Matto”t

There was created Matto”t, and emitted Ruach ha kodesh from Matto”t and created all Nashamot (As by Matto"t upper Chuchmah, the light of Atzilut is revealed by Matto"t, who is the lower part of Z"a of Atzilut. Which sends light to Nashamot.) All the Hosts of heaven are sustained by Ruach ha Kodesh. Matto”t is emitted from ruach Chuchmah Elyon. By Ruach ha Kodesh are emitted the upper (angels) and the lower (souls of men). Keter is the power of powers, guard of guarding which is called Matto”t and עטרה (As it is his position to mediate and direct many of the forces of creation in this world). He is
the most powerful in the lower world of all angels. Matto”t is restoration of youth, immortality, reversal of aging. Matto”t is new and is considered new. As his youth is always renewed. Matto”t is attached to the higher days of Z”a.¹ Matto"t cleaves with the Righteous, they inherit Matto"t. Chayot which are disclosed are in the midst of a wheel which is Matto"t (they are contained in Him). In Matto”t who is ”י are 10 classes of angels who minister to the throne of Bria. Matto”t is the ruler of Yetzera. He rules the 6 week days.² During the week nourishment is from the Yichud Hashem and the Shechina through

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¹ Sefer Paliyah, Zohar Shalach Lecha p.154
² Pardes Remonim P.80, Olah Tamid p.9
Matto”t. On shabot flow is direct from Z"a.

Matto”t. This is the rakia on the head of the chayot. There is drawn light and flow from above to ride on the כסא and illuminate in the chayot.

Metto”t is the Rekia dividing water from water.

The likeness of Matto”t is on the rekia over the head of the chyot. This is atzdat tov and ra.. So Yisrael distinguishes between good and evil, pure and impure. In Yetzera the atzdat tov and ra is Matto”t.

Hashem works the כסא, the feet of the markava and all the needs of the Shechinah. By this (Hashem) changes flesh to flame, and the ז"א to fire. Hair of flaming fire, all a man’s

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3  Sulam on Zohar Tikunim P.128
4  Tikuney Zohar
5  Pardes Remonim p.24b
6  Tikuney Zohar matak mDavash p.837,887
limbs of burning fire. He is surrounded by a blossoming Ruach Sara and קול רעש before and behind. His eyes are open seeing. This is Matto"t. Eminated from Teferet. Called in a hvyh as this:

(Chanuch became the angel Matto"t. He was the first to achieve completeness of Nashama and Ruach HaKodesh. His Body was changed to the fire of a angel) When it says "he took Chonoch and he was not" It means that he was no longer within the Klipa, as Elokim took him. He is Bina. Therefore merited Chanoch to be "youth" to Teferet. He brings out and goes from Teferet to "Canneset Yisrael". In

7 Safer Paliyah
his hands are hidden the keys of the king, Hashem. This is called Matto"t. The youth is a תינוק He is also called (baby). Mattot and Sandel are both called “Youth”. Matto”t is the Yesod of Binna. He renews the world in all that he does. He is body of Teferet. Matto”t is Chasmal, being the malvush of Imma. Spreading out with 50 gates. 8 Matto"t gives Chuchmah. Not a thing is done above or below except when Chuchmah is given. The Sefirot of Chuchmah is light of "mishpot" from the hidden source. This is "Olam Malvush" called "Torah קדומה". Yetzera includes all of "Olam Malvush". 9 Matto”t is the Guardian of Yisrael, as נמשלו means a guardian. He is called נשלל מלאך, He who puts on Tefillin as it

8 Ner Yisrael p.125,Aor Eniyim p.97,Giloy Razia p.16
9 Emek HaMelech
recieves all. The mouth of the Laviyaton. The “beast on a thousand hills” (Shir ha Shirim).

טראשל אלהי, שתריה אב, ואת קרוב, , (closeness), The Brass Alter it alludes to the Table(for Lechem ha Panim), Tachalet, it alludes to the fact that all חות of Chesed is upon her.\(^{10}\) ברוך = קרוב , He is Matto”t.\(^{11}\) Hashem placed before Gan Aden the Caruvim, they are Matto”t , and the 2 sided sword, it changes from a staff to a snake. The משה (staff) is the Lower Shechinah. These are Mashiach Ben David and Maschiah Ben Efrym. The “ruach Elohe”מ The ruach of Mashiach which is פורת=המש. This is also the same ruach that which

\(^{10}\) Marechot Elokim

\(^{11}\) Tikunney zohar Maktak mdavash p.883
(moves) on the face of the waters” of Torah. Torah is Elixir of life or death.  

12 2 Caruvim are Matto”t and Sande”l. They are Zivug of Z’a and Nakavah of Atzilut.  

13 The lower Caruvim are Matto”t and Sande”l. The upper Caruvim are NetZauch and Hod.  

14 There is upper and lower Matto”t. He eminates from אויר (אויר is below him), אויר is Nefesh. אויר is not one, but there is אויר of east and west. They are the written and oral Torah. The mouth cannot express all the things in Matto”t, He is Caneset Yisrael, and the שר of Yisrael. His speech is Bina the green kav as in יהוה אמר and is Bina, אלהים is eminated by יהוה אמרה.

12 Zohar chadash Tikuney p.220  
13 Sulam on Zohar Shalach p.33  
14 Safer Garushin
In acuality angels do not have דבורה or האمير, just thought the קול רוח (rolls off) forms a הבור from there saying “ברוך בכור” and "כדיתخر כורשת כורש". This is הבור קול. In Shoshan Sodot its taught there is מטטרו"ט to מטטרו"ט and ארץ to ארץ. אברם אוני. אברם alludes in this way to מטטרו"ט we was created by recieving from the last ה of the name (that was added to his name. He came to command this power as a Sadeek. He rose to stand in the place of unfolding of מטטרו"ט.) and סaphael alludes to this world which has the nanhaga of מטטרו"ט. (As ה as added to the end of her name. אברם and סaphael coorespond מטטרו"ט in the upper and lower ה of יהוה. These being מילטינור and
This is the secret of אונתון (I am answered) of east.

And I am Hashem, Sadeek Yesod Olam. יהוה is atera from Matto”t. His name is as that of his master. Matto”t guides the world, so when it says in the Torah איש (man) of Chesed this refers to Matto”t. The 2 heels of Adam are called atera in them are 2 matto”t (Upper and Lower Matto"t). They are as 2 orbs of the sun. The sun is to Matto”t. (from the sun he eminates energy and flow.) Matto”t is supervisor of the sun, He draws light to the world, going in 12 hours a day. (12 sarufim יהוה) The body of the sun, Z’a is called matto"t. (The sun is Z'a,

