves this world), it is made to wander as a “stone in a sling”.67 Differences in knowledge between individuals is according to preparation of hte vessel of one's Nefesh. Differences are also caused by circumstance of one's surroundings. This also refers to the food eaten by generations, and the lands where they lived. There are also differences in physical strengths. This is according to the yesodot. All these differences are from the body and not the Nashama. Reward and punishment is not from action of the Nashama, but from the Nefesh. Changes are according to the body. If the physical body is prepared there will come to them merit. Then the Nashama will be able to work within it. For this reason forbidden foods are so bad, as they are of the

62 Shur Kumah
63 Mishnat Chassidim, Chesed LAvraham
64 Giloy Razia
65 Arba Maot Shekal Kesaf p.256
66 Chabad Chasidut,Shur Kuma , Shar Mimori Chazal
67 Zohar Smot 142b
powers of tuma. They make a image of tuma on the body that was created in the image of Elokim.68 One who merits only to his Nefesh alone, the evil side cleaves to him. The Nefesh of a Jew is not as that of a "goy" which is only from as ת"ש alone, but the Nefesh of a Jew includes the good of the 4 "yesodot" which is called the "beast on 1000 hills". It is the 10 sefirot of the Nefesh each contains all 10 sefirot made of 10 equaling 1000. From these 1000 are created all animals, and their form. This is from the face of the ox, the Yesod of fire, the Left. The "Yetzer tov" is from the other 3 Yesodot.70 The Nefesh gets power from eating. It pushes away the waste by its power and takes the good. This is done by the first Nefesh called young Daughter of Lot. As it grows there is added to it a Nefesh of רוח (will). It causes the person to act according to will. It is called the Nefesh of the movement of animals. It has power to feel the 5 senses. These powers are chitzon, but they spread out from moch penimi to the organs of sense. It is this moch that has power of imagination and dreams. By this imagination is comprehended out senses, and is enjoined the power of memory. It can even feel things that are impossible to feel. The Nefesh of the daughter of Lot is the Nefesh of Tiva. It is more penimi that a man's feelings. By its power the organs of sense are activated for bad or good.71 The Sulam states that the "nefesh Chayah" is the "nefesh" of Adam Hareshon.72 Zu"n of Atzilut is called Nefesh Chayah.73 Nefesh Chayah of Barashit refers to the Nashama from Bina which is called נפש גורם. Torah is the place of the Nashama, as by this there can be drawn to it the Nefesh of life.74 Of the החיin the התי נפש is from the Yesod of Z’a, while the החי is from Abba and Imma. (The Nefesh of Adam was not as that of an animal, but emotions controlled by Divine Intellect).75 החי is the aspect of Teferet, and התי is the aspect of Abba and Imma. Only the Nefesh can sin not the Ruach or Nahama.76 The “nefesh Chayah” is the name and names illuding to the Marcava that is the source of Nashamot and source of נשית.77 Life to התי נפש of man is from Parzuf Abba.78 ”Nefesh Sachlit” is the aspect of intelligence of the animal soul. The "Nefesh haSachlit" is from the angels called “ofanim”.79 Works which are called Malchut are actions in אמת (truth). All for a eternal cause enter beneath its existance. Their specifics rise in the form of intellect of man. In אמת (form) of Nefesh Sachlit is the Nefesh after leaving its body. All of them are מתנסא (essence). At this level they are separated (as individuals). Here is the יער our (delight) of eternal qualità which is ruchuny (spiritual). Chuchmah is delight ruchuny, and great reward in this world. In the hearts of the faithful it is gathered. This makes greater the Nefesh Sachlit. It (chuchmah) makes greater the Nefesh rising its level. These things are concealed very much. Because it is not possible to comprehend supernal essence. We comprehend what it causes and what flows from it. The letters are also מות from thought in מות of letters. Till that one sees the letters in Nefesh in power. Many ideas are involved in this. By this thought becomes action. The letters go out working.80 The “yetzer tov and Yetzer Hora” are angels from the sides of Chesed and Givurah. They are

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68 Shoshon Sodot
69 Sulam on Zohar Vayikra p.25a
70 Maavua Sharim p.301
71 Mishnat Chassidim
72 Sulam Zohar Bahalotecha p.120
73 R Petia on Idra p.136
74 Aor Yakar Vol 2 p.103
75 “ Bishalach p.20
76 Pardes Remonim p.80
77 Avodat Yisrael p.37
78 Emek HaMelch
79 Shur Kuma p.47
80 Safer Hacheshek-Abulafia
portions of the Nefesh. The Nefesh does Mitzvot. The Nefesh is a term including all portions of the Nefesh, Ruach, Nashama, Chayah and Yachida. In all 5 aspects of Nefesh is aspect of “zelem”. The 5 names of Nefesh are 5 parzufim. The Nefesh coresponds to Avraham, Ruach Yitzchak, Nashama to Yaakov, Yachida to Yisrael and the soul level of Chayah corresponds to "ishov".

The its stated that the Nefesh of Adam is from יוד אוריyon that is included in אוריyon דמון. The Nefesh is impregnated in this way. It is the Yesod of the world. Hashem is אוריyon דמון. “Nefashot” are eminated from bina to the Yesod through Teferet. The Nefesh is from אוריyon דמון. The Nefesh draws from Chuchmah of the left of Binna. The aspect of Malchut called Tevunah.

