

THE SEFIROT

The Rosh Teve of all 10 sefirot together = ישראל.¹ In 10 garments Hashem dressed in to create the world.² The sefirot are garments that clothe the body showing the intention of the creator. First Ayn Sof emanated Keter which includes 9 powers, seals, in potential and not yet actualized. Then Chuchmah was emanated it includes 8 powers in potential and not yet actualized. These first 2 "sefirot" are emanated in power of Ayn Sof. Bina includes 7 powers. From Chesed is emanated the 6 , 1 by 1.³ Ayn Sof can only dress sefirot only if Chuchmah dresses to it first. Like wise the 6 lower sefirot must dress Chesed if they are to dress Ayn Sof.⁴ The 10 sefirot are not something created but spread out from Ayn Sof, they are not separate from it.⁵ The Sefirot are 10 kinds "nanhagah" (Divine guidance).⁶ א הויה go in and are included in the Bina. All of them are included in "Hachel Elyon" called Elokim. Bina Elokim emanates all this. Before emanation in Bina all was in "avir Elyon".⁷ Sefirah is from "lashon" "Lavanot ha Safir".⁸ Mans' Nashama is a vessel his Blessed Creator dresses in. This is whats refered to when it says "My Beloved decends to His garden" because the sefirot descend

¹Petachy Chotem p81

²Aor Enym p21b

³Marachot Elokem

⁴Shomer Emunim p.109

⁵Shoshan Sodot.

⁶Shomer Emunum p.93

⁷Safer HaPaliyah

⁸Marachot Elokim


borders, but without limits themselves. There is enabled many things great and small because all is one from the sefirot building the cause on the effect. This is Keter in many aspects. Keter is first aspect and first portion of all aspects. By Keter there is "gilguled" the aspects of Chuchmah of all aspects united to one aspect from Keter. In the "gilgul" of Chuchmah is completed the "gigulim" (rolling) into many aspects of "Gilgulim". By this there descends Teferet by day and Malchut by night.¹⁴ Between Ayn Sof and Keter are the 13 glitterings of Keter.¹⁵ Every world has 13 sefirot as the 3 highest sefirot in each world rise up to the 3 lowest sefirot of the world above them and these 3 lower sefirot of the upper world are included with them making 13. These coorespond to the 13 materials from which the "micon" was made in parsha Trumah.¹⁶ In the secret of the wise, the Prophets, "Mikubalim" and the Holy ones there is one common aspect to the delight from the cleansing that is given to them in addition to what is in man. And this is through the commandments. From the "mitzvot" goes in the Ayn Sof within the sefirot. This is great extra abundance above the NEEDS of the sefirot themselves. This is "Give strength to Elokim". This delight is in the commandments themselves. This brings happiness to Hashem as this is his desire to impart good and blessing.¹⁷ First is

¹⁴SHur Kumah

¹⁵Atz Chym

¹⁶Petachy Chotem Yaakov Abuchizera

¹⁷Safer Habrit p.203

the hidden will of Keter. This brings the planning of Chaba"d in bringing excitement from Chaga"t. Then the translation to action from Nh"y into the action of Malchut. The time of the whiteness of the head is Keter. The second correction of the head in Chuchmah from above to below and below to above. This being the corection from the north, the left pillar of Bina. In the crown of the trench of water. In the deep tracing of the "thum". The depth of Bina is called "thum Elon". The rising and accent is in it. The first hidden level descends in it.¹⁸ Through rising of Malchut to Bina in sefirot of  there is gathered the 10 sefirot to 13 sefirot. There is made Chaga"t by this is judgements of snow. With the "chassadim" of the lion on the right, then there is able to recieve Chuchmah of the left.¹⁹ Doing "mitzvot" because of Peer pressure is Chesed of Nh"y. Doing "mitzvot" because of emotions is Chaga"t. Doing "mitzvot" because of meditation is Chabad. Chaba"d guides Chaga"t and Nh"y transmits to Malchut which is Divine providence. 18 mountains are Chaga"t and Nh"y in 3 pillars.²⁰ Chaba"d is called "Olam Nashamah" corresponding to the head of man. Keter is the powers of God. Chuchmah is the power of work. Chaga"t cooresponds to "olam Nefesh" , the arms and heart. Teferet is the womb below. Yesod cooresponds to the Sadeek. And Malchut to "Sedek", The 4 lower sefirot are

¹⁸Sulam on Zohar Vietchanon

¹⁹Sulam Zohar Mispatim p.87

²⁰Sulam Zohar Achray Mot p.111

called world of the body, and legs. Yesod draws power of good or its opposite. Malchut is made in din Judging man below.²¹ The central pillar is called "rekia". It is written 5 times "rekia". These coorespond to Chaga"t and N"H of the middle pillar. Light begins (to go out) from the right pillar after the left and then spreads out the central pillar of the rekia.²² The 70 sefirot of the King are Chaga"t, Nh"y and Malchut.of 10 sefirot each.²³ ד"בג כפ"ר (Begeg caporot - the 7 double letters are secret of the 10 sefirot from top to bottom. Netzauch and Yesod are above to below. Chaga"t and Yesod are 4 winds.²⁴ Keter and Chuchmah in the Torah are "Tamim" Bina in the Torah are "Nikudot". Z"a in the Torah are the "Tagin".²⁵ Netzauch is from below to above., Yesod is from above to below.²⁶ Netzauch is up and Yesod is down.²⁷ Netzauch, Yesod and Yesod are vessels tools of the powers of Chesed, Givurah and Teferet. Netzauch and Yesod illuminate below to above and are called feet.²⁸ Legs and feet are N"H. The internal aspect of N'h and Yesod are the kidneys. They are desire.²⁹ The 2 testicles that produce seed are Netzauch and Yesod.³⁰ "Yerechy Tzaphon" (North legs) are Netzauch and

²¹Shoshon Sodot

²²Sulam Zohar Trumah p.247

²³Sulam Zohar Emor

²⁴Sulam Tikuney Zohar p.105

²⁵Share Ramchal p.24

²⁶Sulam Zohar Tzaveh p.16

²⁷AorYakar p,184

²⁸Sulam Zohar Trumah p.25

²⁹Ner Yisrael p273

³⁰Tanya

Yesod.³¹ Lips spread Netzauch and Yesod.³² Yesod is Matitiyahu Chanukah is Netzauch. By this is made "tikun" Yesod. Netzauch and Yesod are faithful artisans they are truth and faith. The creation opens flow by Netzauch and Yesod. They are one.³³ Netzauch and Yesod are Flow that comes from the mouth is Malchut.. the lips are Netzauch and Yesod the builders of Malchut. Netzauch and Yesod are witnesses.³⁴ The drop from the lungs goes out in Yesod called "Shechakim".³⁵ Netzauch and Yesod include יהו"ה and אדנ"י in "shiluv" its 8 letters are 8 prophets. Navua is N"H of Z"a spreading into Nakavah. Prophets sieze from the back of N"H called "Shechakim"³⁶ In "Shechakim" Netzauch and Yesod mediate the flow of "mym nukvin" to "sadekem". They are Yesod. There illuminates and is revealed the Malchut through Netzauch and Yesod called "Shechakim".³⁷ "Shechakim" the source of visions. Netzauch is the windowpane that illuminates Teferet within it. The windowpane without illumination is Yesod through the Malchut within it. יהו"ה in Netzauch and אדנ"י in Yesod. Teferet rests in Netzauch.³⁸ Netzauch and Yesod gather all drawings. Netzauch and Yesod are called צבאות.³⁹ צבאות is Netzauch and Yesod. Netzauch is

³¹Machashif HaLavan p225

³²Adir Bimorom p.205

³³Ner Yisrael p.84,149

³⁴Safer haPaliyah

³⁵Adir BImarom

³⁶Matak mDavash Intro Tikunim

³⁷Matak mDavash Intro Tikunim p3

³⁸Safer Garushin

³⁹Sulam Zohar Mishpotim p.195

"Rachamim". Yesod has judgment within. Netzauch only illuminates below to above. Yesod illuminates above to below.⁴⁰ Lights of Netzauch, Yesod and Yesod are called feet. They are in their vessels of Keter, Chuchmah and Bina.⁴¹ When Voice and speech are united in Holiness Netzauch and Yesod interact providing prophesy in songs of Holiness.⁴² Angels and "sarim" above of Bria, Yetzera and Asiyah because of Netzauch, Yesod and Yesod. They are called mountains.⁴³ Netzauch and Yesod are called palaces in a fortress where all blessings are gathered in Yesod.⁴⁴ Netzauch and Yesod are the teachers of Hashem. They are 2 "vav".⁴⁵ Netzauch is light and Yesod is darkness.⁴⁶ Netzauch is seed Yesod is death.⁴⁷ From Yesod which is the left side nourishes the "Chitzonim". So the flow of Yesod into Malchut must be through Netzauch. By great kindness to Yisrael there shall parish the wicked and there will be joy. This is the "Tikun" of Netzauch and Yesod.⁴⁸ The main cleaving of the "klipot" is in the feet which are Nh"y of 4 worlds.⁴⁹ When the "sitra achra" wants to destroy the building there is no place for it to rule but Yesod. Because of complaints by "sitra achra" are on Yesod. But

⁴⁰Sulam Zohar Vayachi p.6

⁴¹Sulam Zohar Tekunim p.142

⁴²Zohar 1:107

⁴³Sulam Zohar Mishpotim p.105

⁴⁴Zohar Pekudy p.38

⁴⁵Michashif Halavan p.240

⁴⁶Sulam Zohar Barashit p.50

⁴⁷SaferHaPaliyah

⁴⁸Ner Yisrael p.235,236

⁴⁹Shomer Emunim p113

by Yesod one can stand (in Holiness) in the darkness (of "galut"). From Yesod instantly will come "Mashaich" !.⁵⁰ Netzauch manifests itself in Yesod from the letter ם, they are 2 opposing forces. Netzauch and Yesod are as grindstones of wheat. Netzauch and Yesod's power is to draw down Holiness. Netzauch is our drive and Yesod is revelation. They are also our basis for Bina and Chuchmah. Chaga"t is between Bina and Netzauch. Bina and Chaga"t is between Chuchmah and Netzauch. Only Chesed is between Chuchmah and Netzauch.⁵¹ Netzauch is markavah of Teferet and Yesod is markava of Malchut, rising them to Bina. From mercy of Chuchmah one understands Bina.⁵² Through Yesod flow "dinim" and "Chassadim" to Malchut. After Malchut has recieved the abundance the "sitra acra" cannot seize from it.⁵³ Yesod is established by doing what is right. One who is worthy of this is worthy of Netzauch. Which is giving ear to the commandments and Yesod is guarding the commandments. He who is worthy of this is worthy of perception of the Holy King.⁵⁴ Freedom of choice is in Netzauch and Yesod. Here is all "avoda" because thought is a aspect of Atik, which is above time. So He knows all. After is drawn into Z"a for the "avoda" of Yisreal.⁵⁵ Through rising "mym nukvin" there rises Malchut to Bina and

⁵⁰Tefilot Ramchal

⁵¹Safer Leshem

⁵²Shur Kuma p.122

⁵³Zohar Tikunim p.456

⁵⁴Zohar Bashalach

⁵⁵Ner Yisrael p207

they associate with each other. Bina receives form of Malchut.⁵⁶ The zohar many times explains rising Malchut to Bina by the unification .where "Yud" joins "aor" (light of Bina), together making א ו י ך "avir" (air) . "Mym Nukvin" rises to the Yesod of Imma in "י" of א ו י ך, being sealed in the א ו י ך .⁵⁷⁵⁸ When Chuchmah is in Chassidim this causes Malchut to rise to Binna. By this is received complete freedom.⁵⁹ Yesod spreads out Chassadim over the Chuchmah in Malchut, then She is able to illuminate.⁶⁰ **There are 2 points in Malchut. One sweetens in Bina. It is called open. The 2nd one is unsweetened and is called locked. The Yesod of Malchut that corrects open is called length or way. The closed correction is called path. All "mochin" of Bina is called pleasantness is received by rising the first 3 sefirot of Z"ra called "Avot".⁶¹ "Moch" Chuchmah is drawn in Netzauch, "moch" is drawn in Yesod and "moch" Dat dresses in Yesod..⁶² Abba and Ima dress in Atik and are crowned in Bina of the throat of Arich. Chuchmah and Bina of Abba and Ima are Chesed and Givurah of Atik.⁶³ Malchut is not enjoined to receive the supernal light until it rises up to Bina. This is the idea of the partnership of judgement with mercy. ⁶⁴ The "rakia" (firmament) that we see with are our eyes (in which the planets are set in the sky) are the 10 "iggulim" of the head of Malchut. They are in the midst of the "challal" (empty space).**

⁵⁶sulam Zohar Tsaveh p.35

⁵⁷ sulam on zohar Matot P.300, Mavua Sharim p.120

⁵⁸ Sulam on Zohar Tikunim p.192

⁵⁹ sulam on zohar Emor p.102b

⁶⁰ sulam on zohar Beshalach p.51b

⁶¹Sulam Zohar Bo p.59

⁶²Mavua Sharim p.118

⁶³Mavua Sharim

⁶⁴Sulam on Tikuny Zohar

They spread out the body of the kav Yosher of Malchut of Asiyah. This is Gan Aden Ha Artz. From the mouth of the head of Asiyah until "Gan Aden Hartz" is only "Yosher".⁶⁵ **Fitting (of Parzufim) is guiding power as in "yosher" and unfolding is in "igullim". Atik fits into Arich and so on. The higher parzufim fitting into the lower (fitting) as designated by Radl"a. The fitting makes them as one. The greater the unification the tigher the fitting of the sefirot. There are 2 different ways the sefirot unfold . The sefirot "igullim" is with a "kav" in the middle of circles. The outer most circle is Keter.. The inner most Malchut.. The other way the sefirot are organised in the shape of a man composed of 32 different powers called "sefirot "Yosher".Mans actions can effect this level of providence.. From here is personal providence. General providence is from the sefirot "igullim". Sefirot "igullim" is seforot of lights left of the Ayn Soff Baruch Hu by the first "tzizum". sefirot "igullim" are lights of the "reshimu". In sefirot "igullim" Malchut of A"k is the inner " Penimi iggul" and the most "makiff" is Malchut of Asiyah. (?). In sefirot "igullim" Malchut is most "pnimi" and Keter is most "Makiff". Keter is the cause and Malchut is the effect. From Bina is freewill. Chesed is giving and Givurah is withholding. By Chuchmah and Binna is a up down relationship, while by Netzauch and Yesod is a forward and back relationship. All "aor penimi" is called Chesed.**

65 Shar Bait Hakavanot (#99)

Chuchmah and Bina are called **לבוש**.⁶⁶ Atzilut is a world of Chuchmah, Bria a world of Bina., Yetzera is a world of Teferet and Asiyah is a world of Malchut. Chesed to Yesod make up the "parzuf Zeir Anpin". Before Eve was separated from Adam Z"א included Malchut.

In the "histashalut" of the sefirot the higher flows to the lower also a higher level can cause a lower level to come into being, "Gadlut" rises Chesed and makes Chuchmah. Givurah make Bina. The 10 utterances (of creation) are His attributes.⁶⁷ Rabbi Moshe Cordevero teaches in his commentary to the Zohar called Aor Yakar that there is united Chuchmah and Bina in Keter by Dat. Receive Bina from Chuchmah through Dat. Dat is the Yesod of Rachamim. It is the source and Nashama of Teferet. Unification of Chuchmah and Bina illuminates Dat in Bina. The flow of Chuchmah is aroused through Dat that is in Bina. Ultimately **רעותא** (arousal) is Divine will, it is Keter. This is **חי עולמים** (life of the worlds) which is the Yesod below illuminating upon the earth which is Malchut. Chuchmah is called arousal from above, as it is above Bina. There is the **מאורות**, and fineness. Keter is a aspect of flow in Bina that is not through Chuchmah. Keter can flow by way of the central pillar in Teferet, not through Bina or Chuchmah reaching Chesed. Keter makes a path (of Bina) for itself. It is the dwelling place of the Shechinah. Dat is from the side of Keter gives revelation to Teferet in its place.⁶⁸ **In Atzilut is essence of Sifirot. This we do not see. The "kesay" is tied to the pure sefirot.making them**

⁶⁶Kol Bi Ramah - Yakov Semach

⁶⁷Tanya p319

⁶⁸ Oar Yakar Barashit p.128,175

apprehensible . All guidance of this world is through angels.⁶⁹
 The order of the seforot is "givul" with out "givul" called
 "barashit".⁷⁰ Hashem engraves the world though Chuchmah and
 Bina called supernal father and mother. They are close to the
 King who is Keter who rules. 7 sons of Bina are called 7 "smittot",
 each is 1000 years.⁷¹ The first 3 sefirot are called world of
 "Nashamot". It cooresponds to the head of man. Chaga"t is
 world of Nefesh. It cooresponds to the arms and heart.⁷² חפץ is
 found in union of Chuchmah and Bina in the ב of בראשית . חפץ
 rises existance to existance. Which is rising of Bina to Chuchmah
 to Keter.⁷³ It is like Chaga"t amd Nh"y stand and rule over
 Heaven and Earth and on the 4 winds of the world. They are the
 6 corners. They are the I of Things are engraved in יהו"ה⁷⁴
 Chuchmah and carved in Bina, weighed in Chesed contained in
 Givurah and interchanged through Teferet. From Keter,
 Chuchmah, Bina, Teferet and Malchut of Atzilut are made 12
 "parzufim. From Keter are 4 Parzufim Atik amd Nakavah and
 Arich and Nakavah. Chuchmah and Bina to 4 Aba, Ima, Yisrael
 Saba and Tevunah. Teferet and Malchut to 4 Parzufim Zu"n great
 and Zu"n small.⁷⁵ Building the structure is from the 6 corners.
 There is the guiding of the creator in Chesed, "din" and

⁶⁹ Adir BImarom p.260

⁷⁰ Beir Essser Sefirot

⁷¹ Safer HaKamah

⁷² Shoshan Sodot

⁷³ Shur Kuma

⁷⁴ Sulam Zohar Akwv P.6

⁷⁵ Sulam Zohar Vayarah p.23

"Rachamim". The 6 corners build all in each of the sefirot. Of the 50 of Bina they cleave in Chuchmah, with Bina the supernal light blossoms in secret of gates of measures of Chuchmah. Chuchmah is tied in Keter which is tied in light of "Ayn Sof". The details of this are hidden very much. The "yichud" of Chuchmah and Bina reveals secret of light of "Ayn Sof."⁷⁶ Chuchmah, Bina, Teferet and Malchut are 4 exiles.⁷⁷ East is Teferet. the Eastern gate is the gate to Atzilut. The T"l are from Chuchmah. By this way this gate shines the sun. South is Chesed that is mainly possessed from Chuchmah which is grasped from the east. East grasping the North After Teferet is connected to Chesed there comes the "chassadim". Then is unification with the North which is Givurah to do the "avoda" turning Givurah to side of merit. The North spreads in strength to west. It arouses Givurah to nullify Givurah. The East cleaves in the West.⁷⁸ Water is Chassadim. Chuchmah is light of "Chayah". "Mym Chayim" is when light of "Chayah" dresses in water.⁷⁹ From Teferet of Z"l and below is built the Malchut.⁸⁰ Malchut is not enjoined in itself to receive from lights of Bina except in vessels of N"y Bina that it receives from Z"l. Within these it receives the lights of Bina and Z"l.⁸¹ The "parsa" is the new conclusion where Malchut joins

⁷⁶Shur Kuma

⁷⁷Sulam Zohar Kidoshim p.47

⁷⁸Aor Yakar on Zohar

⁷⁹Sulam Zohar Smot p.45

⁸⁰Shar Ruach HaKodesh p.139

⁸¹Sulam Zohar Achray Mot p.91

to Bina. From here descends Bina, Teferet and Malchut below.⁸² The אנהיג is Ayn Sof Sefirot renew, sustain and nullifying. They have power to command limits of the creation in the midst of the sefirot to change existence high low and middle.⁸³ Sefirot are called mountains.⁸⁴ If you are locked in prison ask for Chochmah, Bina and Dat. They are king of the 6 corners.⁸⁵ Will with Bina is emanated through Keter. which is guarded of all guarding. This is called Keter the source that is in this hiddenness. It is the source of all the Sefirot. This is the secret of Arich. There is א"י from Keter to Chochmah and there is drawn Dat from Keter by way of "penimi" of Chochmah. This one is guarded. From "tikun" of Arich there is drawn Chochmah. Then on to Bina. This is secret of א"י parzufim. Male "tikunim" are in Chochmah, female "tikunim" are in Bina.⁸⁶ Flow is first to Keter. Then to Chochmah. From there it spreads to Bina. Teferet rises by Dat. Intend to raise it up to Keter. Raise Yesod to Teferet. Givurah of Givurah from the first 3 sefirot flows to dress in Teferet. Givurah of Givurah is the source of abundance. Upper Malchut is Givurah of Givurah. Dat is "penimi" of the 6 corners. Their main part is Teferet. Dat is forever concealed so is not counted among the sefirot. All revelation is only in Teferet.⁸⁷ Chochmah and Bina are intellect.

⁸²Sulam Zohar Noach p.47.

⁸³Beir Esser Sefirot

⁸⁴Aor Yakar on Zohar

⁸⁵Safer Paliyah

⁸⁶Aor Yakar Zohar p.136

⁸⁷Leshem

The 7 lower sefirot are "midot" born from the 3 mothers. The 6 days of week are flow of Teferet. It is rising the unification through the North Chesed and the South Givurah.⁸⁸

Chuchmah is called "Arich" (length) . Letters in the "rekia" of Heaven (are in) Yesod in "Rekia" (of) Teferet. The 12 "mazolot" are 6 corners included in Teferet called I They are the 6 "hachalot" of "hachel Ratzon", which is Teferet. A "reshimu" of 6 "mazolot" descend in Yesod '.⁸⁹ "Hachel Ratzon" is Teferet. Yesod and Teferet are one body. "hachel Ratzon" is 6 from below to above. The 4th is from above to below.⁹⁰ From above to below. They are Chaga"t and Nh"y. The 7 planets are 7 sefirot themselves. 12 hours are 12 letters filling י"אדג All are in Malchut called "mazel" of the hour. It is in "demot" (likeness) of Z"a called Image of man. The accounting of hours in Malchut is called "din" while in Yesod is called "Rachamim".⁹¹ Chuchmah is called length, Bina is width and Dat is Height.⁹² The "Sitra Achrah" can not sieze in the first 3 sefirot.⁹³ In "kidusha" are 10 sefirot "Duchrah" and 10 sefirot "nakavah" so too in the "sitra achra".⁹⁴ Chuchmah and Bina go out of י"ח and ה"אל , They are

⁸⁸Safer Garushin P.23

⁸⁹Sulam Zohar Korach p.153

⁹⁰Machshif HaLavan p.225

⁹¹Sulam Zohar Tikunim p.377

⁹²Sulam on Hakdamah to Zohar p.8

⁹³Sulam on Zohar Tikunim p.121

⁹⁴Machshif Halavan p.98

"Cholam" and "Shurook".⁹⁵ The first 3 sefirot are always "aor makiff".⁹⁶ Chuchmah and Bina are called "avir" and "atera".⁹⁷ The first 3 sefirot are called "aterah According to the illuminaries Hashem emanated תומרות תומרות. Keter and Chuchmah are high eyes. Chuchmah is "golam" that recieves all צורה and "Tachalet" of the eye contains all colors.⁹⁸ Teferet enlivens the "Atera" and the "Atera" the world.⁹⁹

The Shechinah which is the origin and core for manifesting the Ayn Sof in a revealed form, it must clothe itself in a garment. The lights garment gives it identity. This garment is the Holy one's will and Chuchmah which is clothed in the Torah and its commandments. This Chuchmah is from much above this world.¹⁰⁰ There is no source for revelation of Chuchmah but in Malchut.¹⁰¹ There is recieved Chuchmah only to the flow of Malchut. And His servants are "Markavot" of Malchut.Chassadim without Chuchmah are lacking in compleness. As they are the 6 corners without the head. The "chassadim" in Z"a illuminate when there flows to Z"a illumination of Chuchmah. A servant is only enjoined by the Malchut.¹⁰² Chuchmah is only revealed in strong judgments. The strong judgments are from the left side of

⁹⁵Sulam on Zohar Barashit p.17

⁹⁶Yakov semach Kol Rama p.