15 Shoshan Sodot  
16 Sulam on Zohar Lech lecha p122
but Z'a is more than the sun. His body is Matto"t) His (Matto"t's) head is in Bria. (the lower sefirot of Z"a of Bria is upper Matto"t.) In his chitzon vessels are 10 sarafim of אֱלֹהִים, the first 10 of the 120 sarufim אֱלֹהִים. The first saruf is his Keter. So first saruf is first vessel (2nd, 2nd). In the middle is 10 saruf of אֱדוֹנָי. In the penimi is 10 saruf of יהוה from the 12. אֱדוֹנָי starts from its 3rd saruf, as the first are in Chuchmah and Bina. The middle vessel of Z"a are 6 sarufim of שד"י, they are ט"ט letters in Matto"t. They are head of Z'a (these sarufim of שד"י in their source are higher than Matto"t). within (the head of Z"a) is 9 dikna of Aor yoshir and 9 of aor chozir. 6 letters (in Z"a) there are to this
angel ממטטרו"ן As his body is in the 6 corners of Z"a of Yetzera, not arich abba or Imma (Matto"t is in Z"a). Penimi of Z'a is 10 sarafim of אלהי beginning from the 3rd saruf. The head of Arich sparks aor penimi of Z"a of Atzilut in striking the mesach, and the Nefesh of Abba and Imma (Atzilut) strikes Sande"l of Bria. And there is mercy striking Matto"t who is there (above Sande"l). And their Nashama is struck (by) אקראייל (with light of Atzilut), Nefesh of Z"a by Matto"t spelled with ממטטרו"ן as ממטטרו"ן (Of Atzilut as Moshe's revelation was from the 6 corners of Z'a of Atzilut from N"h of Z"a). Nakavah and ruach is power of Sande"l, and Nakavah is ממטטרו"ן. ממטטרו"ן is aspect of
essence of vessel of Z'a of Atzilut. Nakavah is Sande"l
essence of vessel of rachel of Atzilut. Their (Matto"t and Sande"l's) Nefesh and their Ruach are Chyot. Their Ruach is in their 7 hachalot of Bria. At times Matto"t is spelled ממיתון This is when Matto"t seems flow from the 10 sefirot of Atzilut. That is above him. As he rises up to receive "mochin". Sometimes this "mochin" is recieved by Malchut of Malchut of Asiyah, in secret of יו"ד. The providence of week days is from Matto"t. This is bound with the Hachalot. (Here is directed the providence of this world---All the names above are in the Hachalot) It dresses

17 Mishnat Chassidim #92
18
2 Emek HaMelech
nanhaga of the world. They cannot receive light from above except according to measure of hanhagah for below which is through the world of angels.\textsuperscript{19} The Cyot (so draw flow of Bria through the angels of Yetzera) of Matto”t are the Lion which is chesed- Michia”l, Ox is Gevurah-Gavrial, the Eagle is Malchut Rafial, face of man is Teferet and \( \text{} \) 19 Shur Kuma p.121 enters Matto”t, as Matto”t is his mishcon. Matto”t is memmunah on 6 hachalot. These coorespond to the 6 days of the week. He also includes the 7th hachel (Kodesh Kadoshim), which guides those below it. There are 2 hachel one above the other the 6th and the 7th. In the 6th Hachel, Hachel Ratzon stands and in
the 7th hachel stands Matto’t. מיכאל enters into the 7th hachel Kadosh Kadoshim as he is the Cohen Gadol there. He brings close רוחניות of the corbonot that are offered below, uniting the sefirot. This is the idea of Tefila. (as Hoshea says "Your word will repace offerings") מיכאל gives them to Matto’t by this way is made yichud. (with the upper waters and כסא) Matto’t is the Rakia over the head of the chyot. Above this rakia is the כסא כסא. The כסא gives flow to the rakia and the rakia give flow to the chayot. Each of the 4 chyot have 4 faces. And each face has the face of a lion on the right. Each of the 4 faces of the chyot has 4 faces making a total of 16 faces. The faces of
the chayot are formed in the rakia above them. The lion corresponds to the lion in the rakia. The ox to the ox, likewise with the rest of chayot. The face of the lion is white, ox red, eagle green and man includes all colors. The faces of the chayot are nanhaga. They reveal the essence of works (to be done). The colors are the aspect of nanhaga in the rekia that is not (yet) revealed in the faces of the chayot. They are (to be) engraved in the faces of the chayot by Matto”t including them in יהוה. (Matto"t takes colors flow from of nanhaga from the כסא and unites it with the chayot and the ofanim-malchut) The 4 colors are the name יהוה, shinning from in Matto”t who is the rekia. There
-engraves the 4 letters of יהו”ה in אדנ”י. There is יהו”ה (carved) in Teferet (The flow is in the ofanim in Malchut and רشيימין into the chayot of Yetzera.) Matto”t is the rekia beneath the 3 כסא, up are in the כסא, matto’t is the 4th (the chayot are the legs supports of the כסא, Matto"t is לאריזא) The 4 chayot coorespond to 4 fingers. All Hosts of colors in the rainbow are included in Matto”t as Gavria”l Michia”l and Rafea”l.

- הפונים --- שר ---- נוער -- כסא מונשה
(Matto”t Youth Prince of the Face) Manasheh is markava

20 Aor Yakar on Zohar p. 296 #640, Noach p.84,85,102
21 Sulam on Zohar VYeshev p.16
between brothers and their father in heaven. **22**

Physical man sparks and says from every limb and **לשון** power of Givurah. Hashem rules in Ruach HaKodesh. He fills the world and is only in a beloved place. Matto”t administers the world from his **כסא** in 6 gillgulim. Ruchot stand beneath the **כסא** He rules them all by the hand of Hashem. They are:

Ars מיים (Aravot is the highest-compare to Chagigah)

All angels intend to nourish from **חיים מיים** and matto”t is above them all. In thought **והגלולים** are consuming fire that rules in them. Eyes of lightening fire **22  Avodat Yisrael P14**
ruling all eyes with them. 5 gilgulim are consuming fire that rules in them. Eyes of lightening fire rulling all eyes with them. 5 gillgulim are above them great light and great fire. Becouse of 10 gillgulim nourish from 10 sefirot of the upper Rakia as Tachalet flames. Matto”t has 10 classes of angels. The last in Asiyah is 10 gilgul of the rekia surrounding us. The Highest rekia in Asiyah is called Aravot. The lowest is called Vilon which is Malchut of Asiyah. All stars planets and mazolot are in this last rekia under the rekia of Arovot. 23. "Nagila and nishmicha", and chassadim this is Matto"t. This is the glory of Hashem thats

23 Safer Paliyah,Aor Enym Part 2 p.105
a consuming fire.\(^{24}\) Matto”t has 10 classes of angels. (these coorespond to 10 gilgulim) They are called by Name. In Yetzera are Chayot-Ofanim- and Sarafim. (Sarafim are in Bria of Yetzera) Here were the Chyot that Yechzkial saw with 4 heads and 4 faces each. The Chayah Yechekial saw was Matto”t. Under him is the lower chayah Sande”l.\(^ {25}\)

\(\text{מן אנשי מספרה בן אלוהי} \) or as called in Aramaic (men of the upper world) is what \(\text{ลังו בנינא} \) is called in the agadda. His flesh was flaming fire. He was taken from men and made \(\text{כסא עלייה בני בנייה} \) (throne) of 70,000 parse of fire from guardians who are 70 \(\text{memunim}. \) These coorespond to the 70 names which

\(^{24}\) Emek HaMelech  
\(^{25}\) Share Ramchal p.40, Aor Enyim p.986
surround the קסא. Matto”t is possessed in 70 names. He is
greater than all מלאכים and שרימים. He is the most Beloved
of all the Hosts of Heaven, and all ידירים. These 70 are
Sarafim. They remember before Matto”t all supernal works
(that are done below). They pass to men Chuchma and
Binna more than to the angels. The angels of Matto"t are
called אלהי"ם. Matto”t is called the small א יו א וא ה .
He was given all orders of בראשית . Like Eliyahu he
pushed off his flesh and made to flames of fire, giving
strength in his body and Nefesh. Matto"t is called שד"י.
Matto"t has 70 names. He includes a Yetzera in 7 sefirot of
10 sefirot each. These are the 70 names. Each one of these
26 Marachot Elokim
names is miraculous. He also has a "Mishcon" of 6 sides, which is lower Gan Aden and from there goes out 7 madorim (dwelling places) called "Rekia" they surround Asiyah including gilgul of "mazolot", 6 "gigul" (Wheels) and 7 planets. A "gigul" is called "Rekia". The seal of Hashem is in Matto”t.  