The Ar’i teaches that from Chesed there spreads out the 6 corners of the Ruach into the Nefesh. (acts of kindness reveal and connect the Ruach to the Nefesh). Then it is able to recieve Binna in the Nefesh. Then there can be recieved the Chayah. After this Keter can shine on Malchut. The Nefesh which is Malchut is called אêt. The Nefesh is of the west. The Nefesh is "mym nukvin" which is Malchut. Dat of the Nefesh of Asiyah is not called “good”. The dat of the Nefesh that is called “good” is as David Ha Melech whose Nefesh is in “Zivug” with the Dat of Z’a.

With the Nefesh, Ruach and Nashama of the Nefesh the Nefesh is from Malchut, the Ruach is from the left side of Z’a, The Nashama is from the right side of Z’a. Only a small portion of the Chassadim of the nefesh are from Chuchmah, becouse the “parsa” limits their entry into the Nefesh.

The 10 “iggulim” of Asiyah are called Ofanim. They include 4 powers. These are the 4 “yesodot” of אגיולס. One whose Nefesh is from Atzilut if he makes a blemish its damage rises to there.

Nefesh of “Godlut” is Nefesh of Nefesh it is the “reshimu”. Bones of nefesh is aspect of Gadlut. The Nefesh of Atzilut recieves from all Marcavot and camps of angels in Bria, Yetzera and Asiyah. Making of them all one complete body. There Shines within it illumination of the “kav. The Nefesh illuminates inside the bones. Making the body complete with illumination of light. As the Nefesh illuminates on all sides. The nefesh through "mizvot" merits a garment of "nogah" of Olam Asiyah. The Nefesh coresponds to the aspect among the Jewish people called Yisrael. There are many kinds of Nefesh. That which becomes revealed in Aretz Yisrael reveals Teferet. It is the best kind of Nefesh. In no other place is the essence of the Nefesh revealed as Teferet. The Nefesh coresponds to the Letters. The body is the mishcon to everything. Its limbs are vessels to "saruf" with intellect the letters. This is the power called Nefesh . By this there goes from potential to actual. This needs many vessels.

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81 Atz Chyim p397
82 Shomer emunim p.121
83 Metak mDavash on Tikuney Zohar p.292
84 Safer Paliyah
85 Svaot Hashem
86 Safer Paliyah
87 Aor Eniyim p.170
88 Sulam on Zohar Tikunim p.203
89 Arba Maot Shekal Kesaf p.4
90 Aor Eniyim p.30
91 Sulam Zohar Chukat p.18
92 Machshavot Betzalal p.49
93 Sulam on Tikunim p.473
94 Atz Chyim p407
95 Shar Gilgulim p
96 Atz Chyim p297,397
97 Sulam on Zohar Trumah p.99
98 Matok mDavash on Tikuny Zohar p.1010
The first vessel brings out the Nefesh from potential to actual. All is brought close by the letters.

Nefesh is made wise by its master. Thus it has existence. It will be drawn after Dat. Then things will be drawn together as much as possible so to get instruction. All the words of Torah are drawn together as один אלוה (God is one). Their purpose is unique in their intent, but their knowledge is all included Together.99

The Nefesh is from "מקום קדושה", it is carved out from the lower Gan Aden. After death it does not return but rests in the grave according to the כבוד (honor) of its garment till that it will stand up (at the resurrection) at the end of days.100

The Nefesh is the secret of the Ruach that dresses in the Nefesh of Asiyah. This Ruach rests in the heart.

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99 Safer HaCheshek
100 Svaot Hashem
The ruach is internally orientated enabling man to feel, it gives rise to the sense of self. It is the source of all all emotional and social activity. Those who have the Soul level Ruach as most prominent are driven mostly by emotions and feelings, what matters most to these souls is their personal feelings. They are not deep thinkers, but are emotionally inspired this being their primary motivation. The body of this world is formed by a combination of the four “yesodot” (elements). The Ruach that is formed in Gan Aden is formed of a combination of the 4 winds. If it were not for these 4 winds the Ruach would not be clothed at all. The “ruach” dresses in physical form in this world. Thus “Yechzkail” called (navua-Ruach haKodesh) by saying “come from the 4 winds oh ruach”. As the place it dwells is from the 4 foundations of the world. Before decending to this world the Ruach ascends from “Gan Aden haArtz to the כסא (Throne of Glory) that stands on 4 pillars. The “ruach” draws its existence from the כסא (Throne of Glory). The body of this world is made of a combination of the 4 “Yesodot” (elements-fire,air,water and earth). As the “Ruach” is formed of a combination of the 4 winds of the Garden.(North, East, South ,west) The Ruach is from the “yesod” of water in Yetzera. The light of Ruach is called אויר. The Ruach rests upon the heart and one’s breath. Chanuch rose up in ה ר ו (Storm Wind). From nourishment of the 7 “midot” Hashem makes wings for the Sadeekem in Gan Aden. These wings dress the Nefesh. The bodies prevent the “yesodot” from being nullified to their supernal source. Chanuch went from dressing in a physical to a spiritual existence. (by wearing Ruach Siara as a Holy garment). R Akiva said Hashem rises in “Ruach Sara” as Eliyahu. Chanuch walked with Elokim and recieved the 7th “mida” Malchut, and was named Matto”. The light of the Ruach is כח ל (air), which is Chassadim without Chuchmah. The Ruach is made in its 12 borders, the 12 diagonals of Z”a. Each Ruach is corrected with a precious correction before the king. According to this is the “parzuf” (face) which it has in this world. From this precious correction there goes out to this ruach its צלם (image) . The צל is a garment to the Ruach of the man that he draws to himself. It is united with his Ruach and they are as light and vessel. Chaga”t is light of Ruach. Chesed is always a vessel for Givurah, and Givurah to Chesed of the Ruach. The Ruach dresses on “gidim”. The light of the Ruach (Teferet) dresses in the vessel of Chuchma which is the Bones.(according to the type of inspiration a person attaches to so will be his Teferet of his Ruach, his emotional balence) The