⁹⁷Kol BiRamah p.114

⁹⁸Safer HaKamah

⁹⁹Safer HaPaliyah

¹⁰⁰Tanya p 273

¹⁰¹ Sulam Zohar Korach p.10

¹⁰²Sulam Zohar Vayikra p.33

Z"a, from Chaga"t and Nh"y of Z"a 10 sefirot of each sefira, making 60. Chuchmah is only revealed in Malchut. (The ' in ךא"י). Chuchmah is only revealed in Malchut.¹⁰³ Keter is "mati lo mati" in Chuchmah.¹⁰⁴ Chuchmah is not seen by the eyes of all living but through "mazel" with Bina, Chuchmah flows in Bina.¹⁰⁵ The hiddenness of the first 3 sefirot of Chuchmah from the left pillar from its vessels Nh"y. The vessels of Chaga"t and Chaba"d of Bina lack Nh"y. If Nh"y did not fall it would be possible for Chuchmah to illuminate through the central pillar.¹⁰⁶ Chaga"t receives from the first 3 sefirot. Nh"y give to Malchut. 1 "tikunny dikna" in "olam tikun" after the breaking of vessels Aba and Ima hide blemishes in "olam Nikudim". "Penimi" of Aba and Ima is son of "nikudim" From "peot" of surrounding lights their greatness nullifies the "parsa" beneath Atzilut, and (then) descends the vessels of By"a, (so can receive great lights.) In all parzufim Chaga"t is the aspect of "chasadim" covering. Chaga"t is the first 3 sefirot of the body of the "parzufim". Nh"y and Malchut of "parzufim" are the chest below. They are the 6 corners of the body.¹⁰⁷ There are 3 vessels to each sefirot. A inner, outer and middle vessel. Chayah are "makiff" and have no vessels.¹⁰⁸

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¹⁰⁴Pardes Remonim p.64

¹⁰⁵Emek HaMelech p38

¹⁰⁶Sulam Zohar Mishpotim p.108

¹⁰⁷Sulam Zohar Noach p.80

¹⁰⁸Atz Chyim

Hadar is "yichud" Netzauch and Teferet. in Teferet.¹⁰⁹ Work the 4 heads of Chaga"t and Malchut. Drawing "sefirot Elyon" to the "nifradim". Make them (the 4 heads) into 2 conduits and drawing them in the conduit of Rachamim. In Rachamim is drawn "minuchah". Another conduit joins the letters in physicality of "Sarufim". This is "from world to world".¹¹⁰ Revelation of Chuchmah enables emanation of Chesed which draws emanation of Netzauch. Bina of Givurah and them Yesod. Revelation of Dat enables emanation of Teferet which draws emanation of Yesod.¹¹¹ Chuchmah is from the power of Teferet according to the source of Chesed. The first shine is from Netzauch coming from "Ketter Elyon". Chuchmah is arranged in "Ketter Elyon". It is forbidden to search concerning this level.¹¹² Teferet is risen up by Dat. Intend to raise it up to Keter. Raise up Yesod to Teferet.¹¹³ Kosher "bahamot" include Deer which is Yesod, donkey Netzauch, אקו is Yesod, דישון is Yesod, תער is Chesed, זמר is Givurah.¹¹⁴ The works of Heaven are done in the lower world by the "Atera" in power of Teferet. The complete name on the world so remember Hashem Elohecha The main thing of differentiation of expression of works of the "atera" in ה which is "mimor katan".The upper world is created in ה which is Truth. Chesed and Givurah are called crowns. Wings of Holiness of the

¹⁰⁹Safer Garushin

¹¹⁰Share Ramchal p.420

¹¹¹Aor Enyim p.31

¹¹² Safer Paliyah

¹¹³Safer Leshem

¹¹⁴Safer Paliyah

world they are the ארון . They are the breasts in the Song of Songs. As from them is nourishing of all. They are called Marble. As it is said "When you come to the stones of Marble dont say water water". Do not infer there are 2 domains. Its not far as work is done there. They are called mountains. The "Beast on 1000 hills" is on one of them. They are the mountains of Teferet and Yesod. Teferet is supernal waters Yesod is lower waters. "chut shel Chesed" is drawn on the "Atera". כח is power. Power of the "atera". It was Givurah and "aterah" of fire which was the helper of Yisrael in Egypt against their enemies. Givurah and Aterah is called left. The "Beast on 1000 hills" is the הבר שור. Netzauch and Yesod are the pillars of the world. Teferet is male. The female Yesod is Nakavah called "Atera". They are 2 great Kings in one crown, 2 lights. Stones of Bohu are called "Marble stones", water and "reshiut" (domain). They are the 2 "caruvim". At times ה"א and at times ה"ח and at times י"אדנ. All the names of the "hachalot" are "cenoyim" appellations of the sefirot.¹¹⁵

¹¹⁵Pardes Remonim

KETER

Keter is the first and highest of the ten sefirot. Keter means “crown” and is the link between the finite world we inhabit and the infinite world of Ein Sof. In the stages of creation, Keter is the stage in which material reality begins to come into existence. Keter is associated with God’s head and appears at the top of the Tree of Life. “Parzufim” Attika Kaddisha and Arich Anpin (The Holy Ancient One and the Long Face) are identified with the Sefirah Keter. From here is emanated the level of soul called “Yachidah”. The Yachida is Keter God's will and delight it dresses in the brain.¹¹⁶ Divine will is Keter. Before God emanated the world His existence was רצון (will).¹¹⁷ All agree that the essence of God which is infinite cannot be known. But the reasons for Him creating the world this way and not another can be recognised from the level of Keter (which is his Will). In the upper Keter is אור קדמון (the ancient light), אור צה and צהצחות אור . It is a black light, that exists before something is caused (willed by God) This is קדמון (precedes) all sefirot. How can one possibly relate to this?¹¹⁸ Keter includes everything so is called אור. As Keter dresses in kav middah it includes all sefirot, all nashamot and the measure of their light. It has in it ארוך (length) being east to west, the spreading out of Teferet by the middle pillar to Malchut. It is Arich Anpin. There is רוחב (width). This is spreading out north to south. It is from the side of Bina. This is called רחבות. The 50 gates of Bina are called רחבה. The אור is closed as Atzilut dresses in kav midah so that there is extreme fineness to the Nashmot that dress to it. Keter spreading out is called

116 sulam on zohar Hakdamah Tikunim p.315

117 Aor Yakar Vol 2 p.19

118 Safer Leshem

אור. It has Chuchmah with in Keter. This is emanating of י from its place called אור which is Keter, also Keter is called קדמון אור. Chuchmah within Bina is called אור. After there is emanated Chuchmah there is left Binna called אור called קדמון. Binna opens in 3 kav. The source of kav Chesed, source of kav din source of kav rachamim. These are Chaga't that seize in Bina.¹¹⁹ אור is Keter, and there is אור below which is yichud of Chuchmah and Bina. י is the light of Chuchmah and Bina. The brain of שבילין (z"a) is not stomin (concieled), but breaks through in 32 (paths) as said in the Idra. The moch of Arich is the upper אור which is in Keter. It is stomin of the brain of saba which is quiet. These nativot do not spread out at all. It is not their way to break forth. Chuchmah and Bina are in Keter united in the secret of אור. The nikudah in the היכל (chamber) of י in אור is אור. There spreads out his אור which is Chuchmah and Bina from the Keter. There breaks forth the אור. There goes over Chuchmah by way of Bina, going out to a place outside. Bina that is not revealed below is Bina from its own place. This is the secret of Bina in the secret of Keter. Which is the secret of אור stima. This is אור of Keter called אור קדמה the yichud of Chuchmah and Bina is called אור קדמה. Dat is the secret of 2 yichudim of Chuchmah and Bina. One in the penimi of Keter. The 2nd is in the place of the וא"ו which is the uniting of the אור.¹²⁰ איה is Keter.¹²¹ The Divine name אהי"ה (Ahyh) is associated with Sefirah Keter, Divine will. All makiffim are drawn from Binna as the Ketter itself is Hidden. It is only revealed through Bina. So Binna is also called in this name אהי"ה which is the name of Keter. Bina is called Atik. It is the 7th hachel of the 7 hachel of Bina of Bria. Of the 7 rekia Arovot is Bina. The first of all makiff of the kav is Bina of Malchut of A"K. Atik is between Ayn Sof and emanations. Bina is between the first 3 sefirot and the 7 lower. אהי"ה connects Ayn Sof to יה"ו and the first 3 sefirot and the 7 lower sefirot. From Keter there goes out and enters "stomom" (closed lights) from the head of the Ayn-Sof Keter itself is "makiff" the אומן.¹²² Keter is not "Ayn Sof".¹²³ Keter binds Ayn Sof to Chuchmah. Keter is the first emanation light of אור צח חתצוחצ it is primordial light.¹²⁴ Keter is compete unity

119 Aor Yakar Vol 2 p.90,154,110

120 Aor Yakar volume 2 p.150

121 Aor Yakar Vol 2 p.137,140

122 Aor Yakar Barashit p.92

¹²³Pardes Remonim p.12

¹²⁴Shur Kuma p.levushim

and equality.¹²⁵ Keter cooresponds to the world of Adam Kadmon and the soul level of Yechida. Keter is humility seeing the value of everything through "rachamim". Attained by thoughts of pure Holiness, guarding eyes from seeing things unfit, not turning away from people needing help but helping them. Not allowing people to bring one to anger. Having sanctified speech. It is by these things one attaches to flow of the sefirah Keter. Keter disapates anger. Keter is essence. שכל גלגל, אנוכי, הגדולה. Keter is the first Sefira. It is the hidden light that goes out hidden from all sight. Keter is power of האלהי¹²⁶ Keter is blinding white light.. Keter is neutrons and letter א. General providence on all creations. In 3 divisions of "domaim". They are supervised by "sarim". This is "A mazel strikes a herb causing it to grow". And giving what is needed to sustain them.¹²⁷ Keter is the first sefira, it is hidden light. Its hidden from all sight.¹²⁸ Keter of Atzilut is called Radl"a (The unknown head).¹²⁹ Keter is the will of Hashem that brings out the flash of Chuchmah so His desire will be performed. Keter is the crown separate from the head. It is a intermediary between the Sefirot and the Ayn Sof. No thought can grasp it at all.¹³⁰ 13 "Midot Rachamim" are enjoined to the tip of the **TI**, it is Keter.¹³¹ Tevunah alludes to Bina. Therefore Keter is the "yichud" of Teferet and Malchut.¹³² The "love of delights" (Song of Songs) of the radiance of the Blessed Ayn Sof is a gift and is only given from one's reflection on the fear of Hashem. Another love is one of feeling a longing to be attached to the "Bundle of life" and with this is sadness because of separation from Hashem. This is most often hidden by "chitzonim" desires of the heart. Love must rule the heart. Atika Kadisha and Atik Yamim are the same.¹³³ Chesed of Atik is

¹²⁵Ner Yisrael p,273

¹²⁶Shoshan Sodot

¹²⁷Shomer Emunim p.93

¹²⁸Shoshan Sodot

¹²⁹Sulam Zohar Hakdamah p.99

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¹³¹Sulam Zohar Vayikra p.97

¹³²Rama"K Safer Gerushin

¹³³Yadid Nefesh

Keter arich.¹³⁴ Atik is the aspect of delight. It includes all in itself. It is revelation of Ayn Sof in "midot" of Z"a. Delight above intellect. Everything being included in itself. The the delight of Atik is drawn the aspect of Radl"a. This is the "Gadlut" of Z"a. All of this (comes) from Bina called Ima, which draws the "yichud" of all Atzilut. Including the essence of "bitul" from Chuchmah of Aba. Bina builds this "bitul". Keter only relates to the aspect of "bitul".¹³⁵ Keter is called זעיר and טהרו (purity) of A"k called Chuchmah. Avir Kadmon in place of זעיר is called Keter.¹³⁶ Bina is called Keter. It's 10 sefirot are the level of source. As the green "kav" surrounding the earth like Keter. Or because Bina of Arich is Keter of Aba and Ima or Bina of Aba and Ima is Keter Zu"n.¹³⁷ Hashem has Infinite will called "simple will". This is "Ayn Sof". The source of "The will of wills". Which is the root of all wills. Limited will is called sefirot. Keter Arich is male and Chuchmah is female.¹³⁸ Keter is called king שש"ך (620).¹³⁹ The are 620 pillars of light of Keter.¹⁴⁰ The 50th gate is Keter.¹⁴¹ Chuchmah + Bina + Dat (Hebrew) = כתר.¹⁴² כתר in Atbash is גאל which is completion of David.¹⁴³ ketter is a level inclusive of all. It is the level of Ayn Sof. There is not for us to understand in Keter in relation to the Ayn Sof, (only from) Keter and below. All the power of Keter is the Chuchmah it cleaves with.¹⁴⁴ In the power of Chuchmah there is Keter. Here his people cleave with him and not before, "chas vshalom". We are not allowed to speak of Keter of Atzilut. Because there is that time we were emanated and not before, as it is enjoined to "Yichus". Keter guides according to its "yichus" on Chuchmah and Bina. There are 2 levels רצון and חפ they are

¹³⁴Ner Yisrael p.172

¹³⁵Aor Enyim Kamarna p.22

¹³⁶ Emek HaMelech

¹³⁷Ner Yisrael P.70

¹³⁸Shar Mimori Rashbi p.99

¹³⁹Safer Lekutim

¹⁴⁰Shur Kuma Chapter Havayot

¹⁴¹Aor Enym p.254

¹⁴²Ner Yisrael p.169

¹⁴³Ner Yisrael p.112

¹⁴⁴Shur Kuma p.Torah 1

2 arousels of Keter. **רצון** and then **ץחפ**.¹⁴⁵ The Malchut of Ruach is Keter of Malchut.¹⁴⁶ Keter is called **גא"ל** in "mispar katan" = **אז** . **פחד** = 620. Keter is **כתר = ועשרים** . **גא"ל** in "atbash" is **אז** . He is secret of Keter alone.¹⁴⁷ The 2 "caruvim" are **Matto"t** and **Sande"ו**, **בזק** rules the "rekia" above the "caruvim". **ה** is a upper spirit. **ה** rules over all, **בזק** is the "Chayah" who rules on "ofanim" He draws from the 4 letters of **יהו"ה** to **אדנ"י** in the "ofanim". Keter is called **ראש** as written "ראש דברן אמת".¹⁴⁸ Keter and Dat are able to rise and decend with out the 2 other pillars.¹⁴⁹ Keter is to the sun which is **זך נקי טוהור** Keter sends snow, they are conduits of "midah" Malchut. Measuring the work of "Din" to "Rachamim", There goes out hail that's made as stone (letters) like snow, that is sent according to "mida". Here drops stones of **אלגביש** all mixed. From these stones goes out fire of consuming fire. **ברד = יצהק** (mispar Katan) = **כתר** . Hail when ruled descends from Keter. **ו** makes going by **ו** going house to house and going into house **ו** (itself) which is Keter Malchut. Joining there the 4 letters of **יהו"ה** and guards so that damage does not come to Yisrael. From Keter to Keter it descends in 3 stones building 6 houses. The 6 permutations of **ברד = כתר**. By joining **יהו"ה** to each permutation it does not come to hurt Yisrael.¹⁵⁰ **יש = כתר + יש**.¹⁵¹ **שלום** is from Keter.¹⁵² The hiddenness of Atzilut in existence is in the first point in Keter. It has no white or red..... White is Chesed , red is Givurah, Green Teferet and black Malchut. These are **יהו"ה**. From these colors are all other colors. **חותם** is from side of Keter. **עמוק** is from side of Chuchmah by Keter, Chuchmah can spread to Bina. Keter dresses in Chuchmah and Chuchmah goes out from Keter. Givurah begins spreading out in Keter, which is the "dikna".¹⁵³ Keter is the middle aspect binding above to below. It is the "penimi" aspect of the top and bottom.¹⁵⁴ This is not so, with the rest of the sefirot.¹⁵⁵ Keter is end of the Eminator. There is no more separation.¹⁵⁶ The "tamim" are flow from Keter.¹⁵⁷ The

¹⁴⁵ Shir Kuma p. **Chapter נשרים**, 174, (#39)

¹⁴⁶ Safer Hachalot Gr"a p.6

¹⁴⁷ Safer Hapaliyah, Sulam Zohar Pekudy p159

¹⁴⁸ Safer Paliyah

¹⁴⁹ Shomer Emunim p.126

¹⁵⁰ Safer HaKamah

¹⁵¹ AvoDat Yisrael p.38

¹⁵² Shoshan Sodot

¹⁵³ Aor Yakar on Zohar p.102 Barashit

¹⁵⁴ Safer Paliyah

¹⁵⁵ Safer Chassidim

¹⁵⁶ Safer Leshem

tamim surround on Nikudot, all the more so the letters. They cause them (letters, Nikudot) to rise up when the tamim rise up. This is because Chuchmah and Bina is enjoined in Keter, and Keter is upon surrounding all of them. All their works are according to the flow of Keter, which is upon them. Whether for bad or good. Even Chuchmah works only according to Keter. It is possible that after there is flow from Keter to Chuchmah Bina will not need additional flow of Keter, but all nanhaga (Divine guidance) will be through Chuchmah which flows to Bina. There are 2 aspects of flow by Keter one is continual this is flow of nature. The 2nd flow increases and increased changes.¹⁵⁸ ¹⁵⁹ ענוג דהיי (joy of life) is life from Chuchmah and ענוג (joy) from Keter through Olam Haba called Bina that flows to Yesod. ענוג is supernal טל (dew) it is Aparsimon in the secret of Bina in the secret of Keter. טל descends from Teferet to Malchut. יו"ד ה"א וא"ו טל.¹⁶⁰ Rabbi Nuchunyah ben Hakana in safer HaKanaH says that as a poor man can always ask for water, you can ask God for א"ן which is "Keter Elyon". This is asking for blessing from the Ayn sof which is the attribute of Ketter called א"ן. One seeking this blessing will never be turned away.¹⁶¹ The lower Shechinah is man of the middle pillar. The middle pillar is the image of Keter this is the man of Bria. The man of Yetzera is of Chuchmah as it says "God gave Chuchmah to Slomo". This is Sadeek Brit Shalom.¹⁶² Tzimzum א is called Keter.¹⁶³ All comes from Keter that is hidden in "tzimzum" below.¹⁶⁴ The main place of the Shechinah in this world is the Kotel (Western wall). From there it never leaves. The eyes and heart of God are there everyday. The light of His will, His ultimate intent is always here, from Keter and all aor penimi from Chuchmah which below arouses. The main Keter is "Makiff Yoshir", that stands in the iggulim.¹⁶⁵ Malchut of "aor Yoshir" makes, begins Keter of "aor Chozir". Keter of "aor Yashar" returns to Malchut of "aor Chozir". Aor Chozir" is called צבא "ות", it rises to the whole of the eyes. The "aor Chozir" makes a vessel to receive the supernal light. It is fire. It involves 2 factors that make one. The "zivug" draws "devakut" (cleaving) and "ahavah" (love). The form which is to receive turns to the form of flowing, spreading out (of light). The "aor Chozir" rises making a new vessel to receive supernal light in the

157 Aor Yakar p.130

158 Aor Yakar p.130

159 Emek HaMelech

160 Aor Yakar p.69

161 Safer HaKanaH

162 Zohar Chadash Tukunim p. 238,114b, Tikunim Chadashim-Ramchal p.455

163 Safer Leshem

164 Share Ramcha"1 p.32

165 Safer Leshem

place of the will to receive. The light striking cannot be received at first as it is in the aspect of a guest (stranger), because of shame. But from the host continually offering one learns to accept the light. Through the “zivug” of striking of “aor Yashir” in the “mesach” of Malchut. By this is made the Malchut to Keter, and source of “aor Chozir”. If there is no “zivug” of striking there is disruption in the “aor Chozir”.¹⁶⁶ The Nefesh is just like a body having 248 limbs. There are sparks from the head to the foot. In each generation more of these sparks are taken out of the dominion of the Klippot. The Nashama's existence is in the 248 limbs, they enter Gan Eden., There shines the supernal son which is Teferet from Keter.¹⁶⁷ The individual rises up and there is increased their vessel of Keter. Then Z'a is ready to receive the (new) mochin them selves. This is the secret of צ of צלם. This is the body of Binna in the Keter (of Z'a). By 18 one merits to “chuppah” (Marriage). Their Ruach is “Chattan” (Groom) on their “Callah” (Bride).¹⁶⁸ Keter is upper mazel. There is no mazel to Yisrael as they rise their being up to the existence of Keter. It was there that Adam blemished.¹⁶⁹ All arousal is according to “mazel”. “Mazel” is a partnership from outside of their heads, until the belly of Arich where they (the Nashama) end (has its upper most source).. This is what it is speaking of when it says all is enjoined in “mazel”. Upper mazel includes lower “mazel”(stars and constellations) which are Nakavah. Upper mazel is the male whiteness (Keter) above. In their end Aba and Ima are with Holy mazel of Atik (mazel atik reaches till here). But all with Atik is “stomim” (closed).¹⁷⁰ Keter is the head (skull). The brain without doubt is Chuchmah. The brain goes out from the hairs. The level of the hairs are hidden worlds.¹⁷¹ Chuchmah is revealed by spreading out of the 32 paths as Binna is included in Chuchmah. Both are revealed by Holy “mazel”.¹⁷² We must raise each fallen mitzvah to high levels raising them from ateret yesod to Teferet to Bina until reaching kidusha penimi shining from פנך אור (light of face). This is Keter Elyon. This is the Chuchmah of the 32 paths.¹⁷³ מזון is enjoined in Mazel. This is יה"ו, this is Keter Elyon.¹⁷⁴ A big secret in sitri Torah is to portion כבוד (honor) to the last attribute (Malchut), because emuna makes miracles and נפלאות (wonderous things). נפלאות are Divine rulings that change nature. Emuna in the name makes נסים (miracles). All the