All Yesod (elements) dress on (and) in one another. Earth is included in water and water in earth (etc) in this name matsara”” (vowels). This name was in tefila to Malchut of Rav Nachunyah ben Hakanah. These are ancient things. Matto”t is close to the 3 avot, the Chayot ha Kodesh and the central pillar called heaven. 

27 Aor Eniyim p.62:2  
28 Pardes Remonim P.105  
29 Safer Paliyah
Memunah of hachel Kodesh is Matto”t. Matto”t is before hachel Kodesh. The ruling of Hashem begins with Matto”t. This is “How great are your works YHV”H!” (Psalm 92:60). These are the 4 camps. In the days of Shlomo Ha Melech from illumination of Bria Yetzera and Asiyah all the gates recieved from Nakavah through the Angel Matto”t. (The Supernatural Supernal descending through the vessel of Matto"t which manifests to one who is rejecting evil and fullfilling faithfully God's commandments.) The Parsa beneath Atzilut prevents Chuchmah from descending to Bria Yetzera and Asiyah. If Chuchma must descend by dressing in acharim (back)

30 Nar Yisrael p.207
there are stern judgments. (This is concerning those who occupy in this Wisdom without a proper vessel. This vessel is Matto"t- manifest from Torah and Mitzvot) Not if mesach detains them they dont descend to Bria Yetzera and Asiyah. Then from Nakavah of Atzilut can go over Chuchmah to Bria Yetzera and Asiyah. (By dressing in Matto"t , the spreading out by the Malchut) Matto”t is the body of the King. Imma is body. Imma is the head of Matto't of Bria, Matto"t is body of Z"a of Bria. Nakavah of Z"a of Bria is Sandel. These are vessels of Bria. In the בSecret in Bria in the head of Matto”t is ל שד אכתריא הזקן אב רזא ל

31 Sulam on Zohar VaYichi p.84
32 Zohar Chadash Tikunim p.116
33 Arba Meot Shekel Kesef p.280,Atz Chyim p.378
There are 3 arks אכתריא”ל is ark of Bria, matto”t is ark of Yetzera and Sande”l is ark of Asiyah. The Kesay of bria is possessed by Bina. Yetzera and Matto”t are possessed by Teferet. Malchut possesses in Sande”l. Matto”t does work of kesay. Sande”l is “parochet” of 7th Hachel. Matto”t is now higher than man. The body, 6 corners of Matto”t, is in Yetzera. His head is in Bria, his body in Yezera and his feet are in Asiyah. In the world of angels, Yetzera Matto”t is the greatest among them. Adam was created from Zivug Z’a and Nakavah of Atzilut. חנוך by his actions took the “upper Zohar”, this made him the

34 Ner Yisrael p.115
35 Safer Lekutim p.177
36 Shur Kuma p.55
37 Shur Kuma p#52
greatest in Yetzera. 38 אָלַיָּהוּ t תָּנִון is Matto”t אָלַיָּהוּ is Sande”ו. 39

Matto”t arouses Yisrael to return in teshuva to fix their way. As it is written “ The Svaot Hashem writes that the Holy name that was given to our fathers that includes 3 parts is מָשְׁפַּט חֲזִיקָה. This is alluded to in the verse I will send a angel before you to guard you in the way”.

40ו is head of ויקרא, as Moshe recieved from above from hidden in Yesod of the (6) ו Yesodot (foundations) revealed unto Moshe inside the cloud. ויקרא alludes to the שֶׁר הַגְּדוֹל שֶׁר פָּנִים מַט שֶׁר. its first letters spell Moshe. Moshe has the likeness of all the Hosts above. Hashem said to the

38 Shar Mimori Rashb”i p181
39 Safer Lakutim p.455
40 Machashif ha Lavan p.345
Angels “Lets make Adam”, and this is Matto”t. All the Hosts of heaven, the stars and planets are in the work of Teferet of Matto”t, and in the work its arrangement. All is given a portion, He (a sedeek is in) (Matto”t in Ab"y) is in the image of Matto”t.\(^1\) it is the sight of Chashmal. In it is united יהוה and אדני. And Sadeek life of the worlds. Sadeek is chasmal. He is יי and faces of יהוה and faces of אדני. Matto”t is 6 letters thus is called Teferet. In Yetzera ישראל נער guides in the 4 chayot. Moshe is אלי שד. Matto”t includes 4 chayot. Their wings voice is as מים רבים.\(^2\) Matto”t is called the “master

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1 Zohar Chadash Tikunim p.238
2 Ner Yisrael p.101,Zohar Chadash Tikunim
3 Hachalot Gra
of wings”. You need to know the servants before your master. Matto”t is the 6 orders of the Mishna, within it is sitri Torah. ה’ rules through Matto”t during the week days. One who's Torah knowledge is good and bad eats of the Tree of Knowledge of good and evil of Matto”t. By the 6 letters of His name the Creator rules in the 6 corners. Matto”t is a angel through the 6 sefirot of Chaga”t and Nh”y. The Gan is in Matto”t who is Z”a of Yetzera. Before the sin of Adam Asiyah recieved from Malchut of Atzilut. In Gan Aden the Torah given Adam was without a garment. Only after he sinned was the Torah dressed in a

44 Aor Yakar p.42 #46
46 Metak midavash on Tikunim p.159
garments of creation. These are garments of Matto"t. These are forbidden and permitted, pure and tami, good and evil, secular and Kodesh. But Torah of Atzilut is all Kodesh. Hashem occupies in it, all of it reveals light of Ayn sof.47 In the Yeshiva of Matto”t are learned forbidden and permitted.48 יֵשְׁכִּין is one of the 70 names of Matto"t of the Yeshiva shel milah.49 זָהָב is Matto”t He is Rosh hashivah above.50 When Yoshua the Kohen Gadol went up to trial in the Yeshiva above. He stood before the “angel of Hashem” this is Matto”t. He is Rosh ha Yeshiva. He pronounces

47 Safer Lashem
48 Zohar Bamidbar P.197b
49 Emek HaMelech
50 Balak p.54
sentence over all.\textsuperscript{51} On Rosh Chodesh Shabot festivals and at times The children of Yeshiva rise up to the yeshiva of Matto”t.\textsuperscript{52} In the yeshiva of the upper rekia sits Matto”t, in the lower Yeshiva is Matto”t.\textsuperscript{53} Hashem created 70 memunim over the 70 nations called ספנין (Dragons)\textsuperscript{54} Matto"t supplies nourishment to all the "sarim" of the nations. Chanoch is Matto"t. "Malvush" of Olam Yetzera. Upon him is a "lavush" called "Chashmal". After Matto"t is a surrounding of 3 "Klippah" the storm wind, cloud and consuming fire. They are secret of the 3 kingdoms of exile. They include the 70 nations. Happy are those who draw

\textsuperscript{51} Zohar Balak P.186a
\textsuperscript{52} Sulam on Zohar Shalach p.51
\textsuperscript{53} Metak midavash on Tikunim p.773
\textsuperscript{54} aa#857
from Matto”t, King of all Memunim of the rest of the nations. He is Angel of all angels and demons. All the camps fear him very much. Matto”t is from the sun of Hashem. שד"י of Mezzuzah guards the opening. שד"י is an aspect of Matto”t He is outside גדרו is within. Yosef and Matto”t are one. When Yosef was released from prison, Chanoch (who is Matto"t) entered him. Matto”t is the camp of the youth, guardian of the Shechinah. Matto”t is called נער (youth) in Yetzera. זקן (elder) in Bria. Matto”t is aspect Yesod which contains the aspect called קול. Matto”t is the

55  Sulam on Zohar Key Tavo p.52
56  Lekutey Torah p.100
57  Sulam on Zohar Achray mot p.110
58  Aor Eniyim p.122:2
lock of the door. The Shechinah is hidden in Matto”t.  