101 Gra Agada
102 Sulam on Zohar 3:41
103 Zohar Smot 13a
104 Mavua Sharim p.307
105 Sulam Zohar Tikunim p.208
106 Safer Hachalot Gr”a
107 “ Tikunim p.391
108 Safer HaPaliah
109 Sulam on Zohar Emor p.104
110 Tikunim p.140
111 Shomer Emunim p.125
112 “ Yitro p.35
113 Metak mDavash on Tikuney Zohar p.197
114 “ Vyakahal p.37
115 Atz Chyim p.263
116 “ p.280
117 Shar Bait Cavanot
Ruach cooresponds to the 6 joints of the arms and legs. The Ruach of the servant of Hashem is ruled during weekdays from the the Angel Matto”t from the world of Yetzera which includes the 6 orders of the Mishna. These are the secret of the 6 lower sefirot “midot”. They are 6 levels to the נספ of Bria.

The Ruach learns Torah. Through Torah one merits a garment of “noga” (“makiff” sparks of inspiration) of Yetzera to their Ruach. The Ruach is called voice and Dat. Its drawn to one who raises his voice in the Torah. Binna bends between 2 pillars making Ruach in the aspect of voice that is heard. (according to one’s use of Chesed and Givurah, one’s “midot”. Their voice will be heard on hight) From the mouth goes out 22 lights (letters) by voice of the Ruach. The Ruach is hidden being Chuchmah mastering life. It provides Prophesy from a source in Dat that enlivens all the body. We draw ruach from outside, to arrouse the lower world. Voice is the source of the Ruach’s revelation. Its source is in the throat. Voice is “markava” to ruach and water. Water is full of Ruach. It gives life to the heart. The heart is Binna. The ruach is Dat drawn by Chuchmah. Your Ruach is emotions that you have been inspired to know From Teferet of the Ruach is the greatness of Dat. (emotional harmony allows for “gadlut Dat”) The vessel for the Ruach is Chuchmah. (inspiration shapes our emotions) The recognition of Chuchmah and Bina from Dat is called Ruach. In speech we raise the vessel of Z’a. This vessel is separated from Z’a by Tzizum בר. (the vessel of Z’a is Chuchmah, according to one’s Binna the ruach fits to it’s vessel, thus is established Dat) This vessel is the “makiff” of the Chayah (soul of Chuchmah) it is called לוב. It is . By (source of ruach-emotions) is prevented the seizing of the “sitra achra” from letters. After tikun Zu’n is given “mochin” of א”ו of Abba and Imma, having ג”א of light of the Nashama. (balance your emotions and recieve Divine intellect) This illuminates till the chest of Z’a (the Ruach) and not below. Spiritual vision is given only to the ג”א of Z’a. (You need to fix your emotions they will not be nullified into proper order by Divine intellect alone). This is the beginning of action below. Zu’n (Nakavah of Z’a) can’t receive the ג”א of the Nashama. In the Ruach the 5 Chassadim of Z’a spread out. Their source is in Imma. (the more Divine understanding you gain ,the more you will be motivated to give to Hashem and man) She is the 50 gates. The Ruach comes from the Nashama “yash mayin”. (Learn Torah and change instantly, not in a gradual way but by quantum leap “Yesh Mayin”, being as a new creation.) “mym Nukvin” have no way to raise themselves except through the upper ruach of Z’a. This is", It is this name that raises the “mym Nukvin” to its owner. This is the ruach that cleaves in

118 Lekutey Maharon
119 Sulam on Zohar Tzav p.23
120 Shomer Emunim p.121
121 Ner Yisrael p.91
122 Atz Chyim p.385
123 Atz Chyim
124 Sulam on Zohar kitabo
125 “ LechLechoa p.4
126 Shur Kuma p.144
127 “ Yitro p.75
128 Shur Kuma p.150
129 Sulam on Zohar Tikunim p.203
130 Sulam Zohar Bo p.19
131 Atz Chyim p.21
132 Shar Bait Cavanot #10
133 Metak mDavash on Tikuney Zohar p.773
134 Safer Hachalot Gr”a p.5
135 Shar Bait Cavanot #72
136 Mhl p.51
137 Share Ramcha”l p.58
the “Bala”. From the rising of “mym Nukvin” there according to the Avoda decends “mym duchrin”. If the Ruach doesn’t give to Malchut. Then “dinim” overpower Yisrael. Then those in Galut are as dead. Jealousy, desires and the seeking of glory can cause a man to parish from the world, these are in the power of the ruach. The Ruach goes after the flesh. The Ruach rises above as “mym Nukvin”, and there recieves Navua. “Navua” is from the “kesay”(of Bria), it goes out from Nh’y to Yetzera to the “Chayot ha Kodesh” of the Markava. The Ruach illuminates to the “ofanim” of fire. There spreads out the ruach to Netzauch and Hod of the body of Z’a, and from there there is recieved prophesy. The Yesod of Chuchmah is called . Thus the light of chuchmah is called “chayah”. The flow of Chuchmah is to Malchut where it is revealed. By the Ruach we are joined with plants and trees. The Ruach coresponds to the aspect among the Jewish people called Levi.