166 Sulam on Tikkuny zohar p.467,145,312,Ner Yisrael p.170,(atz Chyim) p.423

167 Chesed lAvraham

168 atz chyim-ar'i p.50, Mishnat Chassadim,Svaot God

169 Aor Yakar vol 2 p.17

170 Emek HaMelech

171 Aor Yakar vol 2 Barashit p.172

172 Shar Mimoryi Rashb"i p.100

173 Shoshon Sodot

174 Giloy Razia

blessings we say on miracles illude to Keter as from here they come.¹⁷⁵ There goes out a קוץ (ray) from the intent of Keter of קוץ קוץ of ZOHAR of Keter. Zohar is in the midst of Keter, showing rulership by Keter upon all the sefirot. All emanated by way of atzilut. Spiritual fire is different than physical fire, it is between Keter and Chuchmah. Great heat goes out from it.¹⁷⁶ Choice love and desire. These are the general principles. The name of Keter is to them all. It is the first cause close to thought that arouses the movement to ask, arouse will and thought. These are one thing and are not separated. רצון (will) rises up in all levels till reaching the level called חשק (desire) in all its completeness. חשק (desire) has no limit or end. It raises up thought from its beginning to completion. חשק is the end of all tiva (burning desire). It is a מופת (wonder). Devacut (cleaving) and חשק (desire) are one thing. One cleaves in חשק (desire). All this goes out from thought to actuality, then there is כח (power). The giving of חשק (desire) is a אות (spiritual sign) it is צבא יהו"ה . צבאו"ת אלהי"ם יהו"ה . Through this there will be a אות in our צבא (hosts). It is breath and חותם (a seal). חשק is אור עצום (essential light).¹⁷⁷ Draw Keter from sefirot Chuchmah and Binna. By this bringing salvation.¹⁷⁸ In safer Shoshan Sodot it is taught that water has no end. It is in the secret of Keter Elyon it is enjoined to the living man in it He makes miracles and nullifies gazarot (rulings) of hashgacha (providence). If Keter Elyon is upon him he will be successful with this water which has no end. One may even be delivered from death, and gathered to life. At times fear of God or כבוד (His honor) are required by one only then will there be healing and redemption. If they return to what they were not before.¹⁷⁹ Now we want the rulership to be raised up to the supernal king called atik yamin (ancient of days-Keter). So to look into Supernal man who was emanated with out selfishness. When there will be the Malchut to reveal the קוץ parzufim as they were before the sin of Adam. In such a state we would immediately be redeemed. All the nations and their leaders would be as dust to tread upon beneath the heels of our feet. Because of this there has not come the רצון (favorable time). This is as it says "dont arose my love till it please". If you look in his likeness it is the Chesed which is the Keter, to look upon. Midah Chesed is external, midah penimi is Keter. Or both midah can be called Keter elyon. But what else can we ask more then to rise the tiva to see the redemption of

175 Shoshan Sodot, Marchot haElokut
 176 safer ha paliyah, Safer Hachalot-Gr'a
 177 Safer haCheshek-Abulafia
 178 Shoshon Sodot
 179 Shoshan Sodot

his children. As in all his mercy there is (still) to her צער (troubles).¹⁸⁰ In the time of Redemption nanhaga is in the light of Chuchma illuminating in light of Bina, from light of Keter. So miracles shall overpower nature.¹⁸¹ The Nashamot have "yichus" to the generation according to the necessary tikun of the generation. In the time to come Great "tikunim" in Tefila will raise up many sparks, new sparks no one day will be like another. Until that there is completed all fixing of ג"ן. Then there will be joined with ג"ן the 10 sefirot of מ"ה. They will be joined Keter with Keter it will be the time of Mashiach.¹⁸²

CHUCHMAH

Chochmah means “wisdom.” In the stages of creation, Chochmah represents the beginning of thought. It involves creative inspiration. Chuchmah is transcendent of nature. מ"ה-is Sefirah Chuchmah, wisdom and creativity. Aden is Chuchmah. The “Gan” is lower Chuchmah. From here it separates to 4 heads.¹⁸³ Rav Avraham Azulai teaches that in the time Adam was in Gan Aden before the sin Chuchmah shined in the light of Bina (Divine understanding). Adam's thought overpowered his

180 Shoshon Sodot
 181 Chesed LAvraham
 182 Rachavot haNahar p.8,26
 183 Giloy Razia

physicality so he cleaved in “Gan Aden” in the secret of “Atz Chyim” (Tree of Life). He was connected with the supernal angels until God's throne of Glory.¹⁸⁴ כבוד is from the side of Chuchmah.¹⁸⁵ Without Chuchmah, there is no life, But it is only as death as the Ari explains one without Chuchmah one is as a leper, who is considered dead. Klippa of Rachel and Leah block out Chuchmah leaving only Bina. This is called a plague as the letters "oneg" (delight) become "nega" (plague).¹⁸⁶ Rabbi Avraham Abulafia teaches that there does not arise Chuchmah except by putting together spiritual ideas as a body. All who are wise draw from Dat (knowledge), and are drawn after Dat so to be able to join things together as much as they are able to get instruction (from Dat). As the words they draw together are אלוה אמת (revelation of aspect of God truth of truth). All the words have an equal cavana (intent). Their purpose is unique in its intent, but the knowledge of all the words does come to be all included together. So that you will find merit in all the words. As they are all metaphors for bringing the truth to light so to give power to Dat. It doesn't become nullified before it is completed and revealed.¹⁸⁷

According to your thoughts will be made Divine rulings. From a lacking of Chuchmah is a lacking of tiva (burning desire), because of such one's work is not completed. But from Chuchmah that is as navua (a aspect of prophesy) the Divine names will guide you. . By cleaving with strong desire you will inherit 2 worlds and find נפלאות (wonders).¹⁸⁸ There is drawn the powers of Chuchmah of letters according to will.¹⁸⁹ There is to man Chuchmah to receive much Torah. But one cannot hear or understand unless they can understand one thing within another by Chuchmah. New ideas are called Dat, born in Chuchmah and Bina. There goes out from their "Zivug" (unification) what was hidden on high, swallowed by the "chitzon" (external powers). Recieve Chuchmah from Atzilut. Say great names and recieve Chuchmah and "mispotim" (judgments) from all sides of the Markava. "Mishpotim" from "Ziv Shechina".¹⁹⁰

The path that divides in the middle of the hair is Chuchmah called ים. Dat goes out from Chuchmah from this side and that in the secret of the branches of the 32 paths of Chuchmah. This is given in ים ךך which is the essence of Teferet in the secret of Dat. The 32 paths are revealed in Bina from the side of Arich. Which is the secret of the skull and the hairs

184 Chesed laAvraham
 185 Aor Yakar Barashit p. 77
 186 safer lecutim-ar'i p.211
 187 Safer HaCheshek-Abulafia
 188 Safer Cheshek-Abulafia
 189 Safer Ha Chashek-Abulafia
 190 Emek HaMelech

which dress from one face (arich) to another (Z'a). From ן to ן as in ן״ו
 This is the secret of Keter in the center. The 2 ן are 2 aspects of hair.
 They are the secret of ן״ו ה״י ו״א ה״י . Its 3 י are 3 brains as א״ל״ך , skull
 and “air of the hairs”. These are in rachamim in Arich and din in Z'a.¹⁹¹
 The brain without doubt is Chuchmah. The brain goes out from the hairs.
 The level of the hairs are hidden worlds.¹⁹² Chuchmah is revealed by
 spreading out of the 32 paths as Binna is included in Chuchmah. Both
 are revealed by Holy “mazel”.¹⁹³ The stars illuminate sparks of
 Chuchmah. Thus as we said before the stars are the first three sefirot.
 This is the aspect of the window of the heavens. This is where there is the
 end and conclusion of this light.¹⁹⁴ The moon is ברייתות (covenants), it
 illuminates the light of Chuchmah Stima. The stars are Tanim and
 amoriim.¹⁹⁵ The arrangement of Chuchmah is from the power of Teferet
 according to the source of Chesed. The first shine is from Netzauch
 coming from "Ketter Elyon". Chuchmah is arranged in "Ketter Elyon".
 It is forbidden to search concerning this level. This is referring to the
 arrangement of Chuchmah within the "green kav"..¹⁹⁶ The safer Marachot
 Elokim states that the Talit of God is Chuchmah.¹⁹⁷ All is made in
 Chuchmah which is this י״ו. This is the first revelation from the Ayn sof
 it spreads out and descends to Bina.¹⁹⁸ י״ו being Chuchmah is above space
 and time.¹⁹⁹ First light אור ראשון is Chuchmah. כחמה = גלם , it is
 ancient intellect without צורה.²⁰⁰ The Shechinah above is called ראשון
 אור (first light) it is emanated from Chuchmah. It surrounds all as we say
 מלא כל הארץ כבודו (He fills all the world with his glory).²⁰¹ The
 Shechinah is the upper man Chuchmah. The lower Shechinah is man of
 the middle pillar. The middle pillar is the image of Keter this is the man
 of Bria. The man of Yetzera is of Chuchmah as it says “ God gave
 Chuchmah to Slomo”.²⁰² Chuchmah is kidusha.²⁰³ Keter is all
 "Rachamim" but in Chuchmah are "denim".²⁰⁴ We need to draw

191 Aor Yakar vol 2 Barashit p. 9-12 ,25,30,183

192 Aor Yakar vol 2 Barashit p.172

193 Shar Mimoryi Rashb"i p.100

194 sulam on zoharBalak p.1

195 Zohar Aicha Rosenerg p.19

196 Safer Paliyah

197 Marachot Elokim

198 Aor Enyim p.103:2, Safer Paliyah, Sulam on Zohar Chadash Balak p.6,AvoDat Yisrael p.44,
 Aor Yakar Vol 2 p.145

199 Sulam on Zohar Trumah p.159a

²⁰⁰ Remzy Yisrael

201 Shoshon Sodot

202 Zohar Chadash Tukunim p. 238,114b, Tikunim Chadashim-Ramchal p.455

²⁰³ Aor Ganuz Vol.6 p.426

²⁰⁴

"Rachamim" from the side of Chuchmah.²⁰⁵ Chuchmah is called אב (father) who has Mercy on His children. Chuchmah is in "Rachamim" from the Chesed (one does). Chuchmah is house of all sefirot.²⁰⁶ The faithful of the world work to no end wanting the works that cleave in Chuchmah and wonder. These spread out to us until revelation, level after level.²⁰⁷ Chuchmah is called חן. In Arich Keter is male and Chuchmah is female.²⁰⁸ Chuchmah corresponds soul level of Chayah. It is from revelation of Chuchmah of the Chyah that there is "bitul" (nullified to Divine will).²⁰⁹ The level of soul called "chayah" does not go out to a man except by receiving Chuchmah. One who merits Chuchmah and Dat their goes to him the fear of God.²¹⁰ Chuchmah is called king. Chuchmah is premonitional, it gives rise to thought. All is made from Chuchmah so dont destroy and attach to Sefira Chuchmah. Exercise providence over all. To attach to Chuchmah. Chuchmah gives life to all. At the level of Chuchmah past, present and future exist simultaneously.²¹¹ Chuchmah is from רחוק (afar).²¹² Chuchmah is called קדם. Chuchmah Stima is Chuchmah "Kadumah", Plain Chuchmah can dress to it. Chuchmah is called בראשית. There is hidden in Chuchmah a point. It has no corner. Except in absolute hiddenness. So Chuchmah is called "nikud" (point), but from Chuchmah is arranged the 6 corners. By the "yichud" of Chuchmah with Bina there is emanated within the Sefirot.²¹³ Chuchmah is a essence that is most difficult to comprehend and is concealed unknown and unrevealed.²¹⁴ There are 1000 mountains of Chuchmah.²¹⁵ 2 Chuchmot of Atzilut , one is "Chuchma Stlma" of Arich. The 2nd is Chuchmah of the 32 paths with Bina rises to the head of Arich and makes there Chuchmah as its flow to Z"a. Upper Chuchmah is in Aba and Ima lower Chuchmah is in Malchut.²¹⁶ Chuchmah is "din" greater than Bina of the 32 paths of Chuchmah. They are

205 olah tamid-ar'i p.146

206 Safer HaKananah

207 SHur Kuma p.34

208 Shar Mimori Rashbi p,99

209

210 Lekutey maharon p.59

211

212 Atz Chyim

213 Aor Yakar on Zohar

214 Zohar 2 p141b

215 Sulam Zohar Korach p.32

216 Sulam Hakdamah Zohar p.57,86

sparks אדומים (red).²¹⁷ There are 3 Chuchmot in Atzilut. 1) Arich of Atzilut is not revealed. 2) Chuhmah of Aba and Ima is Chuchmah of the right. It is only revealed in "chassadim". 3) Chuchmah of Yesoi"t is Chuchmah of the left. This Chuchmah builds Malchut of the 32 paths.²¹⁸ . In the "Challal" (space) of Chuchmah (Divine wisdom) are 32 paths. They are 32 אלהי"ם of "Misa Barashit" (the work of creation).²¹⁹ Chuchmah is the "reshimu" called "yesh". Chuchmah is Teferet Yisrael. Chuchmah is the vessel and Yesod of all works. Chuchmah is food for the Nefesh. Its lacking is death to the Nefesh, its cut off from "oneg". Chuchmah is "kol dama daka. Upper and lower Chuchmah, Atera, from here is נחש.²²⁰ Chuchmah is called "hagadah". Chuchmah is called Gold.²²¹ "Tzimzum כ" is called Chuchmah.²²²

Chuchmah is the father of all. Chuchmah is quantity, mitzvah to love Hashem and converts, "gilgul Elyon". Chuchmah is the instructor of existence., הגבורה. זכר is Chuchmah of many blessings or curses to know and guide in the name doing works in the sefirot, the 10 sefirot of נה בלי. Only the aspect of Chuchmah makes the speaking (Human) kingdom.²²³ Chuchmah is light that receives all colors and not only one. It is as "Tachalet".²²⁴ Power of works.²²⁵ Power of "Chayah"²²⁶ Chuchmah includes all colors. Chuchmah is protons they are letter י. Chuchmah is as sight.²²⁷ Chuchmah is Aden.²²⁸ Chuchmah is "Aba

²¹⁷ Pardes Remonim p.37

²¹⁸ Sulam Hakdamah Zohar p342

²¹⁹ Emek HaMelech

²²⁰ Safer Paliyah

²²¹ AvoDat Yisrael p.145,179

²²² Safer Leshem

²²³ Sare Ramchal p.401

²²⁴ Shoshan Sodot

²²⁵ Shoshan Sodot

²²⁶ Beir Esser Sefirot

²²⁷ Atz Chym p.4

²²⁸ Sulam Tikuney Zohar p.163

Illah".²²⁹ This light has all colors.²³⁰ Out of Chuchmah issue the 6 directions and the sources of 6 rivers that flow to the sea.²³¹ Chuchmah is called "moch".²³² Chuchmah is "Hashgacha Protit" on all men. As its written "I am Hashem Who searches men's kidneys giving each what is his". This is over every wound and each coin. All providence of stones, plants and animals is because of man. Even which chicken or fish a man will eat.²³³ Chuchmah is power for all work²³⁴ Leaving Aba of Z'a is called "death". Death is no Chuchmah. Chuchmah gives life to its owner. When "moch" Aba is closed and there is only Ima this is called נגל (plague). This is strong judgments to the supernal Holiness. There is (then) feelings of the "Chitzon" and "klippa". Bina pushes away the "chitzonim" in the secret of "Tachalet" . This power only exists to it by Chuchmah.²³⁵ Chuchmah includes Chassidim.²³⁶ Chuchmah doesn't illuminate without Chassadim.²³⁷ Chuchmah dressed in Chassidim is called freedom. It subdues the klippot causing them to flee. If a man engages in chanting of the Torah at midnight God and "Caneset Yisrael" adorn him with a crown of grace to keep him safe from harm, and he sheds light on the upper and lower beings. By this he is made as a new being every day.²³⁸ Light of Chuchmah is only revealed from below to above. This protects it from the

²²⁹Sulam Zohar Kitzay p.19

²³⁰Shoshan Sodot

²³¹ Sulam Zohar Smot

²³²Pardes Remonim p.90

²³³Shomer Emunim p.93

²³⁴Shoshan Sodot

²³⁵ Atz Chyim p,218

²³⁶ Mashif HaLavan p.223

²³⁷ Sulam on Zohar Chadash Achray Mot p.48b

²³⁸ Zohar Vayikra p.23b, Sulam on Zohar Trumah p.128b

wicked. In order to draw Chuchmah one must fix the central pillar. Uniting the right and the left raises the “mesach” of “chereek”, and there goes out all the letters through the light of Chuchmah. Malchut illuminates from below to above.²³⁹ Malchut is made "kesay" to Bina through the goat of Rosh CYesodesh from this there is drawn Chuchmah to Malchut and "Chasadim". And rise Malchut to above the chest of Z"a.²⁴⁰ Chuchmah of the left is the face itself. The light of Chuchmah is its connection to its essence of the cavana of "nachash" and the light of Chuchmah from "cavanah" of making in the secret of Hashem communing with the righteous in Gan Aden.²⁴¹ Aden called lower Chuchmah is Malchut and stands in the "Gan", which is in the earth. "Sedeekem" stand in this Aden and get delight from it, from lower Chuchmah.²⁴² ד"י is from side of Cuchmah. To a Sadeek the gates are opened and are not closed because of Chuchmah. Chuchmah is "mochin gadlut" it heals the Nefesh. Lower Chuchmah is drawn from upper Chuchmah.²⁴³²⁴⁴ The light of "Chasadim" is the "hachel" of Chuchmah.²⁴⁵ The light of Chuchmah does not illuminate with out "chassadim". Chuchmah dresses in "chassadim" when it is drawn down.²⁴⁶ Chuchmah without Chassadim can not illuminate at all, as in the left of

²³⁹ Sulam on Zohar Chadash Achray Mor p.2

²⁴⁰ Sulam on Hakdamah Zohar Tikunim p.80

²⁴¹ Sulam on Zohar Tisaze p.38

²⁴² Sulam on Zohar Chukat p.21

²⁴³ Lekuty Maharan p74

²⁴⁴ Lekuty Maharan p82

²⁴⁵ Sulam Hakdamah Zohar p.51

²⁴⁶ Sulam Zohar Tzav p.96

Bina.²⁴⁷ Hashem does not give Chuchmah except to one one who already has.²⁴⁸ Light of Chuhmah from the left is called Yitzchak.²⁴⁹ Chuchmah from above to below is secret of left without right.²⁵⁰ Chuchmah is called Cohen Gadol. Chuchmah is from the knot of incense which is Bina.²⁵¹ The flow of Chuchmah **ישי** "peshah".²⁵² Fingers are the lights of Chuhmah.²⁵³ The light of Chuhmah is drawn through the "yichud" that rising "mym Nukvin". From Chuchmah issues the inner voice.²⁵⁴ Learning of the birds is the essence of song, it is closed windows of the "chadarim" being way of light of Chuhmah.²⁵⁵ Chuchmah is needed in order to not forget one teaching, to help one recall. Bina is needed to make the Chuchmah a permanent possession of ones mind. Chuchmah is what one learns from his teacher. Tevunah is the insight that follows learning the teacher's Chuchmah.²⁵⁶ The Malbim explains that Chuchmah as knowledge not aroused by reasoning but aroused through human intuition or higher mental consciousness such as "Ruach hKodesh".²⁵⁷ There is no "zivug" except through Chuchmah. Love is Chuchmah fear is Bina. From love Chuchmah rises up to Keter, from Bina alone it does not rise up so. Chuchmah is called **דל**.²⁵⁸ Chuchmah is more Chesed than Bina²⁵⁹ "Ruach hKodesh" is the 6 corners of Chuhmah.²⁶⁰ Chuchmah begins

²⁴⁷ Sulam Zohar Pinchas p.

²⁴⁸ Sulam Zohar Pekudy p.20

²⁴⁹ Sulam Zohar Kidoshim p.96

²⁵⁰ AvoDat Yisrael p.76

²⁵¹ Sulam Zohar Vayikra p.30

²⁵² Sulam Zohar Kidoshim p.87

²⁵³ Sulam Zohar p.BiHalotecha

²⁵⁴ Zohar Davarim 231a,261a

²⁵⁵ Shur Kuma p.53

²⁵⁶ R Alshich Mishley

²⁵⁷ Malbim on Torah

²⁵⁸ Shar Mimori Rashbi p121,183,147

²⁵⁹ Sare Ramchal p.7

²⁶⁰ Sulam Zohar Tikunim p.207

with the heart (which is Bina) then goes beyond to experiencing Chuchmah. Which cannot be understood. Torah is Chuchmah and mitzvot are Bina. The lights of Chuchmah in Malchut are the camps of the lights of the eyes. See in Malchut alone.²⁶¹ Torah is higher than than fasting as learning Torah is from Chuchmah. White fire is Chuchmah on black fire which is Bina.²⁶² Chuchmah through Yesod is called Holiness. Other Chuchmah is called "Ruach hKodesh". Holiness is the mother when Chuchmah goes to the lower sefirot through the Yesod. **The lights of Chuchmah are all aspects of the central pillar called opening. As it is the opening of the lights of Chuchmah of 70 faces (Chuchmah of Malchut).**²⁶³ Fear of Hashem is part of Chuchmah.²⁶⁴ The reasoning of the "Chuchum" is of a unification of knowledge. **With this he rules the limbs of the body.**²⁶⁵ All sefirot of Chuchmah are called "nikudot" being 10 "nikudot". They are the souls of the letters. Fallen Chuchmah is called Chuchmah of Egypt.²⁶⁶ Malchut is called Chuchmah. Malchut of Z"v is called "Chuchmah tachtonah".²⁶⁷ Chuchmah and Bina are already mixed but through Bina fear can rise to Keter. This Bina is called Love but Chuchmah is called complete love. Love of Hashem is in Bina and I love Chuchmah.²⁶⁸ In Chuchmah and Bina is no "Sitra achra". **חכמה = ג"ע (GanAden). חכמה is כה and יוד קוים = יוד הא ואו ה"א + חכמה + כה + חכמה. הא ואו ה"א**

In this is joining of כה and ח"ה . Stand before Chuchmah and scream. Then when you see trouble you will see joy רינה . They will be remembered for health comforting, kindness, giving them mercy. **קוים**

²⁶¹ Sulam Zohar Pinchas p.90

²⁶² Shar Ruach HaKodesh p.27,101

²⁶³ Sulam Zohar Acharay Mot p66

²⁶⁴ Alshich Mishley

²⁶⁵ Aor Nerev Ramak p.18

²⁶⁶ Sulam Tikunim p.53

²⁶⁷ Shar Mimori Rashbi p.80

²⁶⁸ Shar Mimori Rashbi p.183

יוד הא ואו ה"א חכמה rising from side of Bina here goes in the preparations . From here we say all works below go in from the "mida" of Bina. By 3 preparations is made one head and the **דבור** . From this "mida" goes out all **כה**. So returns all powers and seizing surrounds. There is not to them **כה** (of seizing) as this is nullified by the striking (zivug striking) and **כה** and praise we are covered longer, less exposed to "klipa".