There descends Hashem in His Markava to His servant Matto”t. Matto”t provides food for this world and angels. Matto”t is called Youth and נער (servant). Matto”t is the name of one who is doing שליחות (service as servant) of his Master. נער (youth) Yisrael renews actions (of this world) each moment so to unite Hashem. He raises the thoughts to work new yichudim so to give birth of new souls, and new flow. Hashem beautifies in us each and every day the works of creation.

59 Pardes Remonim p.79
60 Sulam on Zohar Korach p.22
61 Sni Luchot ha Brit -Vayeshev
62 Zohar Chadash Tikunim
63 Ner Yisrael p.205
Of the 7 days of creation 6 of these are days of action. They are the 6 corners. 6 seals allude to the source of the Name. This is יה"ו in its 6 sarafim. In them is sealed the 6 corners. ש”ם א"מ divides to 6 sarufim. (Physical manifestation of the letters of creation manifest through the ש”ם א"מ) These correspond to the one (6 dimensional figure, north south east west up down-a cube) whose length is 6, width is 6 and has a thickness of 3. Bina, the "mother" of the emotions that emerge from the womb. The 6 emotional sefirot from Chesed to Yesod define a 3 dimensional space. The 3 dimensional cube is formed with 12 lines. These 12 lines are the source of the 12 months of the year and their

64 Pre Atz Chyim p.348
associated "mazel". Chesed is on the right in the south, gevurah
left north, tiferet front east, netzach up above, hod down below,
yesod rear west.

These six directions can be envisioned as a six-sided cube. The
number of lines used to draw such a cube is twelve. Thus, the
number 12 represents the translation of Divine perfection into a
Divinity that can be manifest in a lower reality.

(Cube image goes here)

Each one has a area of 36, so together there are 72. (each
kav of aor Yoshir of Shabot and oar chozar of 6 weekdays
has are area of 36 so this makes 72 together. Alluding to the
72 names which enhanse flow of the aor Yoshir and
Chozir) This is the amount of permutations of the Great
Name. (as in Zohar Chadash Shir ha Shirim) Which is יהוה with the last י as explained in the Bahir that the name and all its ונו י rest in the ark. 60 alludes to Matto”t. (6 sarufim of יהוה with the 10 vowels) There are 60 pulsa denera there are 60 geborim surrounding the bed of Slomo. These are 6 sefirot of all ten aspects in each one. The 6 corners. This is so that the Shechina can rest below in 60 myriad as in the צבאות (hosts) above. The 6 are:

והיה וההוד והנצח תפארת והגבורה וגדלה

Of Tefila. The final word המלכה is Atera. 60 geborim are 6 hachalot of 10 each. (kavana-10 sefirot of each

65 Marachot Elohim
Hachel-sefira) Matto"t is Kadesh Kadoshim. The bed of Slomo is the 1500 shields are the secret of the opening of the Holy name, including the letters, all the letters. (These shields are in the Kesay, They are 375 hvyh being 100 hvyh the 10 sefirot of to nikudot in By"a, and till teferet of Bina of Atzilut. This is 1500 letters) (chart)

The Angel Matto”t includes 6 Sarafim in each letter of his name. The 6 Sarafim each has 6 wings making 36. (36 x 6=216-72 names). “Serve Yhv”h in Joy” is Matto”t which the aspect of the 6 days of the week. This is knowledge of

66 Hachalot Gra p.36
67 Zohar Tikunim Matok mDavash p.850
This is the simple unity that lets us know there is only one even with all the changes (in the world). Matto”t is the Markava of אלאים, there are in it 2 myriad of lights. Malchut is the lock of hiddeness. The Yesod of Malchut is the door. The lacking of Malchut is from the 10 sefirot of aor Yashar. (The light that comes down from Heaven, in response to doing the will of Hashem. Our actions are laking. If the Malchut were complete there would be no free will. As that would be the kingship of Hashem revealed) Malchut is from the 10 sefirot of aor Chozir. (what is being raised up by mitzvot, right now. This is the state of the Shechina.) It (Matto”t)

Lekutey Maharon p.5
has to it 18 sefirot. 2 sefirot (as shown above ketter and Chuchmah) are 2000 missing (completely, as we have up to Teferet of Bina. What is above that is missing) because of their hideness. The Yesod in the time of yichud is called 18 worlds which dress in Matto”t in the ט”ט . This alludes to 9 of Aor Yoshir and 9 of aor Chozir. Matto”t is the reward of reward. Messanger from 18 worlds, which is the Yesod of Atzilut. 69 60 mighty ones surround the Shechinah illuminating the 12 borders of Z’a (The 6 י”ו permutations in all 10 nikudot being 60 י”ו illuminate the diagonals). These 12 borders are engraven by the great tree of 3 pillars which illuminates in the 4 winds. 12 all together illuminate

69 Sulam on Zohar Pinchas P.90,CiTatze p.16
in the Metronuta. The 60 around the Shechinah allude to Matto”t. (the 12 elements to the 4 winds)\(^70\) 60 valient men are attached to Malchut’s aspect of harsh judgment, Matto”t clothes himself in them.\(^71\) The last sefira of malchut is called Matto”t. He is the king ruling, he is Получник (in complete unity). Matto”t is שמור (means guard).\(^72\) Even Matto”t is called sar haPanim. Matto”t (nikud) as Malchut is called in 70 names.

When yisrael occupy in secrets of the Torah. Then Matto”t flows through the head of the Generation good and blessing in the world.\(^73\) Through revealing secrets there illuminates

\(^{70}\) Sulam on Zohar Bishalach p.142
\(^{71}\) Zohar Achray Mot p.216
\(^{72}\) Shoshon Sodot
\(^{73}\) Aor Eneyim p.105:2,127:2
light of the Shechinah. This Garden is Matto”t, which is Z”a of Yetzera. Then the Shechinah of Atzilut dresses in Matto”t guiding of the world in power of the Shechinah. Light descends from the yichud of Zu”n to By”a which included in the King Matto”t, revealing Chuchmah below. Matto”t is called “sar ha panim”, because “panim” is chuchmah which illuminates face. Malchut rides on Matto”t. By this descends flow to Yisrael. Matto”t and Sande”l are Z”a and Malchut of Atzilut. The place of the meshach of Chereek is in Matto”t. Light goes over from Matzilut to Bria bouncing and Shattering the Meshach

74 Metak mDavash on Tikunim p.129
75 Vyashev P.20
76 Ner Yisrael p.149
77 Sulam on Tikunim P.412
between Bria and Yetzera. This light becomes Arich of Yetzera. Abba and Imma of Yetzera strike the Mesach shattering it and there breaks forth אכתריא"ל from above. The Ruach of Abba and Imma strikes Matto”t above. Nefesh strikes Sande”l. By this the Nashama of Z”a of Yetzera is Matto”t, and the Ruach is Sande”l and the Nefesh is מיטטרו”ן, the Nashama of Nakavah.78 (When) Malchut (that should be) of Atzilut, is below in Yetzera as Matto”t, this is galut.79 Matto”t in Bria is fish of the Kanarret arrousing hod of Bria.80 Matto”t is guardian of the world and of Yisrael. מיטטרו”ן = שד”י. Matto”t is called

78 Atz Chyim p.370
79 Aor Eniyym p.49
80 Shar mimori Rashb”y
Matto”t is the tree of Knowledge of good (in Atzilut). The corners of the world of Yetzera is Matto”t. He is the 6 orders of the Mishna. Mishna is the penimi of Matto”t, the brita are chitzon. The middle pillar includes 6 sefirot included in Matto”t. From Matto”t from one side comes life, the other side death. The rod signifies the oral law what is forbidden and what is permitted. Matto”t has a sword that turns into male and females who carry a “ephah” between heaven and earth and throughout the world. All are measured by it. There is a crystal mirror on the sword. Its top shines red. The youth stands in 13 worlds.