The Ruach of Yetzera goes out from Gan Aden Elyon. After one dies there opens to them the way to the cave of Machpele in Chevron, (the Ruach goes to the lower Gan Aden). Of the Nefesh, Ruach and Nashama of the Ruach. Yesoi”t is the Nefesh it is the central pillar, Binna is the Ruach, it is the left pillar and Chuchmah is the Nashama it is the right pillar. They are Chaba’d, Chaga’t and Nh’y of the Ruach. The Ruach and the Nashama are from . The Ruach is nourished by the Nashama. A (correct ruach) is according to its preperation by the Nashama.

138 “ “ #116
139 Ner Yisrael p.93
140 Metak mDavash on Tikuney Zohar p.745
141 Safer Hachalot Gr”a
142 Safer Paliyah
143 Metak mDavash on Tikuney Zohar p.330
144 Sulam on Zohar Balak p.28
145 Metak mDavash on Tikuney Zohar p.329
146 Safer Hachalot of Gr”a p.5
147 “ “ Hazinu p.81
148 Kad haKemach
149 Matok mDavash on Tikuney Zohar p.1010
150 Svaot Hashem
151 Machshavot Betzalal p.49,Sulam Zohar Tikunim p.292
152 Aor Eniyim p.170
153 Zohar Smot p.142a
154 Aor Yakar Vol 2 p.103
The Nashama

The Nashama is the source of a man’s desire to have a relationship with Hashem.\textsuperscript{155} The Nashama in body is called Chesed.\textsuperscript{156}

Those who have the Soul level Nashama love to think, contemplate, hypothesize and generally live life in the realities of their minds. All souls are only differentiated as individuals at the soul level of Nashama and below. At the level of Chuchmah or the Chayah souls are all unified. From the Nashama and above is אֱלֹהִים, from the Ruach and below is separation.\textsuperscript{157} Levels of Nashama are levels of אֱלֹהִים because after Atzilut (in Bria) is my name and glory. For it we say יְהוָה רֹאֶיךָ. Of the world of the כסא we say אוריהי as here is the light that was hidden for the Sadeekem in the world to come.\textsuperscript{158} Differences in the place of Nashama is in mida (measure) itself which is Bina, rachamim occurring at the hour of birth. According to this is the disposition of the Nashama of Bina from the side of Rachamim or din. This is the yichud of Teferet and Malchut below. At times Teferet works din at other times rachamim. All is according to nanahaga (divine guidance). Thus the Nashama descends below to gilgul (incarnation). The Nashama descends below to Matto"t in Teferet there is the name יהוה, which when changed is called צימצם all תמורות (exchanges) are in Matto"t.\textsuperscript{159} The Nashama

\textsuperscript{155} Gra Agada
\textsuperscript{156} Emek HaMelech
\textsuperscript{157} Arba Maot Shekal Kesef p.86
\textsuperscript{158} Svaot Hashem
\textsuperscript{159} Aor Yakar Vol 2 p.23
of each world is אלהות. To a man's body which is in this world comes the Nashama from the world above. One's Nashama dresses in their blood vessels. The Nashama is the "mashgiach" (overseer) of Hashem in the body. The Nashama includes Hakodesh Baruch Hu and the Shechinah. The Nashama is known in the upper world before this world. As the body has a mother and father so does the Nashama. The Nashama is the secret of כל ת"ע ו"ש (size-measurement of the soul of man) is the secret of the Nashama. Each man recieves flow of a specific aspect according to the ability of comprehension of their Nashama. Every Nashama is in the path of Atzilut, as Nashamot from Bria are mammash. From the נפש (thrown), from the side of Atzilut are the sefirot. Nashamot of Bria are from these 10 sefirot. There are 6 sefirot levels and 4 camps are the 4 winds. All 10 sefirot of the Nashama are from the נפש of Bria which are from the path of Atzilut. In Atzilut there is no siezing (of sitra achra), or a markava to man. The 10 are all from Chesed and below. 4 are in Malchut and 6 are in the 6 corners, 3 are the י"א of Malchut. The 6 corners are concealed in Bina. The Nashama is from ז"א which draws it from Binna of Atzilut, which is considered its root. Nashamot of Israel go out of the union of The Yesod of "zivug" ז"א (emotions) and Malchut (according to physical aspects, purity). Demons also come from this "zivug". ("Erev rav" souls) From "brit Kodesh" ב"ט go out Nashamot that are revealed in Chesed of the mouth of Imma. (Chesed of Malchut of Binna) Nashamot are drawn from Dat. (according to the Dat of the parents at the time of "zivug") The Nashama is from the North. Nashamot are the secret of Dat of Kidusha. The Nashama is Teferet of Bina. (its essence gives balanced understanding) This is Dat hidden in Bina. (by learning, searching out Bina one comes to hidden knowledge, which is Nashama) The Nashama is from Bria from the "yesod of Ruach". Nashamot of Sadeekem above seize in the existance of atzilut in Yesod. They are planted in Atzilut in Malchut. From there they make fruit above in the aspect of Yesod. Making fruit above in the aspect of Malchut, to illuminate in the earth. These Nashamot their light spreads out working in the נר"נ of By"a. All the work of Nashamot below is worked above. Being a Markava going from existence to existence in the secret of gilgulim (planets) which they begin exchanging in Asiyyah, after likewise in Yetzera. This is the Sadeek called הון (the servant), He is sucessful in his work. In the secret of the tree he makes roots below to no end, and his branches above reach the Ayn Sof. In every generation from within the Malchut their is revealed these Nashamot. This is the king to whom Shalom belongs. All Nashamot burst forth from Bria from beneath the השם, all are included together in their source. Their existence is the secret of the light of Atzilut. Which dresses upon Nashamot. The light of