בינה ("mispar katan")²⁶⁹ Chuchmah is the fighter that goes against the "chitzonim" that wants to sieze in the Malchut. The 2 **היין** nullify 2 kinds of "din" one in Bina the other Malchut.²⁷⁰ Chuchmah comes to Malchut through "Yichud".²⁷¹ Chuchmah has 2 aspects. First is 'Yichus to the "kesay". Ketter (then below "kesay") receives the light and spreads it out in the Sefirot. The 2nd aspect is lights that spread out from Chuchmah on Bina. This is the beginning of preventing flow of good by blemish. There is separated the Chuchmah preventing its spreading out on Bina. Then there is inhibited the spreading out of the light of Keter. This is the "yichus" that one has in "galut". When Bina goes away from the sefirot. They change to become as a adversary, flowing "din" God forbid. Because in them is "din" that grows from the blemish. There is no blemish in essence, only until Bina (not including it, as this is) where there is the end of Chuchmah. Where Chuchmah reaches to.²⁷² Chuchmah is aor yashar..²⁷³ Children of my attributes are attributes of "trumah" of my "trumah" of the Holy one. The Master of secrets is upon him.. A beam of light of secrets of the Torah. . And there is permission given to rise up in the written (Torah). With a great Chuchum is wisdom of a miraculous nature. Power of the essence of the Creator. And it is there with him alone. And there is made each day with his Chuchmah. The main thing of Chuchmah is to know him to recognize him. This is His level, his making in it. There is level of this desire before him. . That separates between them. There goes over wondrous Chuchmah to the head of (the) building.²⁷⁴ It is not the way to rise up from Chuchmah, but Chuchmah itself has "yichus" in "nanhaga".²⁷⁵ **עתיים** are from Chuchmah of 32 paths,²⁷⁶ All places cleave in His Chuchmah. "misim tovim" have their root there.²⁷⁷ Chuchmah and Bina are called Shepards of Hashem.²⁷⁸ Hashem has **הוית** decend to Bina. Making Bina in Keter. Sources are in

²⁶⁹ Safer Ha Kanah

²⁷⁰ Zohar Tikunim Metak MDavash

²⁷¹ Ner Yisrael p.195

²⁷² Shur Kuma P.111

²⁷³ Aor Yakir vol 2 p.79

²⁷⁴ Shur Kuma (Torah)

²⁷⁵ Shur Kuma p41

²⁷⁶ Shur Kuma Torah

²⁷⁷ Shur Kumah p.34

²⁷⁸ Shur Kuma P.136

Chuchmah and Bina of Keter.²⁷⁹ Chuchmah is called Rav. Bina is called םאלף אלפים. אלף אלפים " myriad is Chuchmah. ²⁸⁰ Bina said to Chuchmah "Let us make man".²⁸¹ There are 2 types of Chuchmah. Lower Chuchmah is drawn from upper Chuchmah.²⁸² Chuchmat Elokim is power of Teferet called יהו"ה. Chuchmah שלמה is called "Trumah". Lower Chuchmah is included in the upper לב "Nativot Chuchmah" The first and last "midah" is called Chuchmah. Chuchmah שלמה will rise up Yisrael. Join Chuchmah in Chuchmah together rise us קום. ²⁸³ "Zivug" is according to what is seen in ones speech. Elokim is lower Chuchmah and את is Upper Chuchmah.²⁸⁴ Lower Chuchmah is called צדק and יה is Upper Chuchmah.²⁸⁵ The power of my works are by Chuchmah, which has all colors. Its light is as עין התכלת . It is תכלית of all colors.²⁸⁶ Chuchmah is called יש. Chuchmah is from אין . Chuchmah is יש from אין.²⁸⁷ All is made in Chuchmah in Bina.²⁸⁸ Atzilut is of Chuchmah, It is fine and concealed. It is revealed in the essence of Brea in Bina. Bina is called "olam" and Chuchmah is Master of Bina, Master of the world. Bina and Chuchmah are male and female. ²⁸⁹ Since the spirit of life is the illumination of Chuchmah. From Chuchmah comes forgiveness of sin.²⁹⁰ Chuchmah will be revealed and the serpent will be removed from the hworld.²⁹¹ The highest "kodesh" is Chuchmah. This is when Chaga"t join together, because they rise to Chuchmah. This is "kodesh" "kodesh" "kodesh". Malchut is called "kodesh" when receiving from Chuchmah. Chuchmah is bestowed on Malchut by the rivers that go out of Aden, which is Bina.²⁹² Bina is bound to Chuchmah and opens from it.²⁹³ Aparsimon is in Bina.²⁹⁴ Love is Chuchmah fear is Bina.²⁹⁵ White fire is Chuchmah black fire Bina.²⁹⁶ "My face you will not see " this is Chuchmah. Back of face is Bina.²⁹⁷ Oil is Chuchmah. There is not

²⁷⁹ Shur Kuma p138

²⁸⁰ Rama"K Sur Kuma

²⁸¹ Safer paliyah

²⁸² Lekutey Maharon p.82

²⁸³ Safer paliyah`

²⁸⁴ Lekutey Maharon p.42

²⁸⁵ Safer Temunah

²⁸⁶ Safer beor Esser Sefirot

²⁸⁷ bBeney Yisachar p18b

²⁸⁸ Shomer Emunim

²⁸⁹ Aor Yakar Barashit p.53

²⁹⁰ Zohar Nasso Idra p.157

²⁹¹ Zohar Achraymot p.316

²⁹² Zohar Hazinu p.473

²⁹³ AvoDat Yisrael Magid mKoznitz p.23

²⁹⁴ Chesed lAvraham

²⁹⁵ Shar Mimori Rashbi p.183

²⁹⁶ Shar Ruach HaKodesh p.101

²⁹⁷ Safer Lekutim p.198

atonement of עון (inequity) except by revelation of the light of Chuchmah. This is the light of the living.²⁹⁸ Upper ancient Supernal Chuchmah is ה"ה Small Chuchmah is אדנ"י.²⁹⁹ Falling from Chuchmah (Atzilut) consciousness is called death. That is why the soul of Chuchmah is called the “chyah” (living soul). This is reflected by the verse “Wisdom preserves the life of he who has it”.³⁰⁰ The light of Chuchmah enlivens its master enlivening Leah and Rachel from the 3 א ל פ י “ מ . The 3 א ל פ י are 3 א ו ר (of creation). They are Chassadim of Abba in Z’a. Abba always wants to flow to Z’a. New flow is received from Arich, according to the tikun worked by Abba.³⁰¹ There are 13 divisions in the א ו י ר . In it are 3 ה ו י ה . One including them all. From these 13 divisions “Chuchmah Stima” goes out to the א ו י ר . In the middle goes out the א ו י ר joining Chuchmah and Binna. The א ו י ר takes from “Chuchmah Stima” and “Chuchmah stima” takes from the א ו י ר . From the hair goes out Chuchmah that is divided in the power of the א ו י ר . Dividing it to 13 aspects which is א ו א . “Chuchmah Stima” goes out of א ו י ר and enters the א ו י ר .³⁰² Hairs of the skull dress Chuchmah and Bina. Hairs of the brain are of Chuchmah. They are to the right. Hairs of the brain of Bina are on the left side. Those of Dat are on the back of the neck.³⁰³ Words of Chuchmah make tikun to the hands, which is where energy flows. He may contemplate what he wants. The hidden knowledge that was given only to Yisrael is by power of knowledge of the holy names. All זיון ג (joining) below is according to the יחוד (unification) above. Make things such below so that there will be aroused the same above.³⁰⁴ The vowel "patach" opens up flow of the ten sefirot of Chuchmah through the fingers of the hands.³⁰⁵ “Raise your hands in Holiness”. This is the aspect of Chuchmah.³⁰⁶ A man arrives to “Gadlut ב “ by involving himself in clarifying Chuchmah. As this is the consciousness of Chuchmah. Then no evil can befall him³⁰⁷. A man of Holiness is one of Chuchmah.³⁰⁸ A man of Chuchmah heals. Only after illness exists does the Chuchmah arise to heal it. Then this man's healing can be made by this Chuchmah. Never can healing be made for a future

²⁹⁸ Sulam Zohar Vayikra p.31-40

²⁹⁹ Aor Ganuz vol6 p.685

³⁰⁰ Rabbi Ashlag

³⁰¹ Machashif halavon yaakov abuchizera p.292,290,293,295

³⁰² Adir Bimarom p.173

³⁰³ R. Petia on Idra p.88

³⁰⁴ Shoshan Sodot

³⁰⁵ sulam on zohar hakdamah Tikunim p.97

³⁰⁶ Tikunim Chadashim-Ramcha'l p.400

³⁰⁷ atz chyim-ar'i p.184,Shari Ramchal p.30,34,53,36

³⁰⁸ Sulam on Zohar Mishpotim p.121a

illness. After the illness is created, its preparations for healing are completed so that it may be fulfilled. All this is Chuchmah of God till the end of all generations. God's Chuchmah guides creation shining continually in the brightness of "Shabot Kodesh". By the light of this Chuchmah We rise above to Holiness.³⁰⁹ By learning the order of בראשית (creation) in Chuchmah Kaballah one draws and sanctifies their heart, by occupying in this Holiness.³¹⁰ Bones are the structure of the body, they correspond to Chuchmah. All mans sins and merits are written upon them. A tracing is written on what ever organ sins whether it is the eye the heart or the rest of the limbs. Also by the sin a garment is made to his Nashama. When a man calls out a Divine name spiritual garment dresses to his Nashama.³¹¹ Chuchmah spreads out in the blood vessels of man enlivening him. In the beat is the hidden life force of the Ayn-Sof. Through thought one purifies the 320 sparks, and removes the sparks from the waste. At times because of sin one is unable to purify the blood. To push the filth out of it. Then one needs strength to bring it out, the life force of Abba descends from its back, from the name DF'K. From here is a man's life force.³¹² Falling from Chuchmah (Atzilut) conciousness is called death. That is why the soul of Chuchmah is called the "chyah" (living soul). This is reflected by the verse "Wisdom preserves the life of he who has it".³¹³ Lights of Chuchmah are called "Kodesh" (Holiness). All light needs a vessel that can contain the light. The אור (air) of the land of Israel is prepared and is made as a vessel to receive the Chuchmah, which is not the case outside the land. There, there is not vessel.³¹⁴ Chuchmah is concieled from the eyes of all living. But through "Mazel" with Bina. Chuchmah flows in Bina.³¹⁵ " Aretz Yisrael " is the level כבוד השם (glory of the name), which is Chuchmah. This is "מקומו" ³¹⁶ "ומברוך כבוד ה" The Shoshan Sodot tells us happy is the portion of those who merit to perfect Torah, and to the כבוד (glory) of hidden Chuchmah penimi. It is the way of the ancients which is לפניו (Before God). Blessed is he who merits to see the beauty of the light of the face of God in the time of old Age.³¹⁷ כבוד is from the side of Chuchmah.³¹⁸ The time most appropriate for revelation of Chuchmah of secrets is at midnight. It is a great secret of exile that the Shechinah

309 AvoDat Yisrael p.24

310 Safer Leshem

311 Lecuty Mahoran, Petachy Chotem p.210,Sulam on Zohar Shoftim p.275a

312 safer lecutim-ar'i p.459

313 Rabbi Ashlag

314 Benay Yishachar p. 42

315 Emek HaMelech

316 safer ha paliyah

317 Shoshan Sodot

318 Aor Yakar Barashit p. 77

descends at midnight. That is what is referred to as "In that day God shall redeem the Hosts on high and the Kings of the earth".³¹⁹ Happy are those who are occupied with the Torah day and night and know the way, all day they nourish from the flow of Chuchmah which enlivens them.³²⁰ Each Sadeek blossoms from his conduit of Chuchmah, by this he also rises and cleaves to the tree. Yisrael together blossoms by the good works of their sadeekem.³²¹ No Sadeek on earth doesn't have engraved upon him the image of the Sadeek, as he is under supervision of this "memunah". He is given 70 keys to all the treasures of his master. They are the secret of the 7 lower sefirot of Chuchmah.³²² We draw from Chuchmah and שכל (intellect). As it says "Chuchmah enlivens its owner", and the source of this חיים (life force) is שכל.³²³ ³²⁴ Chuchmah is called Light. It illuminates a man's face.³²⁵ We draw from the main aspect of life in Chuchmah.³²⁶ One accent to the light is by song. As song draws the light of "Chuchmah".³²⁷ Concerning the verse "Ruach elokim moves on the face of the water", the water is the community of Yisrael and the ruach is Chuchmah moving upon it. Open your mouth and receive living waters from above.³²⁸ All גזון (nourishment) and flow is from Bina, but nourishment of the upper King is from Chuchmah. From here is heaven nourished as it says "Chuchmah makes alive its owner", and the land to flow in Malchut of בן יש' Who is יש' בן יש' (son who has יש') refers to Teferet.³²⁹ The Ben Eish Chy teaches Before the sin Adam had Chuchmah of Aba of Atzilut. Mashiach will merit the Chayah of Abba of Atzilut. This is the level of the soul of Chayah. It is specifically the Chayah of Moshe.³³⁰ Moshe desired that all the people should be as himself in Chuchmah. For this he was chosen to give the Torah to Yisrael. For this he is known as the humblest of men.³³¹ Certain wisdom of the Rasb'y was hidden from the eyes of everyone in the world until the Ar'i ha Kodesh revealed this Chuchmah of the Rasb'y to create an arousal below which will bring redemption.³³² ³³³ "Roz" (secret) is gematria "aor" (light) which also equals "eyn sof" (infinite). The time most

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- 319 Emek haMelch
 320 sulam on zohar pinchas p.201
 321 safer ha paliyah
 322 sulam on zohar Trumah p.129a
 323 Shoshon Sodot
 324 Benay Yishachar p.6
 325 Benay Yishachar p.70:2
 326 Machashif halavon yaakov abuchizera p.103
 327 sulam on zoharTikunim p.224
 328 arba maot shekel cesef-ar'i,safer ha paliyah p.221
 329 Aor Yakar Vol 2 p.133
 330 Dat vTevunot p.145
 331 Safer chesek-Avraham Abulafia
 332 olah tamid-ar'i p.114
 333 Minchat Yuhuda

appropriate for revelation of Chuchmah of secrets is at midnight. It is a great secret of exile that the Shechinah descends at midnight. That is what is referred to as "In that day God shall redeem the Hosts on high and the Kings of the earth".³³⁴ In Safer Mishnat Chassidim it is taught that in other generations one would be punished for revealing this wisdom (kaballah), but in this generation it is a "mitzvah" of great joy before God. From the revelation of this Chuchmah in its merit will come Mashiach.³³⁵ ³³⁶ Mashiach ben David arises from Chuchmah of Divine providence of the letter "Yud", He is the foot of the ox. An aspect of parzuf leah called "atz chyim"³³⁷,

334 Emek haMelch

335 Safer Mishnat Chassidim

336 zohar tikunim-perush metak mdavash p.143

337 shar mimori rasb'y-ar'i p.232

BINA

Binah means “understanding” it is powers of reasoning, with in the powers of one’s own intellect. Bina is called freedom.³³⁸ According to Bina is the עתים that will be known to Yisrael (Kavanah). Rachel is called עת טוב and Lilly is עת רע. By this is enjoined the life of Z"l.³³⁹ From Bina of Olam Tohu was emanated all tuma. They are between levels of Kidusha.³⁴⁰ The "Erev Rav have a connection to Dat Elyon of Bina.³⁴¹ The "Erev Rav" are the source of Malchut of the aspect of "din" (judgment) without sweetening in Bina. They cannot receive "mochin" of

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which is fear or ה which is love.³⁴² The Ayn sof spreads out and descends to Bina being formed there.³⁴³ Bina is king of the world.³⁴⁴ All is from Bina. Whether we are planting souls, as a man is as the trees of

³³⁸ Aor Ganuz vol5 p.385

³³⁹ Emek haMelech

³⁴⁰ Emek HaMelech

³⁴¹ Sni Luchot haBrit :Bo

³⁴² Sulam Hakdamah Tikunim P.297

³⁴³ Aor Enyim p.103:2, Safer Paliyah, Sulam on Zohar Chadash Balak p.6, AvoDat Yisrael p.44, Aor Yakar Vol 2 p.145

³⁴⁴ Safer Paliyah

the field or uprooting his planting from the land of the living. Whether to kill or heal the sick bringing them to life. A time bursts forth to take out souls, to send out life, to build, to bring wealth, for slavery, for dance, to build, to request wealth, parish poverty, cleave from grace with "zivug" and a time to distance from ugliness.³⁴⁵ From Bina is drawn חיים.³⁴⁶ The raising up of the "mym nukvin" is by Bina through Zu"n of "oar yoshar".³⁴⁷ When it says שמו הגדול this refers to Bina. The letters are the path of ruchot. When raising up the mym nukvin of Z'a to Bina there goes out (is revealed) the 3 pillars of Chaba'd (from Bina by) 32 paths of 22 letters and mym nukvin of the 10 sefirot of Binna. The source of the letters is the vessels of Z'a that are ready to receive the first 3 sefirot in Bina. So they can receive the first 3 sefirot of Tammim and Nikudot.³⁴⁸ The א ט כ of Rachamim is Teferet upon it is the א ט כ of Bina. It is the כ א ט to the 32 פליאות (paths) of Chuchmah. We can rise to All sight is according to the ק ש ר (connection) to his body. As thus is the arousal. Which changes according to the Nashama upon its body, and bond with it. After the holy names one can be permitted to, from his body, to all, and all is according to the ק ש ר.³⁴⁹ Hashem has יהו"ה descend to Bina. Making Bina in Keter. Sources are in Chuchmah and Bina of Keter. From Keter to Chuchmah and Bina there is no "rekiat". As the end of Keter is the head of Chuchmah and the end of Chuchmah is the head of Bina.³⁵⁰ The ark is Bina including 32 paths which is the source of the Nashama Yetera of Shabot which is Chuchmah, the fire of the Brass alter, it stands against the fire of Ghenom.³⁵¹ The Ar'i teaches the ark is Malchut of Bina. The end of Bina where Bina is gathered.³⁵² Bina is אשר who made man in צלם (supernal image) of ג"ה.³⁵³ Chuchmah is concealed from the eyes of all living. But through "Mazel" with Bina. Chuchmah flows in Bina.³⁵⁴ The Yetzer Tov is a לבוש (garment) of Chassidim of the Klipa Noga. This is "central" Bina (nashama) to his Body. It rides upon him as a poor man on a donkey. This nefesh spreads and is carved out from his Nashama of Asiyah. Only a little bit of this enters the body of man. It is as shade upon his head. Most of it (Nashama Asiyah) cleaves above. The

345 Safer HaKahanah

346 Aor Ganuz Vol5 p.551

347 Rabbi Ashlag

348 Zohar Shir haShirim Rosenberg p.177

349 Shur Kuma p.102,109,Shomer Emunim p.33, Midrash of Zohar on Kohalet p.160,Safer Leshem

350 Shur Kuma p. 138, 103

351 Matak mDavash on Tikuny Zohar p.137

352 Brit Manuchah p.65

353 Safer HaKahanah

354 Emek HaMelech

spreading out of the Nashama from where its carved out is Mazel.³⁵⁵ Bina is Chuchmah. תהום is Bina.³⁵⁶ אלהים is above all closed to all. It is Bina. אלוהי"ם is the "Bait din Shel Mialah" which is Givurah of Z'a and the lower "Bait din" is Malchut. אלהים חיים is the upper Elokeme which is Bina. All below is one with that above.³⁵⁷ The earth works the commands of אלהי"ם . Who is Bina. Gives power and flow to all. Giving life to all. Bina is master of Teferet and Yesod. Both of them Together (Teferet and Yesod) are called Teferet.³⁵⁸ The Yesod of Bina is secret of אויר.³⁵⁹ Bina rises up Malchut to take Keter and Chuchmah to it. This is rising the י to אור of Binna. אור is the first 3 sefirot it makes א ו י ר which is the height of the rising of the 6 corners of Ruach. It the time the Bina flowers in the א ו י ר it is a time of correcting itself by rising the י to אור making it into א ו י ר . א ו י ר is the secret of Chuchmah. מאה is the secret of Chassadim.³⁶⁰ The aspect ר ש ב is א ל ה י " it is "mochin" of "yonika" which is only 6 corners of Bina that makes ר ג " of Ruach. ש ב ר is ב- Dat, ש- Chuchmah (א ל ה י ") and ר- Bina (א ל ה י "). These being three "Meloy" of א ל ה י " , with י which is "moch" 6 corners of Chuchmah is gematria ש . These are the "chayot of consuming fire". "Meloy" ה "moch" Binna it has no chassadim and "meloy" א is "moch" Dat, it has chassadim and givurot . Chuchmah must be enclosed in Chuchmah to be revealed. Achoryim of א ל ה י " is gematria ר , it is inside Chasmal. From Z'a of Bria till the end of Malchut are 120 sarufim "Elokim Kadoshim". Outside these is Chasmal. Chasmal is names of א ל ה י " .³⁶¹ נימין (hairs) draw from Chuchmah and Bina of Moch Stima. They are from Bina. They are the secret of Chashmal.³⁶² "Tzizum ב " ("tzizum" of Bina) does not allow the first 3 sefirot of Chayah to become "penimi" in Z'a, as by this there would be no freewill by nullifying the "middot". Its forbidden to draw down the first 3 sefirot of Chayah to the vessel of flesh from the chest and below.³⁶³ The first 3 sefirot went out of the union of ע"ב and ס"ג of A"K, this nullified the border of Tzimzum ב . The Association of Zu"n with Bina is by Tzimzum ב.³⁶⁴ The sefirot of Bina are 300 corresponding to the

355 Mishnat Chassidim

356 Safer Paliyah

357 Sulam Zohar Vayichi

358 Safer Paliyah

359 Yakov Semach on Idra p.107

360 Zohar ShirhaShirim Rozenberg

361 Aor Enyim93:2,209,41:2,Zohar Lech lacha p.35,AvoDat Yisrael p.53

362 Safer Leshem

363 Sulam on Tikunim p.314,Shar bait Cavanot

364 Bait Shar Kavonot

number of “gidim”, which are conduits of drawing flow. This is like the 378 of life force of chashmal.³⁶⁵ The skin fell to the klippot, leaving it to only the 3 klippot (as it no longer has protection of Chashmal). It also dresses to Bina that surrounds it. This is the secret of the 288 sparks. They are the aspect of Chasmal that is between Z'a and Nh"y of Imma and the "achryim" of Imma (these 288 sparks are in the klipot noga). Because of Chasmal klippot are not able to nourish. But if Imma goes away from her young which is Z'a, then there is nourishing from the "sitra Achra" from the "aor penimi" of Zu'n. Chasmal covers from all sides, even beneath the feet, which is the aspect of shoes. This covering by Chasmal is accomplished through the names of Binna of א"קס which is ג"מ,ק"ג the middle and א"קג is the last 3 sefirot of Binna and is called the "lock". This "lock" is the "mesach" from Atzilut to Bria. This Chasmal is called the lock.³⁶⁶ Chashmal is “chayot” of “consuming fire”.³⁶⁷ Fire is Binna. The Torah is spice against the “Yetzer Hora” (evil inclination). Through being occupied in Torah, which is called Bina. Bina is the source of Givurot. “Dinim” (judgments) are only sweetened in their source being in the Torah. This is by including the left in the right, making טוב (good). There goes in judgments to their source. They are corrected in their source in the Torah.³⁶⁸ Bina includes rachamim in "din". Rachamim flows from it. This is the first blessing.³⁶⁹ Bina is "brachah" of the Aterah. Keter on head is Bina. Bina is called Keter. כתר is כרת as it cuts the "brachot" cuts "gazarot". Bina descends Supernal abundance to flow and סכך upon them. The King is Bina who Judges Chesed and Givurah and Teferet, deciding between them. Below them is what's called the "measurement of red".³⁷⁰ "mishpot" is Bina.³⁷¹ The body of Bina is Bina itself, NH'Y of Bina is the flow of Bina, Teferet is the essence of Bina it makes ketter to z'a.³⁷² Bina Gives life to all sustaining all. It is length of days also from here is death, strong judgment. The 7 nations received from Bina.³⁷³ Bina is called היכלא.³⁷⁴ The sefirot are emanated within Bina.³⁷⁵ Bina is called כח.³⁷⁶ There is emanated from Bina in Yichud with Chuchmah.³⁷⁷ Bina has "yichus" with

365 Aor Yakir Barashit p.121

366 Pre Atz Chyim p.5

367 Zohar Vayachal p.203b

368 Maor Eniyim

³⁶⁹ Shoshan Sodot.