81 Sulam on Zohar VaYichi p.84
82 Gra,Zohar vayichi P.89
83 Pardes Remonim p.23
84 Sulam on Zohar Barashit p27a
with that sword of vengeance. With Him are 60 other warriors. During week days addresses in Matto”t, He includes 3 worlds. (AB”Y) He is the Hebrew male servant of Atzilut. The ladder of is Matto”t. So that there is not lacked things by his servant. Matto”t is the place of his servant. Specifically Matto”t is called of the gate (closer of the Gate) or Prince of the Face (, (He either blocks your entry of lets you in). (He is) Flow of weekdays. The klipot brake into Matto”t. Evil kings (klipa) stand to the back of Matto”t. In exile revelation is only white of the left from Matto”t called

85 Zohar Achray mot P.303
86 Ner Yisrael p.114
87 Safer Gerushin
88 Aor Enyim p.146
Klippot seize from Matto”t in “ateret Yesod”, the Bait haMikdash is Yesod itself. Above at Atz Chym which is Z’a (atzilut) there is no Klippa. Lower down at Matto”t, there is klippa for Matto”t is in Z’a. (Klippa seize in Matto"t of By"a) When Hashem is in exile being deprived of his malchut (power of ruling) He covers himself with the faces and wings (the 72 names) of Matto”t. Matto”t is called both Caruv and Markava. The חיות of Matto”t are surrounded by Tohu , which is a “great and strong wind” (Ruach sara, 1Malachim 19:11). Klipa called Bohu is “after the wind earthquake”. (also called "great cloud")

89 Zohar Bamidbar p.215
90 Matak m Davash Zohar Tikunim p. 130
These are the green Tohu and the white Bohu. The 3rd Klippa is the bran of the Wheat. It cannot be separated except by grinding in millstone or teeth. It is as Halacha, as fine flour. (it is the consuming fire) The 4th klippa surrounding the 4 chyot of Matto”t is deep “darkness on the face of the deep”. It is the (empty) space in the Nut. The קול דמה דקה (small still voice). The 4 klippa are 4 parts of the body. The storm wind adheres to the lungs, where there should be moisture (klipa prevents). David removed the storm wind. He killed it in his heart. For this reason he merited for the north wind to blow, which is illumination of chuchmah of the left. After the 4 klipot move away from
man, the Atz Chym takes over him with 72 countenances of Malchut. (forces of the 72 names, through the 72 angels)\(^91\)

Flow out side Aretz Yisrael is from Matto”t. Beauty of flow drawn in Aretz Yisrael is according to their merit. (direct from Z'a - if one merits)\(^92\) Matto”t is the great angel on over all angels. The last אדניו of אדניו is בינה. He descends in ווי (being the lower part of Z’a) he is called son and שמיא. Elisha (achar) went in "yosher" to the Gate of Emuna which is Matto"t. Acher sat within him and Matto"t damaged him. As Matto"t works "din", and there is no other with him. Matto"t is only

\(^91\) Aor Enayim P225,Zohar Bamidbar p.267a
\(^92\) Aor Eniyim 29
"sar" on Yisrael. The force of Matto"t gives Pulsa denura. He does "din" striking 6 sefirot in fire interrupting "rachamim".\textsuperscript{93} Seizing of Klipot is from the aspect of Z"a called "youth" who is Matto"t. Hashem renews the world every day in the secret of "ibor", "yonika" and "mochin" (Gadlut).\textsuperscript{94} Matto”t sits and places crown on the letters and writes down the merits of Yisrael changing “din” to rachamin. He is said to be sitting as this is how he was seen by those who do not understand. Sitting here is really refering to waiting. As it is written “But you are holy, O you who are enthroned (sit) on the praises of Israel.”

\textsuperscript{93} Safer Paliyah
\textsuperscript{94} Emek HaMelech
(psalms22). They were mistaken for they went past the place where it is fit for those of flesh to see. So there went out a *pulsa denura* from Matto”t corresponding to the 6 corners. *pulsa denura* is sparks of fire. It is *atera* of complete fire. There goes away the Great Name (from upon them) and fire rises up all (and they die, God forbid). *atera* is the Oral Torah. The written Torah is Teferet.95

Teferet is called Heaven and also Matto”t (The consciousness of the Holy angels is that of harmony and balance-Teferet), which is Teferet of Yetzera. There are Klipa in Matto”t (So that when there is needed "din" is brought to the world to make tikun, G-d forbid). The angels

95 Marachot Elokim
of Peace seize in the Yesod of Peace. From the Yesod of Yetzera goes out angels and Nashamot of Yetzera. The Malchut dresses in Matto”t and Z”a also dresses in Matto”t, as Matto”t is the partnership of them. Hashem rides on Matto”t dressing in him, as a soul in the body. One who serves for reward only serves Matto”t, Not Hashem. Adam (man himself) is Matto”t, the Nrnc”y of Yetzera. Man of Hashem is Nrnc”y of Atzilut. (As the soul of Yetzera-Ruach dresses in the body, while all the lights of Atzilut surround man outside his body. They are not "him", but part of God. The Markava below is Nh”y of Z’a is Matto”t, the small man. His markava is “Pardes”. To it are Metock MiDavash p.129,155,163,777,1007
rivers of Chuchmah of great force. אבג are in the Markava of Matto”t. (מ״ב of Yetzera)⁹⁷ Those from Matto”t, have not merited to be children of Atzilut who are bound by Tefillin to their master יהו (The real elevation of man by Teffilin makes him a "Man of Hashem"). שד is the aspect of Matto”t outside (This name is the Yesod, the gate way to rise up, so it is Matto"t outside in it one enters Matto"t to higher lights and levels) He descends to Bria to rule over the “atz dat tov and ra”. (in the name of שד, as Matto"t closes the "gate" of accent by providence invoked by transgression, being "rah" of the atz dat tov and rah, God forbid. Or he opens the "gate of accent for those who

⁹⁷ Zohar Pinchas P.162
Merit !) So to give nanhagah to the world by Teferet and Din, Rachamim and din of the “atz dat tov and ra”. The side of good of Matto”t is King of the Angels, it is his own. The ס”ם is the evil side. (for each person recieves the appropriate providence) נ”א is the yesod of Atzilut. The aspect of atz chyim.Matto”t is a 2 sided sword the Yetzer tov and yetzer hora. Man’s Yetzer Tov is from Matto”t, He is the Sar ha Panim guiding man and asking for him mercy. Sande”l is all Din, they are 2 powers of the Body. The Good of the Atz Dat tov v Ra is Matto”t in the secret of Adam himself, the evil is ס”ם.“Atz dat tov and ra” is the

98 Zohar Kitaze P.293, Aor Yakar P.85 #476
99 Safer Paliyah
yetzer tov and yetzer hora in man, which is Matto”t. He is the נבון (Servant) ruled by 6 orders of the Mishna.