160 Safer Hachalot-Gra
161 Share Ramchal p.30
162 Sulam Zohar p.131
163 Shur Kumah Drush "Narot"
164 Sulam on Zohar Trumah p.158b
165 Mataq mDavash on Tikuny Zohar p.985
166 Zohar Smot p.12a
167 Safer Lecutim p.300
168 Shur Kumah p.137
169 Share Ramcha"l p.255
170 Aor Yakar Vol 2 p.78
171 Sulam on Zohar balak P.43, Shar Kavanot p.318
172 Aor Enym p.58
173 Shar Mitzvot p.36
174 aa848
175 Benay Yishachar p.73
176 Shar Mimori Rasby p.145
177 Mavua Sharim p.307
178 Aor yakar Barashit vol 2 p.41
Chuchmah illuminates in the light of Bina which illuminates in Teferet, which illuminates in the light of Malchut, that illuminates upon the הנזרות כסא. The light descends "hachel" after "hachel" (in Bria). Between each "hachel" is Heaven and Earth. Each "hachel" has a Nefesh. "Ruchin" are from the "avir" of the "hachel". "Ruchin" are the Ruach of the "hachel". There are 10 levels in the כסא. The light descends "hachel" after "hachel" (in Bria).

The light decends “hachel” after “hachel” (in Bria). There are 10 levels in the כסא. Every Nashama is in the path of Atzilut. Becouse Nashamot from bria are mammash from the כסא. From the side of the Atzilut are sefirot. Nashamot of bria are from these 10 sefirot, 6 sefirot levels, 4 camps which are 4 winds. All 10 sefirot of the Nashama from the כסא of Bria are from the path of Atzilut.

In Atzilut there is no seizing, or Markava to man, as the 10 (sefirot) are from Chesed and below. 4 are in Malchut and 6 are in the 6 corners. 3 are the first sefirot of Malchut.

The Nashama is in the body. It is the air in the head. This is what is meant when it says "by my flesh I will seize in Hashem". This is the light of supernal form which is the Shabot. Here are included all sefirot together. Shabot is the head of every limb. One who attains a Nashama of Bria, the guards at the gate do not detain him. He enjoys delight of the king and supernal splendor. Malchut descends at midnight to those who attain a Nashama. These awake from sleep as mighty lions to learn Torah until daylight and receive a “cord of Chesed” upon them by day.

The Nashama is drawn from Abba and Imma of Atzilut.

The Nashama is revealed from Bina of Arich Anpin. (divine will itself reveals understanding) The Nashama spreads out in man being =$asmov$. Ruach blown in to the mouth, nose and kidneys. The Nashama is the essence of supernal breath. All Bina is =$asmov$. The nashama thats blown is not by way of "histashalut" (gradual unfolding), but Hashem blows in them fine breath. It enters at set times into the nose of man. There is blown into the nose of man =$asmov$ (living soul). This is what the Torah calls Nashama. In the mouth there spreads out Malchut (the vessel) of Bina, not plain Bina but Bina that is connected to Chuchmah. From the nose spreads out Teferet of Binna. By the lips spreads Dat and Tevunah of the Nashama. Through work below one can feel supernal life, this is =$asmov$ .

Everything in the world goes out by the senses. According to them is delineated qualities and differences. The only gives to who it is proper, and how much.

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179 Sefer Hachalot -Gra
180 Aor Yakar Vol 2 p.79
181 Safer Temunah
182 Sulam on ZoharVayachal p.205a
183 Sulam Zohar Tikunim p.203
184 Shur Kumah 21b,109,Sulam on Zohar Tikunim p.203
185 Aor Yakar Barashit p.178
186 Marachot Elokim
187 Safer paliyah
188 Adir Bimarom p.273
189 Share Ramchal p.421
garments of the Nashama attached to its Yesod (foundation). The fingers reach up to the source of the Nashama. The hands are Chesed, Givurah and Teferet. The fingers are the secret of the name: א"ל י"ו י"ר א"ו נашמה