³⁷⁰ Safer HaKananah

³⁷¹ Aor Eniyim p.147

³⁷² sulam on zohar Tikunim p.114

³⁷³ Safer Paliyah

³⁷⁴ Shar Mimori Rashbi p.57

³⁷⁵ Aor Yakar p.9

³⁷⁶ MetakmDavash on Tikuney Zohar p.715

³⁷⁷ Aor Yakar vol2p.4

the first 3 sefirot. They are all as one. She (Bina) has "yichus" to the lower sefirot. Like a mother upon her children. So She is called Shechinah. She causes to "shechen" (dwell) on the 7 lower sefirot Chuchmah and Bina. So She has 2 aspects concealed and revealed and unites them. The sefirot are bound in Teferet and Malchut and Yesod unites them.³⁷⁸ Bina gives Chuchmah to "Chuchumim" and Dat to those who know. Complete Chuchmah in Bina together they are Dat.³⁷⁹ Bina has 2 existances **ו** is above with Chuchmah, and from **ד** flow goes below for nourishment of the garden (world).³⁸⁰ Bina is a son yet in a female aspect for it (Bina) has the aspect of **ת** that belongs to the **ל** of the letter **ה** (Bina).³⁸¹ Earth is the daughter of Bina, Heaven is the son of Bina.³⁸² Chuchmah is the fighter that goes out against the "Chitzonim". Which want to seize in the Malchut. The 2 **ה** nullify 2 kinds of "din" one in Bina and the other is in Malchut.³⁸³ Earth is from Malchut of Bina itself. Heaven is Teferet of Bina itself. So they are union of Teferet and Malchut.³⁸⁴ All mineral vegetable and animals have a unique gate of Bina that brings them into existence. By a higher gate one can know the mind of his fellow, to discern his lackings. Even higher than this is understanding the purpose and motions of the stars.³⁸⁵ The 50 gates of Bina are different levels of restraint against the pull of the physical world.³⁸⁶ The 50 gates of Bina are divided to (by) Yesod, after return and are included in Yesod.³⁸⁷ The 50 gates of Bina are carved to the 4 winds of the world. East is Teferet having 7 gates. South is Chesed with Netzauch as Netzauch is a branch of Chesed with 14 gates. North is Givurah and has 14 gates. West is Malchut with 14 gates making a total of 49 gates. (add "Cavanah" to "omer") The 50th gate we do not know if gives all or contains all. There are 2 locks one is above and one to the 50 gates being the point of **צו** of Bina of Z"א. The one above includes the other below. This is Bina "elyona" that dresses and is revealed in lower Dat of ancient Chuchmah. It is upper Dat of Abba. From there it descends from Bina of Z"א. In secret of Dat of Bina of Z"א. 50 gates of Bina are in Z"א (of Bina) surround the "hachel" of Bina. From here goes out "olam Tohu" until Dat includes 6 sides this is the **דגד** (Womb) within the place of the lock. From there 6 corners of Z"א go out, by the

³⁷⁸ Aor Yakar p.37

³⁷⁹ Safer Paliyah

³⁸⁰ Shar Mimori Rashbi p.136

³⁸¹ Shar Mimori Rashbi p.290

³⁸² Safer Paliyah

³⁸³ Metak MDavash Tikuny Zohar p.85

³⁸⁴ Shar Mimori Rashbi p.27

³⁸⁵ Aor haChyim (Bamidbar ?)

³⁸⁶ Sni Luchot haBrit Mishpotim

³⁸⁷ Shar Kavanot p.299

Dat that has 6 sides. This is **בראשית** . The 50th gate is Dat of Bina of Z" a. (They are 50 gates of Bina of Z" a) Dat of Aba is ancient Chuchmah, of Teferet Aba. מי of Ima revealed in Bina of Z" a is the 50th gate³⁸⁸ The 50th gate of Bina which Moshe did not know are the 10 sefirot of Keter of Chuchmah.³⁸⁹ Bina is called the river.³⁹⁰ **קולות מים רבים** are voices of the river פרת which is Bina, which includes 4 rivers. $5 \times \text{קול} = \text{פרת}$.³⁹¹ Mountains of "aparsimon is Bina.³⁹² Bina is רחבות.³⁹³ Water of "sasson" (joy). These are rivers of "Aparsimon" of purity. They are 18 rivers flowing from the Yesod of Bina.³⁹⁴ Bina is composed of 2 elements. Determined by the disposition of 7 factors. The 2 elements are length and width. Length is the ability to extend understanding to practice application in other areas. Width is spreading out of the vision of Essence. The development of both of these powers of Bina is given its individual character by the 7 attributes (7 lower sefirot) of Bina. Bina itself has 2 functioning levels to it. One being the ability to understand Chuchmah and secondly the ability to slowly absorb the Chuchmah step by step deepening Understanding. This is the nature to delve into Chuchmah.³⁹⁵ Length and width is Bina Called "Wideness of the River".³⁹⁶ 6 Sefirot "golam" (unformed) This is Bina.³⁹⁷ Man's mouth is as the supernal mouth. Man's eyes are as Supernal eyes above. Thus what a man arouses by what he does below arouses likewise above. The mouth alludes to Bina, Because The Malchut says it is Elokim. Mouth has Malchut with in it. Lips N" H , Taunge is of Yesod and Teferet. Teeth are of the 32 paths Chuchmah, The palate is Chuchmah within. The jaw and below is Chesed and Givurah. The throat is Bina of Bina. The mouth includes the 10 sefirot of Bina. Above is the nose which is Malchut of Chuchmah. Eyes are N" H of Chuchmah. Ears are Chesed and Givuraah of Chuchmah. The forehead is Bina of Chuhmah. Between the eyes

³⁸⁸ Shar Mimori Rashbi p.57

³⁸⁹ Sulam Zohar Tikunim p.60

³⁹⁰ Saferr Garushim Ramak

³⁹¹ Shar Cavanot p.277

³⁹² Sulam Zohar Emor p.7

³⁹³ Aor Yakar on Zohar

³⁹⁴ Sulam Zohar Matot p343-----.

³⁹⁵ Yadid Nefesh ?

³⁹⁶ Shur Kuma p.139

³⁹⁷ Aor Yakar Barashit.

is Teferet of Chuchmah, which is secret of Dat. The brain is Chuchmah itself.³⁹⁸

Secret of the chest and above of Malchut are 60 vessels that are the main part of Bina (of Malchut). Below the chest of Malchut are 60 vessels that are the main part of Malchut (of Malchut). 60 is the secret of Asiyah.³⁹⁹ Before there illuminates Bina there is drawn from the Essence of Malchut. From 9 sefirot of "tzizum" א which is Z"א before "tzimzum" ב .⁴⁰⁰ Illumination of A"K is drawn down to illuminate to Bina of Atzilut which is called אה"י ה. From there it is drawn down to illuminate all levels of Atzilut, Bria, Yetzera and Asiyah.⁴⁰¹ Bina is understanding it is the source of "Nashamot". Bina corresponds to the soul level called Nashama. "Teshuva" and "Yovel" are Bina. Bina gives us the power of comprehensive analysis. Bina is the river that goes out of Aden that feeds the 7 sefirot below it. Every 7 years the field returns to its source called queen, 22 letters, "rekia", גלגל כוכבי. Bina is the instructor of the prophesy of Chuchmah., והמתנאשא. In Bina are letters of the name.⁴⁰² In Bina are 12 "Mazlot" and 50 gates Bina and 5 "Chassadim and "givurot". $12 + 50 + 5 = 67 = \text{בינה}$.⁴⁰³ ג only spreads out in Chassadim that are received from the upper part of Binna.⁴⁰⁴

Supernal Holiness is Bina in the secret of attributes of Mercy that is the Wedding canopy and guardian of Yisrael. The attribute of judgement is not able to rule there.⁴⁰⁵ Only the aspect of Bina makes the Animal Kingdom. Bina is green light. It is the green "kav".⁴⁰⁶ Bina of Bria is the Green "kav" surrounding the world.⁴⁰⁷ Bina is the "navua".⁴⁰⁸ Bina is the power of the Ruach.⁴⁰⁹ Bina is power of Ruach.⁴¹⁰ The ruach of the heart is Bina.⁴¹¹

³⁹⁸ Shar Mimori Rashbi p.33

³⁹⁹ Sulam Zohar Balak p.42

⁴⁰⁰ Sulam Zohar Toldot p.60

⁴⁰¹ Sulam Zohar Vayichal p.41

⁴⁰² Safer HaPaliyah

⁴⁰³ Lekuty Torah p.236

⁴⁰⁴ Zohar Shir haShirim Rosenberg p.143

⁴⁰⁵ Sulam Zohar Noach p.70

⁴⁰⁶ Shoshan Sodot

⁴⁰⁷ Shar Kavanot p.25

⁴⁰⁸ Shoshan Sodot

⁴⁰⁹ Shoshan Sodot

⁴¹⁰ Beir Esser Sefirot

. The Ruach of the heart goes out of the left chamber. This is the Ruach that played David's harp. This is the Ruach from Bina of the North. The harp of David sweetens the judgment of Malchut. The North wind is 5 sweetened givurot on imma. These sweeten the givurot of Malchut.⁴¹² Bina goes out to light from the intent that is formed in the heart, its supernal thought. Just like the tongue brings to light what has been formed in the heart of the thoughts of the Nashama. So Bina brings out Supernal thoughts that are formed in one's heart.⁴¹³ Rabbi Nachman of Bresslov says that we need to draw Chasmal from the world of Bina to dress upon Malchut (hachel lavanot haSapir) , which is "emuna". So the "sitra achra" wont nourish. Fulfilling Divine will in and speaking truth in one's heart makes Chasmal. The heart makes Chasmal.⁴¹⁴

The idea of Malchut, the physical dynamics of the Torah, sweetened from Bina. Making the Torah something appreciated. Then the Ruach raises up sparks that are called "mym nukvin" to Bina. This is done by guiding our emotions to excitement over God and his mitzvot by Bina, understanding. Then there returns Bina to face Chuchmah. Then there receives and illuminates Chuchmah in the Ruach.⁴¹⁵ Fear of God is Chuchmah, turning away from evil is Bina.⁴¹⁶ Nanhaga from Bina and above we cannot ask concerning. This is referred to as יהו"ה ל' הגסתרות (the hidden things belong to God, as no creation can stand there.⁴¹⁷

Voice is called Shofar which is Bina. From א'ן to us is Bina called voice "Shofar". Shofar is the voice of all voices.⁴¹⁸ Bina is as harvesting. .⁴¹⁹ The great eagle is Bina Bina is yellow and green. Bina is electron and letter י. The river going out of Aden is Bina.⁴²⁰ Bina is called Eagle, in it is no judgement at all but Mercy on His people.⁴²¹ Bina is called "teshuva".⁴²² By doing tikun as said before we fix the vessels of Bina (anchient kings that died), that shattered and then we are able to receive more of this radiation from the sun and moon. If a human keeps a commandment below he kindles the lamp of the sefirot, and preserves the very fabric of creation. Conversely neglect of a commandment causes the individuals light to be reabsorbed into the

411 Aor Yakar Volume 2 p.74

412 Metak mDavash on Tikuney Zohar p.294

413 Shoshan Sodot

414 Lekutey Mahoran #35

415 Shoshan Sodot

416 Alp Bat Book p.67 ,20,Safer Hakanah

417 Safer Leshem

⁴¹⁸ Sulam Zohar Vayicra p.29

⁴¹⁹ Atz Chym p.4

⁴²⁰ Sulam Tikuney Zohar p.163

⁴²¹ Sulam Zohar Mishpotim p.5

⁴²² Sulam Zohar Kitzay p.19

divine, it reverses the whole divine movement of emanation.⁴²³ Returning the Malchut to Teferet is תשובה. Teshuva rises Malchut to Bina, and Bina rises up.⁴²⁴ The Nashama goes in through teshuva which is called Bina.⁴²⁵ Rejoining in proper alignment the Ruach with the Nefesh.⁴²⁶ This is accomplished by Bina Divine understanding sweetening Malchut, making our actions more Holy. So Bina is called "teshuva".⁴²⁷ **Bina - General providence nullifies "Hashgacha Protit". This is "din" on a "sadeek" or wicked man regardless of merit but this does not apply to a "Sadeek gamore". The "Sadeek Yesod Olam" can deliver the world. There is a sadeek who can only deliver himself. There is a "sadeek" who can not escape the din of the General providence.⁴²⁸ Nh"y Bina is called "Yesod" and "Hadar". They dress on the hands. They are able to receive the Supernal light on their hands. The "mochin" of Z"א dress in the Yesod and Hadar of Bina.⁴²⁹ With the beginning of rising Malchut to Bina. Through this falls to Malchut the 3 letters אל"ה of אלהים. This is "kanut", only the 6 corners. ך as vowel "Cholam" in time of "gadlut" includes ך"י of אלהים which is the first 3 sefirot of Bina. The right includes all from the left and the maker of the first 3 sefirot of Chuchmah. The left includes the right and make a garment of Chassadim.⁴³⁰ Bina is not judgment because its "miDat Rachamim" . All judgements go out of its left side. In the time when there is Chuchmah without "Chassidim". This is the correction of the Throne of Judgement.⁴³¹ In the upper sefirot of Bina is a partnership of Rachanin of Bina in "din" of Malchut.⁴³² Bina is the "Chupah" of Malchut.⁴³³ It is by "seder" of Bina Hashem prepares His Malchut. By this Bina Hashem rules the world. Bina needs Chesed and Rachamim.⁴³⁴ Bina is complete Rachamim there is no judgment in it. In all places Bina spreads out it distances the "chitzonim" from there. From Bina itself are**

423 ?

424 Chesed LAvraham

425 Shoshon Sodot

426 sulam on zoharLecha p.43

427 sulam on zoharSmatot p.46

428 Shomer Emunim p.93

429 Sulam Zohar Nasso p.162

430 Sulam Zohar Mekatz p.67

431 Sulam on Zohar Emor p.69

432 Sulam Zohar Barashit volume 2 p.1

433 Sulam Zohar Tikunim p.357

434 Safer Paliyah

"Chassadim" with out Chuchmah. This is without "denim" but (when Z"a receives Chuchmah from below to above and judgments are aroused.⁴³⁵ The lights to the right of Bina are "Chassadim". To the left side of Bina is Chuchmah. Z'a receives Chassadim and Nakavah receives Chuchmah.⁴³⁶ From Bina comes Navua.⁴³⁷ The cloud Moshe entered at Sinai is Malchut. Another cloud is the source of the "mishcon" , which draws from the left pillar which is Bina. This cloud Moshe could not enter.⁴³⁸ When Z'a gets "mochin" from "Ima" , Bina, (then) in Malchut one is freed from "denim" by the connection of Z"a to Bina. Bina is the secret of Yisrael saba and Tevuna.⁴³⁹ Bina is called "olam Haba".⁴⁴⁰ **עו** of Bina is "Olam Haba".⁴⁴¹ Bina is 310 worlds divided from the names KM'G -KN'A -KS'A, these 310 worlds are part of the world to come.⁴⁴² Yisachar is Bina.⁴⁴³ The Higher "Shechinah" is Bina. The gates of Heaven are Chaga"t and N"H of Bina.⁴⁴⁴ Bina is "aor chozir" (The returning light.⁴⁴⁵ When there is completed the image of man, there is completed the upper Markava of Bina.⁴⁴⁶ By Teferet one merits to look at the upper Shechinah which is Bina.⁴⁴⁷ This is the aspect called "Pelah" (wonder). All aspects of Z'a, which brings forth the emotional soul are united from Teferet of Bina. As the unification that is drawing the aspect of ketter is through Teferet specifically.⁴⁴⁸ Caneset Yisrael (community of Yisrael) is called Teferet that is **כבוד** (glory), this **כבוד** is from Bina.⁴⁴⁹

Bina is Shechinah to (the) Shechina which is "caneset Yisrael".⁴⁵⁰ Rachel is Malchut. Leah is Bina.⁴⁵¹ Bina is Shechinah to (the) Shechina.⁴⁵² There is no blemish in the first 3 sefirot of Bina but N"H of

⁴³⁵ Sulam Zohar Tikunim p.23

⁴³⁶ Sulam Zohar Tikunim p.95

⁴³⁷ Shoshan Sodot

⁴³⁸ Sulam Zohar Vayikra p.3

⁴³⁹ Sulam on Zohar Vayikra

p.47

⁴⁴⁰ Sulam on Zohar Pinchas p.47

⁴⁴¹ Shar Mimori Rashbi p.18

⁴⁴² Tefilot Ramchal vietchanon,#507

⁴⁴³ Shar Mimori Rashbi p.305

⁴⁴⁴ sulam on zohar Tikunim p.114

⁴⁴⁵ Aor Yakir vol 2 p.79

⁴⁴⁶ Aor Yakar Vol 2 p.30

⁴⁴⁷ Safer Paliyah

⁴⁴⁸ aor enym-kamarna Rebbe p.61

⁴⁴⁹ Shoshon Sodot

⁴⁵⁰ Aor Enyim p.156

⁴⁵¹ Emek HaMelech

⁴⁵² Safer Paliyah

Bina fell to Z"a.⁴⁵³ The Supernal throne is Bina. It is the source of all living all lights go in from The Throne. The source is at the head of "sedek" which is Yesod., which is the Yesod of Z"a. The Yesod of all blessings is from there.⁴⁵⁴ The Supernal throne is to the Shechinah. Its Place, "hachel" , is on Teferet and Teferet on Bina and Bina on Chuchmah.⁴⁵⁵ The first 3 sefirot of Bina of Arich is "Keter Elyon" to all "parzufim" of Atzilut.⁴⁵⁶ Bina is Keter as it is head of all sefirot.⁴⁵⁷ Bina is sweetened by Keter.⁴⁵⁸ 8 ל"א are in the upper face of Arich. 6 (are in) the first "tikun" of 13 "Tikuney dikna". 2 (ל"א) are in "tikun" 7. They are the Holy apples. The 2 ל"א are drawn from 2 הויה . There is to them the whiteness of the head of Arich, spreading out in face of Z'a. One hvyh on the right and one on the left. These hvyh are name ע"ב . These are the 2 hvyh in the beginning of the 13 "midot".