(according to adherence to halacha is ones yetzer hora and yetzer tov from Matto"t.) The body is ruled in the 6 days of the week by Matto"t and there is no work but tefila. (Even if Matto"t rules secular times, week days) On Shabbot the tree of Life rules, not the “Atz dat tov and ra”. (When we do his work it is Holy providence of Shabot which is above Matto"t) So one cannot do any work of the atz ha dat on Shabbot. As this causes seperation from Atz Chyim chas v shalom.100 On Shabot man has NR’N of Atzilut. But on weekdays man only has NR’N of BY”A. The zivug of the

100Zohar Chadash Tikunim p.106
week days is through Matto”t and sound in the hachalot of Teffilla. (By this is providence evoked on week days) The arrousal of Tefilla is only from Matto”t. (As Matto"t is the lower part of z"a, the manifestation of feelings of the heart and Tefila is called "service of the heart")\textsuperscript{101} To tefilla are 2 aspects one is drawing flow to the Malchut to distribute. This does not involve the cavanot of tefilla. This (flow) is blessings upon physicality. This Tefilla is as a slave working for reward. This Tefillah is received by Hashem's servent Matto"t. But Tefilla for spiritual flow to nourish the Shechinah is not received by Matto"t but it is recieved by

\textsuperscript{101}Oar Yakar on Zohar Noach p.104,Atz chyim p.#118
Yesod (itself).  

Mato”t is in 3 worlds. (Atzilut Bria and Yerzera) Those of Chuchmah (atzilut), Binna (Bria), Teferet (Yetzera) and Malchut in all 3 pillars. Also together in Malchut. (He manifests as Sande”l in Asiyah) Matto”t stands in these 13 worlds. Matto”t illuminates by 13, these 13 arrangements are Matto”t of the upper world. Above all is סד' מ. Sedek is Yesod of Z’a in Atzilut. (Matto"t is in the lower part of Z"a including Yesod of Atzilut Bria Yetzera and Asiyah) Z"a Matto”t is hosts in Bria in שד"י. (שד"י is Yesod a child of Atzilut, and a man of Hashem) 

102Chesed LAvraham
103Sulam on Zohar Achray mot p.111
104Ner Yisrael p.204
105Sulam on Zohar Pinchas P.116
of Bria is called סל"ע. Matto”t in Bria is six levels chaga”t and Nh”y. One must gilgul till fixing all 6 levels. (One must gilgul till completing his Ruach of Bria.) The body of the king’s daughter is Matto”t. It is the body of the Shechinah’s handmaid, which the Shechinah wears. Those who left Egypt were the aspect of Matto”t. Michia”l serves as Cohen Gadol in the Mishcon of Matto”t. Matto”t is the Cohen Gadol in another “mishcon” above in Bina called “Olam Haba”. Matto"t is the handmaid of the Shechina which is the Mishna in Olam Yetzera. Yeshua ben Nun is the aspect of the youth Matto"t. Matto"t is misa markava.

106Shar Pasukim p.187
107Zohar Mispatim p.280,Trumah p.363
(This is the true level of הנשמה-משנה) It is called the ארון 108. The 10 sefirot of Malchut dress in Matto”t. (He rules upon them) Sight is not received from lights of Malchut, of Malchut itself. But from dressing in Mattot. (what the physical Eye can see is according to providence by Matto"t) The Shechinah is called candle in the vessel of Matto”t (according to rulings of Matto"t is manifestation of the Shechinah, in Asiyah, the physical world. according to measure is it illuminated), which is the secret of “making”. We don’t see from the 10 sefirot of Malchut only 9, becouse Malchut of Malchut is Hidden. In the place of the

108Metak mDavash on Zohar Tikunim P.111
sun the light from Yesod is called “opening”. The Memunah on the sun is Matto”t. He rules the 12 hours of daylight. The שלם of Nashama goes above through Matto"t at night. Its seal is (אלאי"ה (אלאי"ה). The unity and numbers below are in Matto”t . These numbers are not of completeness as this involves unity. But branches of צורה (supernal form) from sefirot. Ten sparks are from Chuchmah, these sparks are called Matto”t. Becouse the Shechiniah is the 10th. The days of the week corespond to Chaga”t and Nh”y of Matto”t drawing from the side of the tree of Knowledge, which is Malchut. Thus by Noga in

109 Sulam on Zohar Pinchas P.90
110 Zohar Kisatzi
111 Emek HaMelech
112 Shur Kuma p137
weekdays if one is Good and not Evil one can merit to cleave in Matto”t called “rod”. If one has no merit because of evil they cleave in the ס”ם, the serpent. The good of Atz Dat is Matto”t, its evil is ס”מ. There are 3 garments to man, one of light of Atz Chyim, (garment of skin) this is from Atz Dat of “good and Evil”. Another garment is of the fig leaf this is of the tree of evil. Before a man enters the Atz Chyim by his garment of light he must first enter the כתרות נור (garment of skin) the garment of the Atz Dat of “good and Evil”. From there he dresses in קדושים אורים (Holy atmospheres) of Matto”t.

113Sulam on Zohar Pinchas P.313
114Shur Kuma
One does not need to “go out” to raise the fig leave. Its flow is that of evil, one only come to blemish from contact with it.\textsuperscript{115} Matto”t is Malchut of Bria. Some klipot of Matto’t are good some are evil. Matto”t is below the parsa of Atzilut, and stands in the Gan Aden of Bria. Matto”t is called the Rod of אֶלֹהִים (as Moshe’s rod).\textsuperscript{116} The 49 gates of Bina are 49 faces of purity from Matto”t. It is the vowel "cholem". The 50 gates allude to the 2 yichudim of the Sma. In the 50th gate vessels turn to light. 50th gate reveals complete tikun. Matto”t in Angels is as aspect as Moshe is of souls.\textsuperscript{117} From Matto”t we receive the 50 gates of Binna

\textsuperscript{115}Aor Yakar p.229 #355
\textsuperscript{116}Sulam on Zohar Barashit P.225
\textsuperscript{117}Sulam on Zohar Tikunim Hakdamah p.96
that are called כל (the Yesod, gate way of Divine energy) and מטאת (rod of Divine decrees, God forbid) of elokim or Rod of Moshe (that which turned to a snake) which is שד’, and This name קה”ר (This name is as the rod that blots out Amalak) is the border of the world, it is the letters that come after שד’. Matto”t is called מטאת, which is ו. (As He is the rod and through the ו the decree comes down) 119 מטאת in the world teaches right and left to go in nanhagah of Matto”t to guide in the atz ha Dat. (As by the rod din is brought on the wicked and Rachamim for the reightious) The serpent pushes in katnut in the beginning to make head