By this name work is done with the hands in the אויר. It's not possible to reach to the Rekia. The Rekia is the thickness of the back. (aspect of concealment that limits flow, revelation of Nashama) Give power in the hands by siezing in the Yesod. The Nashama is the name ה"י. The Nashama of Bria recieves from the "penimi" of Bina of Atzilut through the "mesach". (which is the aspect of back and rekia) From the "mochin" of the Nashama there is continually nourishment drawn to the world from the ה"ג of Binna from Abba and Imma. From Bina is carved out the Nashama. (Bina is the Nashama and it is drawn by it) The Nashama nourishes all of the Body. In the upper world Nashamot are divided to 3 parts in the ת"ש (the bundle of life) the Nashamot from this place that are carved in Bina should live in Aretz Yisrael. By this they shall recieve Olam Haba according to the power of their completeness. It is these who sit with crowns in their heads enjoying the light of ziv Shechinah. After this there are those dwelling in the שדימ, and there are also those who dwell in the house of the king under the wings of the Shechinah. Chuchmah and bina of Abba and Imma is Nashama. Every Nashama through tikun rises to is source in the sefirot from which it was carved out. 2nd "zivug is when Abba and Imma rise up to the ה"ג of Arich this is "birth" of the Nashama. Then the Nashama draws from the 7 lower sefirot Binna. This is the "zivug" of "nym Nukvin" at the level of "Mazala" (Arich).(will, not just Binna) Keter has "rachamim" on Nashamot in Teferet. The Nashama is made of 13 attributes of Mercy. (mazel is Rachamim) In this "zivug" is drawn light of the Chayah. This completes the worlds. The Chayah dresses "penimi" in the Nashama (some of its light can enter the Nashama, according to her merit), but is "makiff" to the Ruach. (as Chuchmah is the vessel of the Ruach) Here Abba and Imma correct ה"ג of Binna. Here "mochin" of Nashama is continually from Abba and Imma dressing to Chaga't of Arich. The ketter to Abba and ima Here is the throat (Binna) of Arich. From the throat of Arich there goes out from Aden "Chuchmah Stima". (reaches till here) The Nashama of Bria goes out of Aden itself, which is the Throne. The Nashama is the ה"ג of the lights. But it is completed by the vessels from the chest and below by Nh'y. Nh'y are the vessels and the ה"ג are the lights they are enjoined to each other. The order of "mochin" in general is to first recieve 6 corners, which is Chassidim. (one must first work their Nashama-intellect, then they can receive "mochin"- Divine consciousness. Actions always come first) Then the ה"ג which is the Nashama. Then finally "mochin" of Chayah and Yachidah. To the Nashama are 2 aspects "nishmat Chayim" and "Nismat Kodesh". They became separated after the sin of Adam. The Nashama has 2 aspects. That which is above in the head is called "stomim" (Nishmat Kodesh). The other aspect descends below in the body of Z'a. Which is below the chest. This is the place of revelation. As the Ruach wraps and dresses the Nashama as a garment (this is portion of Nashama in

190 " " p.45
191 Emek HaMelech
192 Aor Enym p.170
193 Metak mDavash on Tikuney Zohar p.292
194 Shoshon Sodot
195 Atz Chyim 21
196 Metak mDavash on Tikuney Zohar p.378
197 Sulam on Zohar Chayah Sarah, Aor Enym p.1
198 Sulam on Zohar Tikumim p.517,Arba Maot Shekal Kesef p.206
199 Svaot Hashem
200 Sulam on Zohar Tikunim p.141
201 Sulam on Zohar Bishalach p.60
202 Sulam on Zohar Tazria p.41
the Ruach "penimi"). Becouse Bina dresses in Z'a. The Nashama's place of origin is the Shechina. The Nashama is carried by the Ruach and the Nefesh. It links all the "markava" together. By the light of the Nashama, which is Binna, Chuchmah is pushed to cleave with Chassadim. (Understanding of the Nashama pushes Chuchmah-inspiration to impell Chassadim- giving to God and man) The Nashama recieves light from Ayn Sof. The Nashama is "elohut" from the vessels of the 10 sefirot of Malchut of Atzilut. It also contains radiance of the "Kav" which vests light of the Ayn-sof in vessels of Atzilut until the "mesach" (curtain). So the vessels of Atzilut with light of the Ayn Sof from the "kav" dress in the Nashama of the 10 sefirot of Bria. Rabbi Pinchas Eliyahu teaches that man's Nashama is a vessel that the Blessed Creator dresses in. This is whats refered to when it says "My Beloved decends to His garden", because the sefirot descend to the garden through man. There goes in light to the sefirot from the Ayn-sof according to need. Malchut (Divine qualities of Rulership) goes over in Nashamot of Sadeekem. From this Malchut-actions they recieve "mym duchrin" (inspiration from above). They elevate "mymNukvin" (feminine waters-more sparks). Then Malchut arrouses lights of Chuchmah of Malchut. The Nashama recieves light from Ayn Sof. The Nashama is "elohut" from the vessels of the 10 sefirot of Malchut of Atzilut. It also contains radiance of the "Kav" which vests light of the Ayn-sof in vessels of Atzilut until the "mesach" (curtain). So the vessels of Atzilut with light of the Ayn Sof from the "kav" dress in the Nashama of the 10 sefirot of Bria. Rabbi Pinchas Eliyahu teaches that man's Nashama is a vessel that the Blessed Creator dresses in. This is whats refered to when it says "My Beloved decends to His garden", because the sefirot descend to the garden through man. There goes in light to the sefirot from the Ayn-sof according to need. Malchut (Divine qualities of Rulership) goes over in Nashamot of Sadeekem. From this Malchut-actions they recieve "mym duchrin" (inspiration from above). They elevate "mymNukvin" (feminine waters-more sparks). Then Malchut arrouses lights of Chuchmah of Malchut. (""די" of נauce, Leah Divine instinct intuition) The oppening for this Chuchmah is prepared in Bina.(by understanding a person comes to-inspiration) Which is the crown of the Yesod of Z'a. According to the tikun that a Nashama makes in this world by being occupied in Torah he merits to cleave in The "Atz Chyem" and inherits a portion in "olam haba". Moshe is a aspect of the Teferet of the Nashama, The central pillar. 613 Mitzvot are 613 limbs of the Nashama. The Nashama has power of the 248 limbs and the 365 sinews. When there rises up and goes away the light there is left darkness. Through Torah and Mitzvot one has a complete garment of "Noga" upon their Nashamah. Nashamot are called birds. The beast eating on 1000 hills. This is the purifying and burning consuming fire of the Nashama. Which each morning is redeemed and renewed in great "emuna". The 12 tribes are the source of souls. It is "mym nukvin" it self. “Mym nukvin” of Nakavah of Z’a is always in the domain of the “sitra achra”. The “Mym nukvin” of Bina is cleansed through Nashamot by rising sparks to Bina. The Nashama resides in the Brain. Light of the Chayah can also dress in the Brain (IMG 3273 ). The main place of revelation of the Nashama is from the Brain, from there it spreads to the heart, and from there to the liver dressing in the Nefesh. The light of the Nashama (Bina) dresses in the vessel of Binna which is the “gidim” (sinews). The Nashama goes from the brain to the white "gidim" (nerves). All "tikunim" of the Nashama are from the power of the lights of Bina called heart. The Nashama dresses on the Bones. The "Techelet" of the "Sitsit" draws from the vowel "chereek".