The Achryim of ע"ב = קפ"ה = למ"ד Holy apples- 2 hvyh in Atbash
as א"ל למ"ד + א"ל למ"ד = א"ל למ"ד + א"ל למ"ד = א"ל למ"ד

מ"צ "meloy" as מ"מ צד"י = קפ"ה ----- ד"ק = פ"צ "miloy"

as פ"א צד"י

קפ"ה x 2 = 370 lights Arich.⁴⁵⁹

Bina is תהלה and חותם made of 3 אה"י each is Bina . In 12 letters of 3 אה"י are 13 dikna to drawn to Z"a Z"a.⁴⁶⁰

⁴⁵³ Sulam on Zohar Yitro p.136

⁴⁵⁴ Sulam on Zohar Akev p.6

⁴⁵⁵ Pardes Remonim p.51

⁴⁵⁶ Pardes Remonim Tikunimp.p.4

⁴⁵⁷ Shar Mimori Rashbi p.305

⁴⁵⁸ Emek HaMelecch

⁴⁵⁹ Shar Pasukim p.61

⁴⁶⁰ Mavua Sharim p.160

Keter is the Bina, as Bina is "hachel" to Chuchmah, and Keter is upon it. Keter opens from within Bina. The 3 יו"ד of name **ע-ב** they were 3 "mochin" of the skull. While 3 אלפין of מ"ה are 3 "avir" that dress to moch stIma that's called "Ayn Sof". The 3 brains do not have limit except according to one's works. 3 ווין are 3 kinds of hair. **Nashamot are enjoined in hair being the 3 "parzuf" of Nashamot being the face of the lion ox and eagle. These allude to 3 kinds of hair and angels. Being Gavrial the face of the Ox, Michael is face of the Lion, Rafael is face of the Eagle. The hairs are angels and by these hairs the camps spreads below. This is not as the secret of Nashamot which is in secret of sparks called "Opan" and "gilgul". Nashamot nourish from "Ofanim" . The "gilgul" is upon them. They are beneath the "Chayot HaKodesh". From there goes out the flow to "Malachim" (angels). So after the secret of the angels in hairs of Nakavah. There is also the secret of colors of Nashamot these being men of honor חיל אנשי These are those who fear Elokim, Men of truth אנשי אמת and men who hate unjust gain שונא בצע. Green is of the central pillar, Black is the left pillar. These are hairs of Z"a. Hairs Arich are white in secret of Rachamim.⁴⁶¹ There is light hidden in Gan Aden of Olam Haba. This is the light "no eye has seen but you God". This is light of Chuchmah. But the light of Gan Aden which also contains חשך (darkness) is light hidden in Bina. This is the Aden of Nashamot.⁴⁶² Bina has 3 pillars to its right is Chuchmah to its left Bina (of Bina). In the middle is Dat of Z"a (of**

⁴⁶¹ Aor Yakar on Zohar p174

⁴⁶² Aor Yakar Vol 2 p.170

Bina).⁴⁶³ Bina spreads out from 3 places the **נצח** . hairs from the brain and the 50 gates.⁴⁶⁴ Ears are Bina and "Tevunah".⁴⁶⁵ **עשית** is Bina.⁴⁶⁶ Bina is called the power of Netzauch.⁴⁶⁷ All makiffim are drawn from Binna as the Ketter itself is Hidden. It is only revealed through Bina. So Binna is also called in this name **אהי"ה** which is the name of Keter. Bina is called Atik. It is the 7th hachel of the 7 hachel of Bina of Bria. Of the 7 rekiat Arovot is Bina. The first of all makiff of the kav is Bina of Malchut of A"K. Atik is between Ayn Sof and emanations. Bina is between the first 3 sefirot and the 7 lower. **אהי"ה** connects Ayn Sof to **יה** **יהו** and the first 3 sefirot and the 7 lower sefirot. **אהי"ה** connects **יהו** **יהוה** to Bria Yetzera and Asiyah filling and guiding them..⁴⁶⁸ Bina of Atzilut is called **אהי"ה** . From Bina of Atzilut there are drawn lights to all levels of Atzilut, Bria, Yetzera and Asiyah. From the decent of their Malchut of Bina in all these levels. Because of this **אהי"ה** rules in the **אור** .⁴⁶⁹ The place of **הן** is Bina. There grows light of face and spreads out 9 lights .They are the fillings of Hvyh **אוהו** (**אלף ואו ההה**).⁴⁷⁰ What is Elokim "The voice from **אין** The Elokim answers in voice". "Meloy" of Bina **יהוה** **בית יוד נון הה** is 11 letters.

בינה

$$ב א ב + י א י + נ א נ = 629$$

$$9 (א - ט) + כתר = 620^{471}$$

⁴⁶³ Zohar Shir haShirim R. Rozensweig

⁴⁶⁴ Yakov Semach p.88

⁴⁶⁵ Aor Enym p.20:2

⁴⁶⁶ Ner Yisrael p.53

⁴⁶⁷ Safer Temuna

⁴⁶⁸ Safer Leshem

⁴⁶⁹ Emek HaMelech

⁴⁷⁰ Shur Kuma p.144

⁴⁷¹ Safer Paliyah

Ayn Sof is האל The power of all powers. **Bina is בן י"ה** She brings out source of intellect called Nashama. Bina receives from "Elyonim" in Rachamim which flows to the 6 sefirot below. Bina receives from Father of Rachamim.

בן י"ה ----- **בינה** Bina receives from **יוד ה"א** and this alludes to the **ה"א** of **אהי"ה** . **י"ה** this is **צורה** of intellect and Dat. Dat of a Holy writer.⁴⁷² **The 50th gate of Bina was not given to Moshe. It decides between them all. Moshe merited only to the gates of Bina of Malchut, not to Bina of the upper ה of Hvyh. As Bina itself of the first 3 sefirot is always concealed. As it is Nashama source of Nefesh and Ruach. Source of Zu"n. Unlike Aba who is not recognized in His power of Chochmah. Bina is בן י"ה. Tevunah is**

בן נת . So Hashem is (compound) of **ג' ו' .** is simple end of

Malchut Atzilut in the head of Bria. This is the secret of the man sitting on the "Kesay" (Throne).⁴⁷³ The cloud upon the "mishcon" Moshe could not enter was Bina.⁴⁷⁴ Matto"t is "Cohen Gadol" in the "mishcon" above in Bina called "olam haba".⁴⁷⁵ **זה מזה** is Teferet, its end is Bina, but not the essence of Bina. Only the part revealed from it.⁴⁷⁶ It is written Mashiach will not come till all the Nashamot are out of "guf". This refers to the body of Adam, which includes all Nashamot that were to enter the world till the 6000th year. "Guf" refers to Bina, the body of the first 3 sefirot.⁴⁷⁷ Mashiach will rise upon the mountain of Olives, this is Bina. By his rising in Bina on this mountain Mashiach will

⁴⁷² Safer Shoshan Sodot

⁴⁷³ Safer Leshem

⁴⁷⁴ Sulam on zohar Vayikra p.8a, Aor Yakar Barashit p.231

⁴⁷⁵ Sulam on Zohar Trumah p.159a

⁴⁷⁶ Aor Yakar Vol 2 p.9

⁴⁷⁷ Safer Leshem

request forgiveness for Yisrael's inequity which is creating much poverty and destitution by blocking the flow from above by this there will descend to Yisrael abundance and blessing.⁴⁷⁸ David HaMelech goes out of Bina above, from the light that is fit to go out of the Malchut. Bina is preparation. As these are lights of Bina that are hidden so the Klippot cannot nourish. By Teferet from this Bina great sparks of Kidusha are taken away from the klipa of Moab (Arabs). And these lights go out for the work of David HaMelech.⁴⁷⁹ We raise Mashiach from the "bird's nest" by bringing "avoda" while in exile under Imma (Bina).⁴⁸⁰

478 safer ha paliyah
 479 Emek HaMelech
 480 Tefilot Ramcha'l

DAT

“Yichud tachlit" (complete unification) goes out of the joining together, this is called Dat. Dat is NOT called a Sefirah but is a point, it has no vessel. It is born of Chuchmah and Bina. In "klipa" there is no Dat. Elokim made the world as the Malchut of "Kidusha".⁴⁸¹ Dat is penimi of the 6 corners, their main part is Teferet. Dat is forever concealed, it is not counted among the sefirot. It is the will of God to reveal his Malchut upon all His many creations so to purify and whiten and make shine till that all creations are Holy to God.⁴⁸² Those who only occupy in pashat, halachah and Talmud to them, the time of galut (exile) really is a test. Their learning is of the “Atz ha DAT tov vrah” (Tree of Knowledge of good and evil). They need to be tested to see if they will choose good or evil. They are the פְּשָׁעִים (rebellious ones). After redemption the secrets of the Torah will be revealed to all Yisrael.⁴⁸³ Atz Chyim is in Atz Dat of good and Evil, which is in the gan (garden of Eden). Atz Dat is a לְבוֹשׁ (garment) to all that is in atz Chyim.⁴⁸⁴ "Erev Rav" is "Dat" of the "klippot".⁴⁸⁵ Dat means knowledge, it is a power that binds intellect with emotions. Moshe was a markava to Dat Elyon.⁴⁸⁶ Moshe was a channel of light of upper Dat. Which is the Atz Chym, Teferet of Atzilut which is Dat.⁴⁸⁷ .⁴⁸⁸ Dat (knowledge) is where Moshe spreads out to the 600,000 root souls of Yisrael. One sees the Shechinia according to their Dat. The humility of Moshe attained all levels of Dat, by attaining all levels of humility. By recognizing he was only flesh and unable to do “avoDat God” (service of God) he came to be dependent on the “chayot” (angels of the ruach). This is how the merit of moshe is

⁴⁸¹ Emek haMelech

⁴⁸² Safer Leshem

⁴⁸³ Chesed LAVraham

⁴⁸⁴ Sulam on Zohar Mishpotim p.115a, Kadoshim p.83a, Aor Yakar Barashit p.184, p.211, Minchat Yuhuda

⁴⁸⁵ Ari Lekuty Torah p.131

⁴⁸⁶ Chesed liAvraham

⁴⁸⁷ Leshem Drushi Olam Tohu

⁴⁸⁸ Lekutim of Kaballah of Gaonim

earned.⁴⁸⁹ Dat was only given to Moshe. He is the markava to the central point in Yesod. This is the point where Dat is drawn. Dat is the central point to Teferet. The central point to Yesod. **האור** begins gathering Dat.⁴⁹⁰ The Nashama of Moshe is a markava of Teferet to all the sefirot, as Teferet is the central point. It illuminates all 6 sefirot in the secret of Dat. In the generation of Moshe Yisrael received light from him, not the midst of Teferet to Malchut.⁴⁹¹ " Rabbi Moshe Cordevero teaches in his commentary to the Zohar called Aor Yakar that there is united Chuchmah and Bina in Keter by Dat. Receive Bina from Chuchmah through Dat. Dat is the Yesod of Rachamim. It is the source and Nashama of Teferet. Unification of Chuchmah and Bina illuminates Dat in Bina. The flow of Chuchmah is aroused through Dat that is in Bina. Ultimately **רעותא** (arousal) is Divine will, it is Ketter. This is **הי עולמים** (life of the worlds) which is the Yesod below illuminating upon the earth which is Malchut. Chuchmah is called arousal from above, as it is above Bina. There is the **מאורות**, and fineness. Ketter is a aspect of flow in Bina that is not through Chuchmah. Keter can flow by way of the central pillar in Teferet, not through Bina or Chuchmah reaching Chesed. Keter makes a path (of Bina) for itself. It is the dwelling place of the Shechinah.⁴⁹² Dat is the source of Z'a with "nakava". "Dat" is called "Teferet" it is the essence of choice and beauty.⁴⁹³ Z'a is the source and essence of Dat found in the 6 corners. Teferet rises up by Dat. Intend to raise up to Keter and Yesod raise it up to ketter.⁴⁹⁴ It is according to one's Dat, which is "penimi" in the sefirot that there is a "segulah" (miraculous power) to unite with **רצון** (Divine will).⁴⁹⁵ There is in Dat (knowledge) a segulah to flow Chassadim (Forces of God's giving). It has a segulah to over power the enemies of Yisrael with givurot (forces of severity) and dinim (judgments), in merit of the Kidusha of Dat. Shabot flows Chassidim on Yisrael.⁴⁹⁶ In the aspect of Dat are 7 Chassadim that spread the 7 lower sefirot. Corresponding to them are 7 Givurot. In the Yesod are 5 Chassidim and 5 Givurot. Malchut makes 7 Chassadim and 7 Givurot.⁴⁹⁷ ⁴⁹⁸ The 5 letters of **האור** parallel the 5 letters of **האור**. They are the 288 "dinim" of "givurot nakavah" they are Malchut from Malchut of Imma. Being the 5 Givurot of Dat z'a, from the Chuchma and Binna of

489 Maor Eniyim

490 Aor Yakar Vol 2 p.237

491 Aor Yakar Vol 2 p.132

492 Aor Yakar Vol 2 Noach p.90,168,30,37,54,Safer Leshem

493 Pardes-moshe cordevero p.15

494 Safer Leshem

495 Shomer Emunim p.69

496 Benay Yisachar p.98:2

497 Pre Atz Chyim p.522,Shar Cavanot p.180

498 Benay Yisachar p.14:2

Dat. They are from Chesed and Givurah of Arich.⁴⁹⁹ Chaba"d of Nakavah only grows through "Chassidim". but below DAT growth is only by givurot. Givurot only spread from Dat and below. Chesed and Givurah of Z"a include 248 limbs. they are "chassidim" and 365 sinews and the blood that spreads in them are 5 givurot.⁵⁰⁰ Dat is the source of the 5 Chassadim. The heart reveals 5 Chassadim spreading out to Netzauch and Yesod.⁵⁰¹

ה"ה is Chassadim ב"ב is Givurot. Dat is אהו"ה and mediates between them. Dat is called "spreading out".⁵⁰² Dat spreads out by the הויה of the Chassadim of Dat. Going over by יב"ק in אלהי"ם of the throat then spreading in the body of Z"a. Then dividing into the power of 5 letters ג נ ז ט י "צ פ" Flowing to the hands through Chuchmah and Bina of Z"a coming from the zivug of the 2 lower parts of Netzauch and Yesod of Atik spreading to the 2 lower parts of Chesed and Givurah Arich. Which are at the Shoulders. Then spreading in Dat of Z"a That descended from Yesoi"t. Gadlut pushes katnut down from the head to 2/3 of Teferet of Z"a. Finally flowing forth from the hand the drop of Atik. The 5 fingers correspond to the 5 letters of אלהי"ם. The 14 bones in the hand coorespond to the 13 letters of the miloy of אלהי"ם with the collel. This is during mochin Gadlut of Abba. Aor chozir goes out by raising the hands from ג נ ז ט י "צ פ". From the fingers are made her Chuchma and Bina (Nakavah), spreading out till above her Dat. By lowering hands it made her Teferet from Teferet Z'a, Her Yesod from Yesod Z'a.⁵⁰³ "Aor Chozir" goes from below to above by way of the end of the fingers between the nails. The fingers are on the sides of Dat right and left.⁵⁰⁴ By Dat light spread out from our hands. Teferet is unity of our two hands.⁵⁰⁵ It's also explained that there are 7 forms in man. 2 hands, 2 legs, body, the "brit" are 6 and one's wife is the 7th part. God emanated 9 sefirot that are masculine and one sefira feminine. God created man and woman together as one in צלם אלהים (Image of elokim) All Nashamot join together at the level of soul called Nashama to Nashama (chayah).⁵⁰⁶ Dat is the secret of 2 yichudim of Chuchmah and Bina. One in the penimi of Keter. The 2nd is in the place of the ו"א which is the uniting of the אורי.⁵⁰⁷ There is a difference between Dat. Dat between Abba and Imma

499 Mavua Sharim p.84,Shar Mimori Rashbi p.61,219,Aor Enyim p.228:2

500 R Petia p.139

501 Mavua Sharim p.42,Ner Yisrael p.168

502 Mishnat Chassadim

503 Mishnat Chassidim

504 Atz Chyim

505 sulam on zoharAkev p.21

506 safer ha paliyah,Bahir p.86

507 Aor Yakar volume 2 p.150

with and without מַזֵּל. The body of mazel is the Dat between them. Without it there is no Dat at all. Dat of Abba and Imma add to this, Dat of mazel. Our existence of Dat between them is mazel. Without it there is not Dat at all. Flow of light of Dat from מַזֵּלִין reaches to the head of Z"ra for the needs of the Yesod of Z"ra. By this is given birth to drop from above.⁵⁰⁸

The Names and letters we need rise to Atzilut. In the name is the secret of unique Dat above in Aba in the time of "Zivug".⁵⁰⁹ אָדָם is higher than אָנוּשׁ (both are names for man in the Torah). Dat is lower than Bina, but Dat is to אָדָם and אָנוּשׁ has Binna. There are levels of Binna and levels of Dat.⁵¹⁰ If there is no Bina there is no Dat, If there is no Dat there is no Binna.⁵¹¹ By Dat, God Forbid, being seized by the "sitra achra, all one's midot can be made tami (impure). Likewise all one's midot can be sanctified in Kidusha, by filling one's Dat on every side. This is accomplished by illuminating contemplation of all you occupy in by your Nashama. Let Dat fulfill your intellect and midot and separating from tuma of Dat on every side.⁵¹² Dat is from the side of Keter gives revelation to Teferet in its place.⁵¹³ From Dat and above is covered, Klippot cannot seize.⁵¹⁴ There is united Chochmah and Bina in Keter by Dat.⁵¹⁵ Chochmah is drawn through Dat to Malchut.⁵¹⁶ 70 are the 7 midot (7 lower sefirot) each includes 10. They nourish from Dat which is Teferet. The ruach of the heart is Bina.⁵¹⁷ . All who are wise draw from Dat (knowledge), and are drawn after Dat so to be able to join things together as much as they are able to get instruction (from Dat). As the words they draw together are אֱלֹהֵי אֱמֶת (revelation of aspect of God truth of truth). All the words have an equal cavana (intent). Their purpose is unique in its intent, but the knowledge of all the words does come to be all included together. So that you will find merit in all the words. As they are all metaphors for bringing the truth to light so to give power to Dat. It doesn't become nullified before it is completed and revealed. ⁵¹⁸

Dat goes out from upper Gan Aden.⁵¹⁹ The "reki'a" on "Gan Aden" is Dat.⁵²⁰ Dat is before Chesed. Dat is "penimi" and it is

508 Safer Leshem

509 Emek HaMelech

510 AvoDat Yisrael-Lacutim p.2

511 Shar Mimori Rashb"y p.80

512 Beney Yisachar p.106:2

513 Oar Yakar Barashit p.128,175

514 Emek HaMelech

515 Oar Yakar Vol 2 p.90

516 Zohar ShirHaShirim p.36

517 Aor Yakar Volume 2 p.74

518 Safer HaCheshek-Abulafia

⁵¹⁹ Shar Mimori Rashbi p.80

⁵²⁰ Sulam Zohar Vyahakael p.102

source of the 7 lower sefirot.⁵²¹ Dat binds Bina for emotions. Dat includes peace unification, reconciliation. That brings understanding of Chuchmah and unites Chuchmah and Bina.- Through Dat one is able to discern good through bad. The greater Dat the greater sensitivity to pain that exists by power of Imagination. Dat is the spiritual sense because of the perception of concept it affords. Dat ensures that things are more clearly decerned and felt.⁵²² Dat is secret of the 6 corners which is Z" a.⁵²³ Dat has 2 forms Dat "Elyon" is Keter. It is the force that binds Chuchmah and Bina together. Lower Dat is when one's understandings are joined with their emotions from deep contemplation. Lower Dat is called water. The intelligence one is born with is called Dat.⁵²⁴ "Dat Elyon" is in "Chuchmah Kadmon" from this source its carved and revealed. The main thing is enjoined in the opening of Dat.⁵²⁵ The main Dat (knowledge) is Dat of the work of God (Divine providence). The main thing is revelation of God within the worlds that He creates, or there is "hester panim" (concielment from his Divine providence⁵²⁶ The Ramcha"l also teaches that no one knows the "seder" of "tikunim" needed to fix all. We don't have the "Dat",comprehension or purity. Because of this we must rely on the "yichud" of God himself. From "yichud" of God there is complete Revelation. ⁵²⁷ If a man gives his heart and Dat to the fear of God, behold the letters of ה ך ם ן ן ן cleave in his heart. One who merits this has no lack. o yisrael from potential to actual by the giving of goes out t Dat ⁵²⁸ , the Torah. Then there is (revelation of) Z" A.⁵²⁹ There is no Dat in "ibor" of Z" a. There is Dat in "Gadlut & ". For this he is called Adam. . This is not as Dat of Yonika. In "ibor" is no "zivug" so no Dat.⁵³⁰ Peot from Chaga"t of Dat (receive) from Nh"y of Radla. In the head of Arich they are makiffim.⁵³¹ The fruit of the Torah is in the upper world. From yichud unification of the Divine powers here below, unification is made above illuminating the sefirot above. While a portion of the DAT is

⁵²¹ Safer Chassadim

⁵²² R. Dov Bear Shneerson

⁵²³ Sulam Zohar Parsha pinchas p.47

⁵²⁴ Rav Alshiech Mishly

⁵²⁵ Shar MImori Rashbi p.55

526 Share Ramchal p.30,34,Tefilot Ramcha'l #164,173

527 Tefilot Ramchal vietchanon,#507

528 Alp Bet p.161

529 Ar"i

530 arba maot shekel cesef- p.145,146 Pre Atz Chyim 558

531 Safer Leshem

granted to the master of the yichud below, light illuminating his soul..⁵³²
 It should enter into your Dat to cleave in your Dat with movement in your
 Dat . But you must have your Dat leave. There will be only left to you
 Dat that exists from your partnership with the שמו נכבד ונורא (great
 awesome name). In the power of the Name is made navua (prophecy).
 Which is made as the name is one. This is a thing that you will not
 understand, comprehend and feel only after many מופתים (miraculous
 wonders) which will educate you. Explanation of the cavana (spiritual
 intentions) of letters and vowels is only given over in a short concieled
 form. It is not possible to go too deep in the secret of the יצירת (forming)
 of man. As there is no end to this Chuchmah..⁵³³ What is comprehended
 of Chuchmah and intellect is called Dat, on Dat is "Ruach ha Kodesh".⁵³⁴
 Dat of Atik is in the "avir". It gives existence to Sadeekem.⁵³⁵ From Dat
 and above is "covered" , Klipot cannot seize.⁵³⁶ If You trancend your
 Dat serving God He will trancend passing over your פ ש ע (rebellion).
 For those who are worthy פשה (rebellion) becomes שפה (flow). One who
 does not pass over and leave the way of transgression are not worthy..⁵³⁷
 Dat will rule if one doesn't engage in forbidden sexual activity.⁵³⁸

**A women is to beauty alone this is Dat. The "tiva" of Yisrael is
 for Dat. There is to them wonderous "oneg" in their eating like in
 Olam HaBa. ⁵³⁹ The "seder" of benefits builds worlds and changes
 Dat. He who is significant has to them many good songs, not
 horrible ones God forbid.⁵⁴⁰ Keter and Dat are able to rise and
 decend without the 2 other pillars.⁵⁴¹ Teferet and Dat are one.⁵⁴²
 The future redemption, , will be a total redemption of our "Dat". It will be
 nullification of our Dat and in its place a revelation of the higher Dat, the
 Dat of the Creator. The revelation of Hashem by the redemption will be a
 revelation of the "achdut" (unity) of the Jewish people. ⁵⁴³**