118Ner Yisrael p.125
119Machashif Ha Lavan p.521
of rod head of snake (this prevents the wicked from grasping the power of Matto"t if they try to influence providence by the angelic forces in Matto"t they will be "bitten". The state of katnut immediately arouses the serpent's "din" when they approach the rod "Matto't" ) and its end tail. So it rules in man, limb in limb. Finding him seizing in his tail. (The man loses all control, then it can bite him. He becomes a "servant of din") The opposite of this is taking the rod in your hand, this is proper. (This is when it is a rod and not a snake, then he can take it by the head) There is aor yoshir (revelation from above) and aor chozir (the rising up of sparks from below. The other side is
allways trying to prevent the raising of sparks). End of work is Ketter which shows רצז"ז. (Becoming involved in creating providence)\textsuperscript{120} When Moshe struck the rock the י was taken away (the Nefesh of Z"a of Ab"y was taken away, He was no longer able to bring down the light a before. He lost his lower vessel), the Shechinah was hidden. The brain was dry without water. “Hashem gathered the water to one place” what was left was מטטרון. (י was gone, supernatural providence) In Atzilut there is duchrah and Nakavah they are Z”a and Malchut. The zachor illuminating from above to below to Bria Yetzerah and Asiyah is מטטרון. All judgements and coverings we say 120Avodat Yisrael p.18
are in Atzilut, are not in Atzilut but are in Bria. מטטרון raises the coverings and judgments. The mesach of chereek of Z’a is the middle piller, actually the union of the right and the left of Binna. (In Matto”t is determined whether the left of Bina is dominant causing more coverings-klipa and din or whether the covering of concielment will be raises up and nullified.) The place of the mesach is in מטטרון, (Here the quality and quanitity of flow is determined again Matto”t is the rekia, the mesach over the Chayot ha Kodesh under the כסא מטטרון) מטטרון raises Z’a and dominates the going out of Mochin. There are 2 rocks that of Moshe and that of מטטרון. The rock of Moshe, מטטרון is Malchut of
Atzilut the mochin of face it builds the right side of Abba and Imma. Z’a needs to draw Chuchmah by sacred speech (מיטטרו - as the speech of Moshe). מיטטרון is Lips in the back of Malchut Atzilut dresses in Bria Yetzera and Asiyah there the glowing of striking is in the aspect of back and does not illuminate. Becouse here is chuchmah without chassidim.(which are fulfilled mitzvot) The first pillar of Malchut is with Z”a in rising 2 great lights which includes the left (pillar). In it is the glowing of striking arousing the mesach of chereek (to limit flow descending from above). In the middle piller is only a little of the מיטטרון if the left unites with the right. This is the rock of מיטטרון.
And does not glow in the striking. There is hidden the shechinah from the rock because there returns Malchut to the point beneath the Yesod of Z’a and all the building and rising is then hiding all the mochin of Zu”n. Therefore the hidding and dressing of Mochin of the back of the Malchut of Bria Yetzerah and Asiyah. מֵטְטֵרִון is without mochin having no zivug. The secret of building and rising Malchut from above to below dressing in By”a and illuminating in the mochin of the back. Malchut is completed through Givurah, the left pillar descending to Malchut the lights of Abba and Imma to build and rise. The striking in lights of back and little from the ﹪ן to the 6 corners through this
unification of the right and its illuminations, is hiding and great damage to the light of the Nashama. When Malchut (vessels, Torah and Mitzvot) dresses in מטטרון it is called מיטטרו"ן. The ר alludes to Chuchmah in the back of Malchut. 121 Yetzera is Matto"t, but not Matto"t “Mammash”. (As Matto"t is bigger than Yetzera) He is the angel called מיטטרו"ן. The Shechinah (Malchut) rises to this angel (in Z"a called Matto"t) which is a garment of the Shechinah. “A spring shut up a fountain sealed”. (until Matto"t is revealed as מיטטרו"ן) 10 sefirot they work the shechina with 10 sefirot that are

121Sulam on Zohar Tikunim P.111
ganuz in מיטטרו”ן. Matto”t and Sande”l are Z”a and Malchut of Bria. They raise up a covering on Z”a, and it is Matto”t. One merits from Matto”t to all the lights of the “Mesach of Cheerek”. (The mesach at the lower part of the central pillar of Z’a giving to Malchut) Matto”t is Shechina, the garments are within it. The מיטטרו”ן contains all 10 sefirot. All the lower world is rulled in Matto”t Malchut dresses in Matto”t and rules in By”a. Tachalet of Sitzet we find from matto”t, Who is Tachalet of Hosts. All Hosts are included in Tachalet. At the time of the revelation of light of Techalet in Malchut is the light of

122Pardes Remonim p.78
123Sulam on Zohar
chuchmah. (Malchut is usually Black, but when Malchut has Chuchmah in it, it is Tachalet) Tachelet is Judgment. Matto’t is Tachalet.\textsuperscript{124} ט”ט of matto’t is head of Z”a. The secret of 9 dikna that are doubled. 9 from below and to above, and 9 from above to below.\textsuperscript{125}

The feet of Zu”n (of Atzilut) which is Binna Teferet and Malchut fell to Bria and dresses in Matto”t, until its chest. (of Z”a) Which is Malchut of Matto”t that is called Sande”l. Angels of Asiyah are the source of the Physical world. Included in these is the end of Matto”t and all of Sande”l. As Sande”l is the end of Matto”t. There for

\textsuperscript{124}Sulam on Zohar Pinchas P.91
\textsuperscript{125}Shar Cavanot p.106
Sande”l rises to the chest concluding parzuf Matto”t who is united with Sande”l. Also the feet of Zu”n dresses in Chaga”t of Matto”t till the Chest. Binna Teferet and Malchut fell from the upper parzuf to that which is below it. They rise and return to their level and aspect above.\textsuperscript{126}

The feet of Matto”t and Sande”l are seized below and give flow to the chizon at places of blemish.\textsuperscript{127} The whole place of revelation of Chuchmah itself is the chest and above of Z’a. There is to it a messanger and this is the angel Matto”t. (As he is below the chest of Z'a, and there he reveals this Chuchmah , but this is lower Chuchmah in vessels of

\textsuperscript{126}Sulam on Zohar Key Tasay p.38,Shari Ramchal p.244
\textsuperscript{127}Aor Yakar p.#349
Matto”t) He rises above and draws Chuchmah down below. He has 1000 to his right and 1000 to his left. He sits in his place like a king on the thrown. Matto”t is the source of all chayot. In Matto”t are 12 borders of diagonals. These are the source of 12 mazolet. (Work in Matto"t and direct providence) The 12 pearls rise when Matto”t rises, and descend when he descends. They are:

מיכאל קדומיא”ל פדה”ל גבריאל צדקיאל חסדיאל רפאל רזיאל סטוריה נוריאל יופיא”ל

They are which is rasha teva: אֲרִיאָה שׂוֹר נְשֹׁר, and the

128
129Sulam on Zohar Tikunim376
represents man, (and the ש). This is the gate of heaven, this is Matto”t, all who rule below do through him. They rise like Matto”t rises, and likewise descend. The ruling of rulings of His word is through Matto”t. Matto”t is of 2 aspects one of Chuchmah and one of Chassidim. Matto”t is called the gate of heaven and the House of Elokim. יהו rules on all of them. 130

Under Matto”t are many Chyot. Under Matto”t the “Hosts of the Moon” (He dresses providence in the Malchut), called “Knobs of the Scepter”. 131 The Cyot of Matto”t are the Lion which is chesed- Michia”l, Ox is Gevurah-

130Zohar Parsha Vayatze p.73 #aa387,P.37
131Zohar Barashit p.233b
Gavrial, the Eagle is Malchut Rafial, face of man is Teferet and אוריא"ל. They are the 4 princes of the angels. Many jobs are given to angels according to the order of their source (Whether they are angels of Chesed or Givurah etc...), thus will be their Job for the need of guarding the time. (there are set more favorable times for the work of each angel) Therefore there is a change in the order of the camps (of angels) according to the times. Between the 10 classes of angels and their princes. Each day they are being changed and renewed all the time. Angels of Matto"t are penimi. Angels of Sande"l are angels of the rekia and כוכבים, they are memunim of הגרסא. According to the
nikudot of the הוהי the angels receive their specific sparks that are needed for their Nashamot (we "give strength to Elokim, to the angels, by הוהי with unique nikud)

According to their specific aspect. As explained in Safer Brit Manuchah. The 4th camp (that of Malchut) that of Rafia"l who is the true healer, is called "Yesod Harez". He is the memunah on עפר beneath the kesay called חומר. (So it is in his power to heal חומר -physicality) In thought is created חומר (physicality), before there goes out 'separate' things. (By thought is created and formed the things that are made) The 4th camp is yichud called hachel kodesh. (as here is the highest hachel. Here the malchut of the upper

132Zohar AoR Yakir #250a,Share Ramchal p.244
world comes down to make Ketter on the world below it. It is the 4 East West North South (As in the Machut flow spreads in the 4 directions of the world). It is camp of the Shechinah. It is in the Order of Matto”t guarding on knowledge of creation of the world.133 (According to the way of governance of Matto”t the Malchut is expressed and thus the world is created in every moment. Matto”t includes all grades downward. Teferet and Malchut of Atzilut dress him from above. From below 4 Chayot being Michia”l Gavrea”l Rafia”l and Noria”l. Matto”t includes 4 faces, 4 wings from each of the 4 Chayot. Altogether 32

133Ner Yisrael p.262
wings and faces. In the hands of Matto"t are 4 large keys being Michia”l Gavra”l Rafia”l and Noria”l, they cause mochin gadlut to flow below. Tannin which are grades of Chuchmah illuminate malchut of Bria. Bina gives flow to Malchut in her 4 corners Chesed Givurah Teferet and Malchut. The shape of 4 faces appear in the Tannin. The 3 columns are received in the face of Malchut, which is the face of man. Mattot is “ratzo” and Noria”l is “shuv”.