203 Safer Lecutim p.410
204 Yadid Nefesh
205 Sulam on Zohar Bishalach p.85
206 Tanya p.507
207 Safer Habrit p.241
208 Sulam on Zohar Pinchas p.293
209 Sulam on Zohar Maketz p.2
210 Sulam on Zohar Noach p.58
211 Sulam on Zohar Tikunim p.219
212 Emek HaMelch
213 Atz Chyim
214 Sulam on Tikunim p.223
215 Safer Lacutim p.403
216 Atz Chyim
217 Metak mDaVash on Tikuney Zohar p.197, Sulam on Zohar Tikunim p265,Atz Chyim p.263
218 Shar Bait Cavanot
219 Nahar Shalom p.194
220 Metak mDaVash on Tikuney Zohar p.292
221 Atz Chyim
"Chereek" reveals the Nashama.\textsuperscript{222} The Nefesh, Ruach, Nashama, Chayah, and Yachida of the Nashama are from Yesoi’t. The Nefesh, Ruach, Nashama, Chayah, and Yachida of the Chayah are from Abba and Imma.\textsuperscript{223} If one merits Nr'n of By’a he is a servant of Hashem. If He merits Nr’n’c of Atzilut he is called Son of Hashem.\textsuperscript{224} With very righteous blood one can acquire a Nefesh of Atzilut called חי, it dresses in his Nashama. Then he is called Son of Hashem. This is the likeness of Man, the light of sefirot sitting on the כסא. From here is carved out nashamot. This חי comes from great merit. It has no vessel in the body, but it dresses in the Nashama and enlivens the Nr”n in its light. From the חי is speech is caused speech, by arrangement of the Yesod of the Ruach and it spreads out from the Nefesh.\textsuperscript{225} It’s proper for the Nashama to recieve great lights on Shabot and Chodesh. This refers to light of the Chayah.\textsuperscript{226} The Ruach of the Nashama dresses in the heart. Because there begins the Ruach. The Nefesh of the Nashama dresses in the Nashef of the Ruach, which dresses upon all 3 parts of the Nefesh itself.\textsuperscript{227} There are 3 levels of signficance to the nashama. first is its place of the Shechinah. Second is its relationship to the sadeek yesod olam. The third aspect concerns the place from where Hashem carved out the nashama from. It is this place which is called Olam Haba. Moshe went back to the place from where he was hewn so no one knows his place of burial.\textsuperscript{228} The Rashash talks about 5 aspects of the Nashama:

Nashama of "Drush", Nashama of Nashama, Nashama of body, Nashama of живитель, Nashama of "hachel"\textsuperscript{229} With Nashamot there are to them מראות (illuminaries) they illuminate in 3 heads of providence Ayn-sof, Keter and Chuchmah. Rabbi Shimon explains that one "exemps themselves" (completes tikun) by changes in "nahaga" (providence) till reaching the level of Nefesh, ruach and Nashama fearing Hashem. The "hashgacha" (providence) is the level Nahama to Nashama.\textsuperscript{230} Nashama of Nashama is "aspecloria Meira".\textsuperscript{231} The Nashama cooresponds to the aspect among the Jewish people called Cohen.\textsuperscript{232} The garment to the Nashama has its source in fire, so it is also purged in fire. It is an emination from the כסא. It is fiery flames.\textsuperscript{233} "Water in the river" are nashamot.\textsuperscript{234} When the Nashama is in the heart its called "metronita", but by sin it is forced to descend level by level from limb to limb till reaching the feet. By merit it can be risen up again and returned to its proper place. The limbs of the body of man are vessels to the Nashama thats drawn from the brain.\textsuperscript{235} When man was formed his Nashama was blown into him. Its the opposite case when he sins, his Nashama then descends through his feet to Gehennom. According to his inequity descends his Nashama.\textsuperscript{236} Safer Shoshon Sodot teaches that the Nashama is carved from מקור אלהים חיים it is free of all lacking. אלים blows in its nose sparks from אדמה so that they (nashamot) can see the works of the wicked, and their thoughts that are not good, and that they are cut off and parish. That they are buried without mercy, as they do not merit to return to from where they were hewn. The Nashama’s completeness is only in the spiritual world, not the physical. It wants the Chuchmah of Hashem in its completeness to rise high so to delight in the ziv.