532 safer ha paliyah

533 Aor HaSachel

534 AvoDat Yisrael p.25

535 “ “ p.194

536 Emek HaMelech

537 Zohar Vayikra p.133a

538 Aor haSachel

⁵³⁹ Shar MImori Rashbi p.125,129

⁵⁴⁰ Rama"K Shur Kuma

⁵⁴¹ Shomer Emunim (Kadmon) p.126

⁵⁴² Machif HaLavan p.120

543 Chesed LAvraham, Rav Bilvavi of Benay Barak

CHESED

Chesed, the fourth sefirah, represents love, giving, or mercy. In the stages of creation, Chesed heralds the beginning of emotional energy. Chesed is also identified with the Biblical character Abraham, the patriarch. The light of the first day of creation can be drawn from to guide the world. Avraham was the first light. He gave it to the king. Which is the 4th day which is Malchut through which it (the first light) guides the world. A cord of (this) Chesed is drawn on Malchut to illuminate from its light. Malchut joins with it at its right receiving chassadim growing in power.⁵⁴⁴ The Shechinah is the daughter of Chesed, the **טָהוּ** (cord) of Chesed that is drawn.⁵⁴⁵ The first day of the week is in Chesed of the 6 corners of Abba.⁵⁴⁶ Sadeekem do Chesed constantly.⁵⁴⁷ Yakov seizes in **אֶמֶת**, by this he seizes in Chesed.⁵⁴⁸ According to Chesed there is received the rachamim on God's children in exile.⁵⁴⁹ Light of Bina reaches and is emanated on Chesed and does not change from **אור**. So also the Chesed is called **אור**. All 7 are included in Chesed.⁵⁵⁰ In lower mazel there are 3 **ש** that are drawn in Chesed of Abba and to all His 7 lower sefirot. Then to Chesed of Imma and to Her 7 lower sefirot. At Her yesod are the 100 blessings (we make daily).⁵⁵¹ The 13 qualities of Rachamim are drawn into Z' a measure for measure.⁵⁵² The forehead illumimates light of Chesed called **נוצַר הַסֵּד**⁵⁵³ After Chesed is sweetened it comes to include the 32 paths of Chuchmah.⁵⁵⁴ The Torah starts from Chesed as from here the world was created. Originally the world was created in judgment, these were the worlds that were created and destroyed.⁵⁵⁵ God said, "let there be light" which is supernal Chesed, it is Hadar the eighth king, through whom the other seven kings are fixed.⁵⁵⁶ Chesed is king **יַבֵּב** Teferet is **הַדָּר** is **הוֹשֵׁם** is Givurah.⁵⁵⁷ The

544 Sulam on Zohar Chadash Achri mot p.20

545 Shoshan Sodot

546 Nahar Shalom p.105

547 Chesed LAvraham

548 Aor Yakar Vol 2 Noach p.166

549 Shoshon Sodot

550 Aor Yakar Vol 2 p.155

551 Mishnat Chassidim

552 AvoDat Yisrael p.43

553 R. Patia on Idra Zuta p.17

554 safer lecutim-ar'i p.90

555 sni luchot ha brit, Beor Esser Sefirot

556 Dat Dat vTevunot p98

world is created by din (judgment-contraction) and is sustained in Chesed.⁵⁵⁸ Atik has no din only Chesed. It is guiding power of unity.⁵⁵⁹ "Ratzon" (will) is Atik. Chesed is "ratzon" concerning the "avoda" (Divine service) of Yisrael. If there is no "avoda" there is caused hiddenness of this Divine will called Chesed. The Nashamot of Yisrael bring out Dat from potential to actual by the giving of the Torah. This is called Z'a. The "chuchum" understands the good that is hidden. Where ever he is he sees the place of the level of "kidushah" (holiness). The evil is only to teach the good (it will never leave his hands weak !).⁵⁶⁰ Chesed in the mouth of Imma is a offspring of the Yesod of A"K. . It goes out in a penimi way, which is מ"ה. By rising mym nukvin, sparks of ש"ך פ"ר of moch stima there is the main source of all existence in the secret of "you made them all in wisdom." There the sparks rise and we get extra light, blessings continually and fix "misa Barashit" nullifying the klipot. By this is made all the tikunim (corrections). Mym Nukvin of Imma of A"K rise above to receive more light and mochin (brain-consciousness). This great light is revealed below because of merit and Divine will. It shines as light and Nashama completely outside of the body. This makiff (surrounding light) raises the body. This Ruach אלהי"ם in your midst is Ruach HaKodesh which is אור גבוה. This is the Chesed that guides all generations, revealed from the mouth of Imma on the first day. It is the illumination of Avraham.⁵⁶¹ This light of Radl"a is light of Ayn Sof. It is revealed from the skull of A"K through the מצה only in aspects of Aor makiff. It spreads out in all of A"K in secret of אג"ר. Spreading out till the Yesod and goes out as "Chesed in the mouth of Imma". The light of this Yesod is Chesed in the mouth of Imma. At the time of Tikun there was revealed here the light of the Ayn Sof enableing all tikun of "Misa Barashit", and uniting all. From the Yichud of Abba and Imma of A"K revealing אור גבוה from the yichud of אור and botzina by this is returned zivug face to face. The revelation of Chesed in the mouth of Imma refined all ש"ך and רפ"ה sparks of all the kings. So to make tikun of Bria, Yetzere and Asiyah. By face to face (revelation) of the first day revealing the אור גבוה there is made tikun by the 10 sayings of creation of the 6 other days of "Misa Barashit" in the secret of אג"ר and ק"ב.⁵⁶² There is no "zivug" (unification) except through Chesed. Chesed and Givurah are the sources of good and evil,⁵⁶³

557 R. Petia on Idra p.3,8
 558 Aor Yakar Vol 2 p.165
 559 Yadid Nefesh ?
 560 Ner Yisrael p.266
 561 Safer Leshem
 562 Safer Leshem
 563 olah tamid

. The upper ה is conceived from love of its companion י , and brings forth ל which will come with its mate ה which spreads out and branches till it is joined to the ל. This is by Chesed, but the “yichud” of י with ה is by “mazel”.⁵⁶⁴

There is one name in Chesed of Arich and 49 lights mixes and builds them. There are only names and letters of light enlivening all worlds.⁵⁶⁵ , Truth is “Chesed” and Torah is called “shalom”.⁵⁶⁶ Chesed is spreading out without גבול. זמן גבול. אור brakes forth from beyond the parsa of A”k. אור חדש is from Zivug (unification). This is only drawn from “Malchut Elyon”, its last aspect. All zivug in truth is through extra light and mochin drawn from above till the Ayn Sof.⁵⁶⁷

From the green "kav" of "tohu" goes out Chesed. "Bohu" is this Chesed within. This is what is meant by "in Chesed the world is built". The six corners are emanated from this Chesed.⁵⁶⁸ The only light that's drawn to the world is by way of the kav. This light which is that of the Nashama enlivens the body. The makiff light does not enter the body, it is unable to handle its light. But makiff lights of Chesed spread out without limit, they illuminate the body.⁵⁶⁹ Stones of letters in Bina are גלגולם (rolling) by light of permutations through the nikud, and waters of Chesed are emanated from Chuchmah. This is יהי אור that becomes אויר . Waters go out of bohu. Waters go out by 5 lights from 5 stones. This is the secret of יהי אור . This is the אור 5 (of creation). They are א 5 in nikud kamatz, Sare, Chereek, Cholom, Kubutz (petechy chotum). These are 5 stones of bursting forth through 5 lights. There goes out from them 5 times מים (water). Letters are stones hidden in the depth of Bina. Power (of Bina) hides the light with in them, their vowels flow and draw water. The water is in Chuchmah and the אור is in Keter. The nikudot (vowels) of the

564 Zohar Achray Mot p.77b

565 Emek HaMelech

566 safer ha paliyah

567 Safer Leshem, Beney Yisachar p.75, Svaot God

568 Aor Enyim p.77:2

569 Safer Leshem

Torah spark Chuchmah. The אור rises up in the 5 stones. The braking forth of water are waters of Chesed.⁵⁷⁰ Flow is only in Chesed. As flow dresses in Chesed of Chuchmah and spreads out in Binna. From Chesed of Binna the flow descends to Z'a.⁵⁷¹ The source of מנוחה (rest-tranquility) is from the Learning in the Talmud the secrets found there in by way of Kaballah. From the foundations there is not breaking forth, or going out for the receiving of מנוחה (rest-tranquility) according to work but this is only given by one thing Chesed to the Yusharim (those up right). To them there goes out Dat.⁵⁷² Chesed is Yesod in Keter of Arich.⁵⁷³ Chesed is called the aspect of will.⁵⁷⁴ Chesed is called light.⁵⁷⁵ Chesed is light itself.⁵⁷⁶ Chesed is Silver. Chesed is called "great love".⁵⁷⁷ Chesed is the love of Hashem it is loving kindness. By Chesed is steered all judgements in Teferet from the right side. Chesed defines direction, water, "gilgil Sedek", Chesed is "gilgul" between hands as it says by Chesed the hands are גלגלי of gold, "Nativot" are called כח. "Chesed Ofan Hagadolot" called חזית. Here goes out "ziv" from Keter. Zohar is in the midst of Keter. Zohar is in the midst of Keter, showing rulership by Keter on all the sefirot. All emanated by way of Atzilut. Spiritual fire is not as the fire we have today. It is between Keter and Chuchmah. Great heat goes out with it.⁵⁷⁸ Chesed ל ג ל ג (rolls) between the hands,

⁵⁷⁰ Oar Yakar Barashit p.102, Safer Leshem

⁵⁷¹ Shomer Emunim p.113

⁵⁷² Shoshon Sodot

⁵⁷³ Aor Enym p.89

⁵⁷⁴ Safer Temunah

⁵⁷⁵ Shar Mimori Rashbi p.101

⁵⁷⁶ Safer Hachalot Gra

⁵⁷⁷ Aor Yakar Zohar Barashit 95

⁵⁷⁸ Safer haPaliyah

concerning this its written " by chessed the world is built", this is from the upper heavens. Its Written "Your hands are **ג ל י ל י ז ה ב** (golden wheels) ". From them are "netivot" (paths) called **כ ה** (power) of Chesed called **ה ג ד ו ל ת** , from here goes out a **ז י ו** (ray) from the intent of Keter of **צ ה צ ה** of ZOHAR of Keter. Zohar is in the midst of Keter, showing rulership by Keter upon all the sefirot. All emanated by way of atzilut. Spiritual fire is different than physical fire, it is between Keter and Chuchmah. Great heat goes out from it.⁵⁷⁹ **Splitting of sea is Chesed.**⁵⁸⁰ The whiteness of Atik floats on red till here in "Atzom Shamayim". Here is revealed "Chesed Elyon". "Dinim" are illuminated as here shines the Ruach in the face of the king. Here is the white Ruach illuminating the whiteness of life. Here You must say your sign.⁵⁸¹ **ש"ע** (370 lights) make Chashmal-**משמל=מלבוש** . The **ש"ע** (370 lights) are divided to 221 lights and 150 lights that Arich and Malchut give.⁵⁸² 2 "meloy" of **ל"א** equal 370. These are 370 lights of Chesed.⁵⁸³ **Chesed is the white light.**⁵⁸⁴ The lower part of Chesed of Teferet is 18 "nikudot". There are there 70 lights being 70 Chassadim. These are revealed by **ו ה** of Netzauch and Yesod. These 70 are the **ל"מ** of **ל"מ** . **ל"מ** of **ל"מ** is 70 names and **ל"מ** of **ל"מ** .⁵⁸⁵ **Chesed enlargens Supernal Chesed.**⁵⁸⁶ This fear is a conduit for the flow of Chesed. Without this vessel of fear of God there is no recieving of supernal

⁵⁷⁹ safer ha paliyah, Safer Hachalot-Gr'a

⁵⁸⁰ Shoshan Sodot

⁵⁸¹ Safer Hachalot p.19,70

⁵⁸² Emek HaMelech

⁵⁸³ Ar"i

⁵⁸⁴ Shoshan Sodot

⁵⁸⁵ Ner Yisrael p.262,258

⁵⁸⁶ Shoshan Sodot

Chesed.⁵⁸⁷ Rachamim is Chesed all the other 6 sefirot are "din".⁵⁸⁸ Chesed is power of Nefesh of "tiva".⁵⁸⁹ When Chesed is revealed yearning is revealed.⁵⁹⁰ Chesed includes love, the "mida" of Avraham, "Gadolah", Cohen, Right, East, Supernal waters, silver from feet of "Markava", face of the lion on right side, 3rd day, parsha "Sma" of "Tefillin"⁵⁹¹ Chesed is power of Nefesh.⁵⁹² Chesed is Silver and white. Chesed- "Hashgacha Protit" . on animals and "goy". He will deliver them from danger as they will do the work of Hashem. This is only according to a needed service in its time. A wicked person may have good shown to him as a "sadeek" will come from him.⁵⁹³ The clouds of Glory which surrounded Yisrael in the desert are in great Chesed and love. By these Yisrael are dressed in the clouds of Glory.⁵⁹⁴ רצון (will) is drawn and cleaves with the sadeek. A חוט (cord) of Chesed is drawn on their face. They rise up to heaven by glowing greater, as sadeekem are a marcava (chariot) of the shechinia. Because of this there is a Sadeek above who is a markava to the shechinah. It is He who is call sadeek yesod olam (righteous one foundation of the world)⁵⁹⁵ There goes into all time an aspect of holiness called א"ל.⁵⁹⁶ א"ל is חזק (strength), therefore it is strengthening in rachamim. Which does Chesed according to the hour.⁵⁹⁷

587 Lekutey Maharon p.86

588 Safer Temunah

589 Shoshan Sodot

590 Lekutey Moharon

591 Marachot Elohim

592 Beir Esser Sefirot

593 Shomer Emunim p.93

594 Beney Yisachar p.29

595 Marachot Elokim

596 sulam on zohar Vayara p.130

597 Remzy Yisrael p.215

By learning at Midnight a חוט (cord) of Chesed is with one by day. This Chesed nullifies judgments against upon one's faculty of speech caused by accusations against their soul.⁵⁹⁸ The order of mishpot, its main thing is to draw the cord of Chesed in emuna. Avoda called שלום grows and draws upon the חוט (cord) of Chesed. Power of the name is drawn by Chesed as חוט (cord) of Chesed.⁵⁹⁹ In the time the sitra achra covers the moon. The sun Z'a is not close to her, except by the חוט (cord) of Chesed which is drawn to it. This tears the klipa that covers the Malchut. The yesod of Z'a is the חוט (cord) of Chesed. It diminishes the first 3 sefirot of the left shattering klipot. Then givurot can nourish more from the Malchut, and chassdim dress to Chuchmah. This is the beauty of Malchut.⁶⁰⁰ When saying "a wise man has his eyes in his head" this refers to one who because of the "cord of Chesed" drawn from midnight allows them to see not just from their eye, but the brain in their head sees the spiritual essence of things. Rather than seeing only their physical representation. The kings that died descended from Atzilut to Bria. This is always called death. During the day the Shechinah is in Atzilut, but at night it descends to Bria, Yetzara and Asiyah. In the beginning of the night She descends little by little. At midnight she completely enters Bria. Because She is separated from Atzilut She cries to her Beloved. אלה of א ם " ל ה י " cries out because She is separated from " ג י . Those Who rise up in the middle of the night give strength and help to the Shechinah.⁶⁰¹ There rose on Avraham Elohim ruach navua (spirit of prophesy) as he rose to Kadosh Kadoshim (Holy of Holies). This is the rising of Elokim in Trua (shofar sound). With this the will of God is drawn and cleaves

598 Lekutey Maharon p.35

599 Marachot Elokim

600 Zohar Shir HaShirim p.130,133 Rosenberg

601 Machashif halavon yaakov abuchizera p.79

with the sadeek , and a “cord” of Chesed is upon His face.⁶⁰² Malchut at times reveals itself in works below, and at times supernal flow is covered (hidden) which is received from the right side from the חוּט (cord) of Chesed.⁶⁰³ The light of Misa Barashit illuminates from one end of the world to the other. God hid this light, but it goes out through one "cord of Chesed".⁶⁰⁴ Its explained in the Zohar God said "let there be light, and there was light". This light was not כּוּרְבַּן (mixed) till darkness was introduced, it being pure light.⁶⁰⁵ **Chesed is white light.**⁶⁰⁶ **Chesed enlarges Supernal Chesed (flow of Divine abundance). Chesed manifests as the highest level of Chuchmah in this world. In all sefirot of Z"a. The light of Chesed is a house for the light of Chuchmah. Time comes into existence according to the actions below in this world with the lower sefirot beginning with Chesed. Chesed is the source of time.**⁶⁰⁷ **Light of Chesed of Bria is light of Torah.**⁶⁰⁸ **Chesed of the 6 corners is called א"ל . Chesed of the first 3 sefirot is called א"ל גדול or א"ל . Chesed goes out of the anchient "avir" of Aba and Ima. Before the א leaves אביר Aba and Ima it is called גדול.**⁶⁰⁹ When one sleeps at night certain tikunim are made to the nashama as it rises above. It receives life force from Chesed of Ima.⁶¹⁰ **The main thing of Teferet is that it gives to Netzauch so does Chesed.**⁶¹¹ **Chesed flows to Netzauch, but Netzauch is not the way**

602 Marachot Elokim

603 Shoshan sodot, Chesed IAvraham

604 Zohar Shir Aichah p.20 Rosenberg

605 safer ha paliyah

⁶⁰⁶Shoshan Sodot

⁶⁰⁷ Rabi Nachman's stories

⁶⁰⁸ Sulam Zohar Tzav p.63

⁶⁰⁹ Sulam Zohar Barashit p.491

610 shar kavanot-ar'i p.180

⁶¹¹ Ner Yisael p.138

to Chesed.⁶¹² Angels feed on Chesed.⁶¹³ "Nanhagah" of Chesed is to those who have merit, this is called the right. Sinners have "nanhaga" of "din" (Givurah) for their punishment which is left.⁶¹⁴ "Klipot" can not reach higher then Chesed.⁶¹⁵ "Tumot" do not begin from Chesed, being only 6 (klipa) and there are 7 waters. גדולה = כטל Flow of Yesod is called טוב it gives flow of עץ which is Chesed called טוב . Chesed atones עון and rises one to "Teshuvah".⁶¹⁶ The right hand that receives those who return in Teshuva is ה"ה, it is the Shechinah from the side of Chesed.⁶¹⁷ The level of Torah is called "Torat Atzilut," or "Torat Moshiach," is level of Torah that will return to us at the time of the Moshiach. It is the Torah that is called Aitz HaChaim (the Tree of Life). It can only be an elixir for life. It is the ultimate level of Torah, that of the First Tablets. It is a "elixir for life" and it will automatically promote Derech erez (ethics). This level of Torah called Aitz HaChaim is Chesed-based. It automatically fixes the character of the person who learns it, and those whom he affects. The second set of tablets Moshe descended with eighty days later are on the level of the Aitz HaDa'at Tov v'Rah (tree of good and evil). It is either an "elixir for life", or "an elixir for death". The Second Tablets is the Torah of the world of Beriayah. The Gevurot (severities) in them are the prohibitions of the Torah. They are for the sake of protecting and distancing from impurity and filth, which is death. This is the Torah we all have now. The level of revealed Torah that the Jewish people departed Mt. Sinai with was not that of the Aitz HaChaim, but that of the Aitz HaDa'at Tov v'Rah, with

⁶¹² Safer Paliyah

⁶¹³ Sni luchot ha Brit Lech Lecha

⁶¹⁴ Share Ramchal p.9 part 2 ?

⁶¹⁵ Sni Luchot haBrit Toldot.

⁶¹⁶ Safer Paliyah

⁶¹⁷ Zohar Chadash Tikunim p.230

which Gevurot are associated. With this level of Torah there is no guarantee that one will automatically be elevated. Derech erez (ethics) must precede one's approach to this Torah. If one is to be able to receive the "light" and use it to make "tikunim" (fixing) and gain Divine awareness.⁶¹⁸ . Oar Yashar is a aspect of Chesed that descends and spreads out and is revealed below. Light of Kings of Iggulim (Aor chozir) is from kings of Yoshir. They are from the belly, they are at Nh"y of A"k. The 7 lower sefirot of igullim only receive light of the 7 lower sefirot of Yoshir, from beneath the feet of Yoshir. Abba and Imma of Iggulim stand at the mouth of the Yesod of A"k..⁶¹⁹

Know, this world is a markava (spiritual chariot) to all supernal רוחני (spiritual). If there is Chesed (kindness) dominant all below will be from Chesed. The vessel of Chesed providing flow to all things.⁶²⁰ When the Shechinah cleaves in Supernal will, there is then made עת רצון (favorable will). This is a time of Chesed and ת נ א (truth). The kind of א ת נ that delivers from Amalak.⁶²¹ ". If you look in Adam's likeness it is the Chesed which is the Keter, to look upon. Midah Chesed is external, midah penimi is Keter. Or both midah can be called Keter elyon. But what else can we ask more then to rise the "tiva" to see the redemption of his children. As in all his mercy there is (still) to her צער (troubles).⁶²² At the time of this feast of the 7000th year there shall be no more desire for sin, no more strengthening of the evil inclination. So that there will be שלום in the land. No longer will the angels of the nations be able to make accusations and evil rulings against Yisrael. Instead there will be drawn to Yisrael a "cord of Chesed" as a crown. With this we shall remove the

618 Sha'arei Leshem, p. 454

619 Safer Leshem

620 Chesed LAvraham

621 Tefilot Ramchal #271,327,334

622 Shoshon Sodot

memory of Amalak from under the heavens. Amalak will finally be blotted out. The wicked shall then be removed from the land and be no more. As then the name and the thrown shall be complete. ⁶²³

GIVURAH

Midah Givurah is called Tzimzum and גבול (limit). Chesed is spreading out without גבול. גבול. זמן and tzimzum are aspects of din and Givurah. ⁶²⁴ Tzimzum is according to the needs of Nanhaga. Givurah of Givurah from the first 3 sefirot flows to dress in Teferet. Givurah of Givurah is the source of abundance. Upper Malchut is Givurah of Givurah. ⁶²⁵ The “din” God makes is from Givurah upon Teferet. ⁶²⁶ Sarah and Leah are in the place of Givurah. ⁶²⁷ In the time Yisrael does the will of God there is added to them כה of Givurah from above this is “give power to ם”אלהי”, as then is seen the will of God for the Yesod of tikun of the Malchut. For this man was created. **Givurah is Gold. Givuruh is power and passion. Time frames to operate and exists, Mars. Killing of Egyptian first born is Givurah.** ⁶²⁸ Givurah is red light. ⁶²⁹ Givurah is the power of restraint. Givurah is power of the Nashamah. ⁶³⁰

⁶²³ Marachot Elokim, Rav Bilvavi of Benay Barak

⁶²⁴ Safer Leshem, Beney Yisachar p.75, Svaot God

⁶²⁵ Safer Leshem

⁶²⁶ safer ha paliyah

⁶²⁷ Svaot God

⁶²⁸ Shoshan Sodot

⁶²⁹ Shoshan Sodot

⁶³⁰ Shoshan Sodot

Givurah is "Mida" Yitzchak, the fear of Hashem, Holiness of the left, face of ox in the "markava", west, Levi, the "beast on 1000 hills, The "din" of gold, from hope there is wealth, This is fire from water, power of D"ד, The 4th day of the week⁶³¹ Givurah is power of Nashamah.⁶³² Givurah is red and gold. Givurah is sweetened in Chuchmah.⁶³³ Light of Givurah of Bria is light of Gehenom.⁶³⁴ Givurah is the source of evil as it is restraint.⁶³⁵ In Givurah is strength, stubbornness, cruelty, anger, wars, labors involving fire. Desires to fight for Hashem are from Givurah. "kidushah" Is in Givurah.⁶³⁶ Givurah is called the great fire.⁶³⁷ Ridiculing one who is involved in avoda zara will some time loosen its hold. As it has no real substance. Thus the 3 klipot are shaken off. Thus the Givurah is effective.⁶³⁸ Ruach elokim silences din when it returns to Givurah then there comes blessings to the world from the sefirot below.⁶³⁹ The lower Shechinah is called dove its from the side of Givurah.⁶⁴⁰ 216 letters of Givurah burns in fire to push away those not proper.⁶⁴¹ When the sitra achra (other side) is gaining strength there goes out many of Holiness, all flowing fire from the side of Givurah. So to extinguish the powers of tuma (impurity). These are the sadeekem. All of them grow to tikun tikunim (make fixing) that ibor (impregnate- inplant new spiritual forces) in all Yisrael. They prepare power for the Shechinah