In secret of נא"ד of Nakavah

134Zohar Pinchas P.218
135Aor Eniym p.131
136Zohar Achray Mot p.219
137Metak mDavash on Tikunim p.1220
138Ner Yisrael p.73
that returns to Duchrah (יהוה), this is Noria"l (this is Malchut returning to Z’a, Duchrah-Matto"t). Who is Chyot running. (into the Malchut to raise it up) Matto"t is returning (with the Malchut to a Higher place in histashlut). This is השד. In aspect יהוה. Returning includes all ruchot Zu"n in all "ratzo vshuv". (running is the chyot going down to raise up that below, by returning) This is אורותנה. In Noria"l is included the Chayot Argama"n which run and return, and shield Matto"t. (shield Matto't from the klipa as נוריא"ל returns from below with sparks to raise up from the klipot below) Which is the Yesod of השד. (Gateway of all the energy) Within Matto"t is ט"ט, (9 lights ratzo by aor
Yoshir and 9 lights shuv with the aor chozir) which is
Yesod. 139 The Shechinah and the king go out and in before
Matto”t and the second prince נוריא“ל . (going out and in is
"ratzo vshuv") Who receive the service of Yisrael that is
like fire. (Z"a)140 Matto”t is greater than other Chayot by
500 parsa. Matto”t is face of man drawn from Zivug above
the chest. Above the chest illuminates Bina. (here the chyot
return to)141 Joshua did not sin with the calf, but he was
judged with rest and lost the ornaments that he recieved at
Sinia. He (Joshua) is concidered as Matto”t.142 Yeshiyahu
said “One of the Sarafim flew to me”, this is Matto”t.

139Safer Hachalot Gra p.7
140Sulam on Zohar p.19
141Sulam on Zohar Barashit p.124
142Zohar Ki Tisa p.161
is the right side of Matto”t it is vessels of Z’a. He rules over the angels of Yetzera giving each its flow. The middle vessel of Z’a is 6 sarufim. They are the letters (18-Yesod) in (chesed). (The 8 letters of 6 sarufim of שד, they are 9 lights of aor chozir and 9 lights aor yoshir. That are in the Yesod of שד.) 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. is as meloy  או וו ה = ונ in Hachel Zechut. This is Nashama of Z’a MASETARO’E. He is

143. Aor Eniym p 144
the essence of the vessel of Z”a of Atzilut.¹⁴⁴

Rachel’s tribes are Nakavah of Z”a from the chest and below including Net and Hod (they are), Matto”t and Sande”l. They are the Yesod of all. Yosef is Matto”t nourishing from the yesod of Z”a. Benyamin is Sande”l drawing from Malchut of Z”a. (they are aspect of the upper and lower Sadeekem)¹⁴⁵ Eleazer, the servant of Avraham is Matto”t.¹⁴⁶ Matto”t is the youth of Rachel. (Matto"t cooresponds to the parzuf Yaakov in Z"a and Rachel. Parzuf Yisrael cooresponds to Leah, aspect of Matto"t is the lower /sidebar of Atzilut, Matto”t corresponds to Leah and

¹⁴⁴Mishnat Chassidim
¹⁴⁵Sulam on Zohar Toldot p.50
¹⁴⁶Giloy Razia
Yisrael. The Gadlut of Z”a)The lower ז of Atzilut, Zu”n of Bria. The 6 letters ( of Matto”t) are 6 corners of Z’a.

Nakavah of Matto”t is Rachel of Atzilut which has in it ג which is Sande”l. Benyamin includes the 12 tribes. In Matto”t of Bria the Shechinah is called heart. The Heart is Matto”t. The ה in the ה of ייִהוּד is Benyamin (aspect of the lower sadeek) (is the younger brother) and is Matto”t. This ה does not go outside as the ה in the ק (from whose feet the klipa nourish) Which goes out to the Klipa. ק is the secret of Sande”l. Whose head is above and is drawn below. As its written “one of an in the earth”. Matto”t is

147Lekutey Torah P.61
148Aor Eniym p2:10
head of all Chayot and Sande”l is head of all Ofamim. 
Memunah of all birds called “siporim” these being “nafashot” is Sande”l. He guards against nourishing of chitzomim. As a Shoe guards a foot. Matto”t is of merit of birds called “Ruchot” blossoming in the children of men. From the thrown of Bria they are Nashamot enlivened by Matto”t. Matto”t includes all Chyot in the lower markava from the face of man. Our sages say Chanoch was a Shoe maker. He closed oppenings that which Adam opened up and was able to cover with the light of Beriah. Chanoch, in his earthly life and in his heavenly life as Metatro"n, is involved in fixing Adam's sin by thus protecting man from

149Shur Kuma p.55
injury and the dangers of evil. He protects the light of the world of Beriah from evil, but not lower levels.\textsuperscript{150}.

Rabbi Yismoyal Kohen Gadol reveals 12 names for Matto"t:

\begin{quote}
ל"אמרגיואו גונייא"ל ויתנייא"ל אתריהיא"ל כייא"ל יהויא"ל
אותיה"ה אוהיה"ל
סנסא"ל סנדא"ל סנסיריו"ן סנסגא"ל סנסגא"ל
\end{quote}

These 14 letters are on the neck of your enemies asev and Yishmoyal. These 14 letters blot out the name of Amalak. They coorespond to the 14 word in

\textsuperscript{150}Sulam on Zohar Tikunim p.247
\textsuperscript{151}Safer Hachalot of R. Yishmoyal
the verse:

àÀùÑÆø ÷ÈøÀêÈ áÌÇãÌÆøÆêÀ áÇéÀæÇðÌÅá áÌÀêÈ
eíÈi-áÇðÌÆçÁùÑÈìÄéí àÇçÂøÆéêÈ àÀàÇúÌÈä òÈéÅó
åÀéÈâÅòÇ åÀìÉà
eÈøÀà àÁìÉäÄéí: ¹⁵²

... is is ( נ”ז ) and ( נ”ז ) combine to make ( מ”), these are נ”ז יהו”ה who are ¹⁵³

Tiffilot that are near the gate and courtyard of Matto”t. Do the works of Tiffila Matto”t it is close to שמוא”ל on Name

¹⁵²Safer Paliyah
¹⁵³Ner Yisrael
154 *Temurah* is secret of Matto”t. Saruf enters the Hachel of the King and there is *segulot* and lights like of a druggest.  

155 סלע is Matto”t.  

156 לכ”ש נג”ד is the Youth Matto”t.  

157 All names in the 231 gates are through Matto”t.  

158 The souls that left the body of Adam before he sinned are

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154 Shoson Sodot 107  
155 Shur Kumah p. 169  
156 Safer Lekutim p.249  
157 Ner Yisrael P.125  
158 Pardes Remonim p.79