\textsuperscript{222} Sulam on Zohar tsav p.49
\textsuperscript{223} Atz Chiyim
\textsuperscript{224} Aor Eniyim p36:b
\textsuperscript{225} Mishnat Chassidim
\textsuperscript{226} Sulam on Zohar vayeshav p.14
\textsuperscript{227} Atz Chiyim
\textsuperscript{228} Shoshon Sodot
\textsuperscript{229} Nahar Shalom p.196
\textsuperscript{230} Shur Kumah "panim"
\textsuperscript{231} Shar Mimori Rasb’y p.145
\textsuperscript{232} Matok mDavash on Tikuny Zohar p.1010
\textsuperscript{233} Zohar Vayachal p.211b
\textsuperscript{234} Aor Yakar Vol 2 p.105
\textsuperscript{235} Midrash on Zohar Mishley p.133,149
\textsuperscript{236} Shar Mimori Rasb’y p.66
(ray) of the Shechinah above the angels. Hashem sends Malchut to Nashamot of Sadeekem for their דבור (speech). So that they may ask what does ה do ? The parts of the Nefesh and ziv of the Shechinah upon it is the idea of the greatness of the 5 parzufim of Atzilut. They are closed supernal Holiness that is not known. Praise of the Yachida. Crowning the head in the place of the Tefillin mammash, and reaching until the shoulders.

After blemish there is smallness to the Nashama. Sometimes the nature of one's Nashama may be hidden, because of sins of a previous "gilgul". The same letters in a names can show closeness of Nashamot (to same source) as סבאא and אב. Every Nashama is a tree of 7 branches of light.

237 Shoshon Sodot
238 Svaot Hashem
239 Sulam on Zohar CiTavo p.11
240 Emek HaMelech
Those who have attained the Soul level called Chayah are creative and spiritual. They recognize intuitively that there is more to consciousness than meets the eye; therefore, they are drawn to mental training systems, such as meditation, in the attempt to expand consciousness to perceive and comprehend beyond the limitations of sensory reality. Properly trained they can delve into the unconscious and tap into deep reserves of mental powers most often unknown to the conscious mind. Adam drew to himself “mochin” of Chayah through eating “miser” and “bichorim”. We don’t have permission to eat these because of the “yetzer hora” in our bodies. So there is given to us Mitzvot in their place. By these mitzvot we get these “mochin”. The Chayah is from the south. The “mochin” of Chayah is Chuchmah. Chayah is “Mochin” of “gadlut”. Chuchmah and bina of Abba is Chayah. “Mochin” of Abba and Imma are “mochin” of Chayah. Light of the Chayah are from Abba and Imma. In light of Chayah there is changing of vessels to light. The Chayah dresses to the bones. The light of the Chayah (Chuchmah) dresses in the vessel of Teferet which is the Flesh. Vessel of Atzilut is vessel of Chayah. The Chayah is from the Yesod of fire of Atzilut. “Nashama of Nashama” which is another name of the “chayah”. This is not to be confused with the level of Nashama of Nashama, Nashama of Nashama is “aspecloria meira” (the illuminating lens). After one asks a question and receives the answer comprehending the secret in truth he merits to חayah, Nashama to Nashama. By knowing secrets of the Torah properly one comes to possess his “chayah”. This is what it means when it says the Torah will enliven You. This pushes away the klipot so there is not seizing of the “sitra achra”, no extraneous thoughts. Because he merits חayah ”Chayah”. חayah pushes away clipa and they parish. The Nashama of Atzilut and the Shechinah are one thing. So when a person does teshuva the shechinah returns to rest upon them. Nothing separates between Atzilut and Bria. Chayah is from Abba and Imma Yechida is from Arich. The Chayah and Yachida are a glimpse of “olam Haba”. To the Chayah and Yachida are no vessels. The Chayah dresses in the Nashama. The Yechida in the Chayah.
Yachida

The Avot illuminate in the house of Yachida, which is Malchut. It is the house of יָאָח. The 2 wings of יָאָח are Netzah and Hod. The illumination of prophesy is only from them.\(^{257}\) Yachida is a cord in a aspect of the Ayn soff Baruch Hu.\(^ {258}\) Givurah is Yachida.\(^ {259}\) Lacking are becouse of the gate of the sealed aspect of Malchut of Malchut. (Givurah its force of fixing)\(^ {260}\) Malchut is אכדב (power of skin of flesh) this is the place of high surrounding Chuchmah and bina below them is the crown of the power of the Nefesh called Yechida.\(^ {261}\) The light of the Yechida (Keter) dresses in the vessel of Malchut which is the Skin.\(^ {262}\) If one’s Nashama has great merit he can receive the soul level of Yachida, from the י of יָאָח of Atzilut. This is the aspect of a son of Hashem, in the likeness of the man sitting on the thrown.\(^ {263}\) The Makiff of יָאָח is Yehida\(^ {264}\) The Yachida is most high it is “makiff Elyon”, it does not descend. We have no comprehension in it.\(^ {265}\). Yachida is “nashikin” kisses from “attika Kadisha”. This rising is “stommim”(closed) above. Other risings above are opened and closed, but here is always closed. At its arousal by “nashikin” Zu’n rises to Atik. The “Nashikin” is of “basamim” (spices), and many Supernal Hosts are with it of every color.\(^ {266}\) רט = ה ד מ ר ה , At the times of Masiach then will be completed the purifications even of Malchut Then will always be “zivug” face to face. Then will be drawn other Nashamot that did not go out in the first kings. Then will be corrected Atick and Arich of the Klippot. Until then man does not merit Yachida of Arich.\(^ {267}\)

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257 Sulam on Zohar Ci tavo p.35  
258 Machshavot Betzalel p.78  
259 Sulam on Zohar Nasso p.135  
260 Sulam on Zohar Hakdamah p.84  
261 Safer HaPaliyah  
262 Shar Bait Cavanot  
263 Safer HaBrit p.236  
264 Shar Bait Cavanot #10  
265 Svaot Hashem  
266 Safer Hachalot-Gra p.65  
267 Olah Tamid p.121