⁶³¹Marachot Elohim

⁶³²Beir Esser Sefirot

⁶³³ Emek HaMelecch

⁶³⁴ Sulam Zohar Tzav p.63

⁶³⁵ Safer Bahir

⁶³⁶ Ner Yisrael p.101

⁶³⁷ Beir Esser Sefirot

⁶³⁸ Lecuty Mahoron Tannina p.80

⁶³⁹ Shoshon Sodot

⁶⁴⁰ Zohar Tikunim Chadashim p.203

⁶⁴¹ Tikunim Chadashim-Ramcha'l p.108

in all its levels. Making Yisrael alive, and seperating the Sitra Achra from him. ⁶⁴² All klippot go out from Givurah. ⁶⁴³ The 6 rings of the Larynx corresponds to 6 levels of angels called "baney illim". They are from the side of Givurah and give forth the wind that blows in the world. From the heart comes forth fire which is Givurot. ⁶⁴⁴ . In the future the princes of Givurah will sieze in אהי"ה and take vengeance for Yisrael and then there shall be great joy for "Sadeekem". This has been ruled for the time to come, with the meal of "Gan Aden" for Sadeekem and Lilly will be killed for the "Shoshavin" (Bride's maid) is Bina between her and her husband. They will eat poison. herbs given by the "sar" of Givurah. The Michial will join with Gavrial to weaken the rule of wickedness in heaven and on earth. Then the "Covenant of salt" is upon us, being Malchut which raises חן (grace). This is the gathering together with fire thats called salt through the brit. At the time of this joining master of Chuchmah will be changed to the comprehension of the meal (of Gan Aden). Then will be said "Blessed is your feet in shoes" because of the good things we shall hear, which shall be sweet as honey. ⁶⁴⁵ Fire is Chasmal. Chasmal will go against Gog. They will be consumed in fire. This is Givurah on the wicked by יאהדונה"י , the name of Chashmal. The consuming fire is "Meloy" of א ל ה י " with א ש = י (fire). יהוה will judge in fire. י " א ל ה = יהו"ה + אדנ"י . אדנ"י which is Malchut + א ל ה י " which is Imma = עקב (heel). Referring to the heel of Mashiach. ⁶⁴⁶ Tamar is the aspect of A rose among thorns (the shechina) ,a treasure

642 Tikunim chadashim-Ramcha'l p.365,77,90

643 shar mimori chazal-ar'i p.41

644 Lekutey Mahoran #5

645 Emek HaMelech

646 Tikunim Chadashim-ramcha'l

trapped in the “Klipot”. Only through the Holy Givurah of Yuhudah could she be taken out from the klipot to a Holy place.⁶⁴⁷

TEFERET

The sixth sefirah, Tiferet represents beauty and balance. It is the mediator of Gevurah and Chesed, Tiferet balances mercy and judgment. Safer Zicharon is Teferet.⁶⁴⁸ שמים is middot Teferet.⁶⁴⁹ Those who are Teferet Yisrael, the Shechinah always dwells within in power (in him).⁶⁵⁰ Teferet Yisrael is always beautiful, it is שכן רחמי (Divine dwelling of mercy). Teferet Yisrael is called לב (heart) as it has לב (32) paths of Chuchmah. Binna sits on כסא rachamim. It changes its opposite to Rachamim and blesses by Teferet. The Ketter of Malchut is Teferet.⁶⁵¹ Tiferet is often linked to the biblical character Jacob, who fathered the twelve tribes of Israel. All Sadeekem are included in the name Yaakov, but there are different kinds of Sadeekem. Rachamim is Teferet and Yaakov. Yaakov himself is the כבוד כסא (thrown of glory) which is called ממרא is the כסא.⁶⁵² A sadeek is the idea of 6 corners in Yesod itself, overpowering with the light of Teferet in them. Then there is included in every one of them (6 corners) 10 (sefirot). Then there are 60. This is what's meant by “the middle pillar rises 60”. There is an additional 3 Teferet can rise until reaching Keter.⁶⁵³ The garments of sadeekem in the upper Gan Eden are in גדול פלא (a great wonder) of the nashamot's merit and purity. According to Teferet are the supernal sefirot attached to Teferet.⁶⁵⁴ Atz Chyeem is as Teferet. Teferet is called Atz Chyeem. This is because of rachamim (that is included with Teferet), and chyeem (life force) is drawn to it from above. Malchut spreads out from atz chyeem and includes it in itself so is called ארץ חיים (land of the living). So

647 Machashif halavon yaakov abuchizera p.107,110
 648 Shoshon Sodot
 649 Benay Yisachar
 650 Shoshan Sodot
 651 Safer HaKananah
 652 Aor Yakar Barashit p.43
 653 Aor Yakar vol 2 p.13
 654 Aor Yakar Barashit p.200

Teferet illuminates the ארץ (earth) for Malchut.⁶⁵⁵ Atz Chyim is the secret of Teferet, while atz Dat is Matto't. Teferet is a possession within Matto't. This is the secret of spirituality that rules within physicality. Nahaga (Divine guidance) below is from שר העולם (angelic prince of the world-Matto't). From "teshuva" there will be given to you the Atz Chyim, which is the "י" son of ה". Returning the Malchut to Teferet is תשובה. Teshuva rises Malchut to Bina, and Bina rises up.⁶⁵⁶ Chuchmah of Elokim is Chuchmah of Adam who is Teferet. This Chuchmah illuminates his face through Teferet.⁶⁵⁷ Teferet of Nakavah of Z'a is the Angel מטרון. ⁶⁵⁸ Then you will be no longer called Servant, but "son of God".⁶⁵⁹ The pillar of cloud is Teferet and was seen during the day.⁶⁶⁰ The "din" God makes is from Givurah upon Teferet.⁶⁶¹ The איש (man) is Teferet as in "יהוה איש מלחמה" (God man of War). The name of God is on His Heart. This is caneset Yisrael (community of Yisrael). Then God is completely united to his house caneset Yisrael (community of Yisrael).⁶⁶² All who occupy in Torah cleave in the Atz Chyim, which is Teferet and the Shechinah is among them. As she cleaves in Teferet always.⁶⁶³ All the 248 positive commandments are masculine being Teferet that is drawn from Chesed.⁶⁶⁴ One who does good and Chesed is opening the 248 gates. They are gates for Chesed to illuminate the sefirot. The Shechina finds a place to dwell in the lower world on a (throne) כסא and the only כסא in the lower world is the Nefesh Ruach and Nashama of Men. The true כסא is man when his actions are upright. The Shechinah only rests on a man who is complete in his 248 limbs.⁶⁶⁵ The 248 kinds of yichudim are 248 mitzvot. The 365 are kinds of sweetening of givurot. (When) in Teferet the 613 supernal lights have a segulah (miraculous power) to fix the 365 and illuminate the 248.⁶⁶⁶ Jews have Aor Makiff this is their Glory and Teferet.⁶⁶⁷ The flesh of a sadeek descends from heaven it is Teferet.⁶⁶⁸ Flesh is a vessel for

655 Aor Yakar Barashit p.117, Vol 2 p.27

656 Chesed LAvraham

657 safer ha paliyah

658 Mavua Sharim p.84, Shar Mimori Rashbi p.61,219, Aor Enyim p.228:2

659 Sulam on Zohar Mishpotim p.115a, Kadoshim p.83a, Aor Yakar Barashit p.184, p.211, Minchat Yuhuda

660 Oar Yakar p.100

661 safer ha paliyah

662 Shoshon Sodot

663 Chesed LAvraham

664 Shoshon Sodot

665 Chesed LAvraham

666 Aor Barashit p.182Yakar

667 Benay Yishachar p.29:2

668 Aor Eniyim p.39:2

one's ruach, it is Teferet.⁶⁶⁹ Teferet of Binna is "chasmal."⁶⁷⁰ Bina blossoms and floats on Teferet called "avir" (air).⁶⁷¹ R. Moshe Cordevero also teaches the river going out of Eden is Teferet. עת רצון is because of yichud with Teferet. This is:

אני תפלתי (I am prayer). Because Teferet flows from רצון (will) and is united in Malchut. בזאת went in Ahron. This is Teferet united in Malchut.⁶⁷² Moshe was a channel of light of upper Dat. Which is the Atz Chym, Teferet of Atzilut which is Dat.⁶⁷³ The Nashama of Moshe is a markava of Teferet to all the sefirot, as Teferet is the central point. It illuminates all 6 sefirot in the secret of Dat. In the generation of Moshe Yisrael received light from him, not the midst of Teferet to Malchut.⁶⁷⁴ The 49 gates of Binna are 49 faces of purity from Matto"t it is the vowel "cholem". Moshe is Teferet as it says "a crown of Teferet on his head". All light of Torah is revealed from Binna dressing in Teferet. This is the secret of Z'a and Moshe. The 50 gates illude to the 2 "Yichudim" of the "sma". At the 50th gate vessels turn to light, because of a lack of Malchut of Malchut of vessels and a lack of Ketter of ketter of lights. The 50th gate reveals complete tikun. The first ה of ה " ה י has 50 gates Bina. The 50th gate of Bina was not given to Moshe. It decides between all of them. The Gates of Bina which Moshe merited to were only of the Bina of Malchut. Not Bina of the Upper ה . Zohar only begins with light of tzimzum of light of Kav. Ayn Sof is hidden. The Kav is light and vessels. Vessels are from going up of the light, this light is changed to aor makiff (surrounding light). Matto"t in "Malachim" is the aspect of Moshe among "Nashamot".⁶⁷⁵ Aor chozir goes out by raising the hands from ה " ז צ פ " . From the fingers are made her Chuchma and Bina (Nakavah), spreading out till above her Dat. By lowering hands it made her Teferet from Teferet Z'a, Her Yesod from Yesod Z'a.⁶⁷⁶ Man is the world. From delight and Teferet there is emanation of holiness upon the hands of sadeekem in this world. By Dat light spread out from our hands. Teferet is unity of our two hands.⁶⁷⁷ The heart reveals Teferet.⁶⁷⁸ The beats in the veins of the heart is mishcon (tabernacle) of the Teferet within and its forces of the Nashama. . The beat in the heart is Shechinah. It is "Ruach ha Kodesh" (the Holy Spirit) that is aroused

669 sulam on zoharTikunim p.267

670 Atz Chyim p346, Sulam on Zohar Chadash Balak p.6

671 Emek HaMelech

672 Aor Yakar Barashit Vol 2 p.30

673 Leshem Drushi Olam Tohu

674 Aor Yakar Vol 2 p.132

675 Sulam on Tikunim p.96, machashif halavon yaakov abuchizera p.250, Safer Leshem

676 Mishnat Chassidim

677 sulam on zoharAkev p.21

678 zohar smot p.153a

from Teferet on Malchut.⁶⁷⁹ י"ה includes 2 sides of the heart north and south. The 2 corners of the lungs are ה"ו east and west. The main nanhaga is to draw Teferet upon them.⁶⁸⁰ The windpipe is Teferet that includes six sefirot, which are 6 levels of the thrown, which is Imma.⁶⁸¹ The spine connects Teferet to yesod.⁶⁸² The form of man is made in עליון (supernal form). The main thing of this is Teferet. This is called Adam in the Markava. The main part of man is the Teferet of his head, but the crowns to his structure are Chesed and Givurah. They are above his head as they are the levels reached by his arms. The hands receive Teferet of man. Teferet is called עולם (world). They are raised to the head to receive from the well of supernal waters.⁶⁸³ When there is completed the image of man, there is completed the upper Markava of Bina.⁶⁸⁴ "Sma" is a tikun of Teferet with the 6 corners.⁶⁸⁵ This is the aspect called "Pelah" (wonder). All aspects of Z'a, which brings forth the emotional soul are united from Teferet of Bina. As the unification that is drawing the aspect of ketter is through Teferet specifically.⁶⁸⁶ By Teferet one merits to look at the upper Shechinah which is Bina.⁶⁸⁷ Caneset Yisrael (community of Yisrael) is called Teferet that is כבוד (glory), this כבוד is from Bina.⁶⁸⁸

"Zivug Penimi" which draws down "new nashamot" is the קושר (connection-binding) of all worlds, drawing new lights to Aba and Ima and then to Zu"n. All worlds above and below are enjoined in tikun of Zu"n of Atzilut and this is enjoined to Yisrael.⁶⁸⁹ By Torah and Mitzvot is made tikun of Zu"n raising them up into Aba and Ima. For this reason "tefila".⁶⁹⁰ is called "Amida" Concerning the Teferet of invocation of Divine names the Ramcha'l teaches that in order to work a name a man must remember the name of the illuminary to arouse its light, and its angel from it who goes over to do its work. The work is the ruling of God and the name causes its arousal. The light of all your learning shines in your "tikunim" filling all the Divine names.⁶⁹¹ Teferet is the essence of Bina it makes ketter to z'a.⁶⁹² Concerning the "even Stiyah" we learn in

679 Aor Yakar Vol 2 p.57,58
 680 Aor Yakar vol 2 p.83
 681 sulam on zohar Pinchas p.168
 682 safer ha paliyah
 683 Shoshon Sodot
 684 Aor Yakar Vol 2 p.30
 685 Shar Mimori Rashbi
 686 aor enym-kamarna Rebbe p.61
 687 Safer Paliyah
 688 Shoshon Sodot
 689 R. Petia on Idra p.135
 690 Emek haMelech
 691 Share Ramchal p.255y, Tefilot Ramchal #121
 692 sulam on zohar Tikunim p.114

the Zohar that stones called Malchut rule in the left without the right. They rest on the **ת ה ו ם** = **ה ם** x 10 (depths). **ת ה ו ם** על יו ן is Teferet of Arich, which is the source of upper conduits. **אבן שתייה** (even Stiyah) **שת** (founDation) of **י"ה**.⁶⁹³ Teferet of Arich makes Aba and Ima in time of Gadlut and Z"א dresses to Arich and Arich.⁶⁹⁴ The "ו" is a "masach" (screen-filter) of Teferet and Yesod. As the "kav" is the "ו"⁶⁹⁵ Big Teferet is **הקרך הנורא**.⁶⁹⁶ **ברית התיכון** is Teferet.⁶⁹⁷ **Light of Teferet is פסיעות 500 gates called אור כי טוב** (steps) of the upper world. The last light are 5 lights including 100 lights each called **טוב** which is Teferet in all places. All purity is Teferet which is Adam.⁶⁹⁸ In safer Shoshan Sodot we learn in tefila one must enter by the measure of 2 openings that are crowns of love and awe of God. Then one intends their heart to the depth of contemplation level by level of the unfolding of the Divine light in the way of Teferet until the Ayn-Sof. Tefila must be from contemplation of the depth of one's heart having 2 faces. One face is in silence and is hidden, this includes working in the name in the upper world. The other face of tefila is with the voice that is revealed. **ט"ג** is the main power of hearing of the ears, of inner hearing. This is the voice that is not heard. It is the upper voice. It is only heard when the ear is closed.. Then the voice is without interruption, in the penimi of the whole body. Each Mitzvah is one limb of **עליון צורה** (supernal structure). By completion of the Whole Torah **עליון אדם** (supernal man) is then complete.⁶⁹⁹ Torah is what flows from Binna below in Teferet. The Nashama is the main thing and Torah is a offspring and a branch of it. Therefore the Nashama dresses to it and rides upon the Torah. The Nashama shall return to its source and it is from there that it has a conduit to receive secrets of the Torah. As the Nashama has a connection to the Torah at its source.⁷⁰⁰ Man is the secret of Teferet, a bait caneset is Malchut. Together they are yichud **יאהדונה"**.⁷⁰¹ There needs to be the 4 letters of **יהו"ה** in Teferet and the 4 letters of **אדנ"י** is in Malchut so to make tikun in proper order. **יהו"ה** is only revealed by **אדנ"י**.⁷⁰² **The balancing element of Teferet is "mishpot", which is**

693 Safer Lecutim p.197,Zohar Smot 220a

694 Mevua Sharim P. 224

695 Safer ha paliyah

696 Aor Ganuz

697

698 Safer Hakanah

699 Shoshon Sodot, Safer Leshem

700 Chesed LAvarham

701 Aor Yakar Barashit p.92

702 Aor Yakar Barashit Volume 2 p.58,82

the central pillar.⁷⁰³ The main thing of Chuchmah is מזון (food) of Teferet called Shabot.⁷⁰⁴ The written Torah is Teferet.⁷⁰⁵ **Teferet Rises Atzilut to Chuchmah. The joining to "cavanah" of Teferet is in 2 aspects one is called "day of minuchah". Here there is power to gather others (to "kidusha). The 2nd aspect is "Sadeek Yesod Olam", who is Teferet watering the garden.**⁷⁰⁶ Flow from Kadosh Kadoshim by Teferet descends to the "sadeek yesod olam", He is called "olam". 35 camps for fighting are with the sadeek Yesod Olam through Malchut.⁷⁰⁷ One needs to nourish from the ziv (ray) of the Shechinah from light of the face of the sadeek, it is Teferet that purifies, and receives purity of the Kadosh Kadoshim. Supernal Holiness is the secret of nourishing from אור פני (light of face of God), as this is bound as a flame in the coal of the Blessed Ayn-Sof.⁷⁰⁸ Sadeekem illuminate in the light of the Shechinah. In the light of Teferet. They are included in Malchut. They cause Teferet to illuminate shining its light in Malchut. Because they dress in the Shechinah the light of Teferet, the light of Teferet of the Shechinah also dresses in them.⁷⁰⁹

Teferet combines in itself the various dispositions of the "midot", its called אמת.⁷¹⁰ "Sadeekem" are as the stars being 600,000, as there are 600,000 Nashamot. Stars give nashagot (Divine providence) in din and Rachamim. Nashagot are from sparks of The Sadeek's (nashama) and (according to His) Teferet.⁷¹¹ **Teferet is the name of flow received from Keter. This is "Ashit Chiel Ateret Balah". This is the crown in the head of the Sadeek.**⁷¹² Teferet is called ל"ב (nativot).⁷¹³ Teferet is to have pity to all who are in need of compassion. It mediates between Chesed and Givurah. For this reason it is called Rachamim.⁷¹⁴ Teferet is "brit lashon" which divides between the 5 "chassadim" and 5 "givurot".⁷¹⁵ Teferet of Chassidim is revealed in the chest which is צ' י' ו' ה' .⁷¹⁶ **Teferet spreads**

⁷⁰³ Sulam Hakdamah Zohar Tikunimk

⁷⁰⁴ Beney Yishachar p.5

⁷⁰⁵ Safer Leshem

⁷⁰⁶ Shoshan Sodot

⁷⁰⁷ Shoshon Sodot

⁷⁰⁸ Shoshan Sodot

⁷⁰⁹ Aor Yakar Barashit p.199

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⁷¹¹ Aor yakar Barashit p.164

⁷¹² Metak mDavash Tinuney Zohar P.114

⁷¹³ Safer Paliyah

⁷¹⁴ Tanya p.461

⁷¹⁵ Pardes Remonim p.26

⁷¹⁶ Mavua Sharim p.42, Ner Yisrael p.168

out to the 3 pillars Nh"y.⁷¹⁷ Teferet is the power that joins Chesed through Givurah into a Chesed that can be tolerated by the creation. Teferet is truth Teferet is Torah. By Torah study it descends on man. Teaching those who do not know causes Teferet to flow to the Malchut. Relative condition compared to potential, Tefillin, standing, Only the aspect of Teferet makes the plant kingdom. "Maton Torah is Teferet. כליל Teferet.⁷¹⁸ The Yesod of the world is תמא , illuding to ideas involving Teferet.⁷¹⁹ There are 2 aspects of Teferet that of (Dat) of "Karum dAvir" and Dat in "moch".⁷²⁰ The main thing of Teferet is that it gives to Netzauch so does Chesed.⁷²¹ As in "Barashit" the "Gathering of the waters to one place. This is from Keter to TEFERET to Yesod to Kanesset Yisrael beneath heaven. Making rulings of heaven. Beneath Heaven is the last ה . The "seder" from Keter to Chuchmah is "nikudot" (Olam Nikudot is above Atzilut-Chuchmah). תי' alludes to this. "Shoshanah" (Lilly) of Bria is called "Hachel Kodesh" .⁷²² Teferet Yisrael includes all 6 corners. Teferet is "Canesset Yisrael".⁷²³ The 6 corners are branches of Teferet, and without doubt they return to it. There is not revelation in the branches as from the mashpia. The branches themselves cannot give flow outside, as they (would) dry out. God ruled for supernal thought to work in fineness. By this (thought) is existance and destruction. This is the secret of the kings that died. The tree is Teferet, its branches are 6 corners.⁷²⁴ Teferet rises up by Dat. Intend to raise up to Keter and Yesod raise it up to ketter.⁷²⁵ The seal of Yesod is made by force of lights descending from Teferet and striking in Yesod.⁷²⁶ Teferet is a mixture of red and white light.⁷²⁷ All lights united are called Teferet which is purple.⁷²⁸ "A tree of beautiful appearance" is the central pillar. The sefira Teferet contains all colors.⁷²⁹ Teferet has fire and water.⁷³⁰ Teferet has Mercy on that below it.

⁷¹⁷ Zohar Lech lecha p.5

⁷¹⁸ Shoshan Sodot

⁷¹⁹ Marachot Elokim

⁷²⁰ Shar Mimori Rashbi p.92

⁷²¹ Ner Yisael p.138

⁷²² Safer paliyah

⁷²³ Safer Paliyah

⁷²⁴ Aor Yakar Barashit p.37

⁷²⁵ Safer Leshem

⁷²⁶ Mavua Sharim p.215

⁷²⁷ Shoshan Sodot

⁷²⁸ Sulam Zohar Achry mot p.108

⁷²⁹ Aor Enym p.p.45

⁷³⁰ Aor Yakar on Zohar p.136

Teferet is power of blood.⁷³¹ Teferet is called a branch of "kidusha" of "Atz Chyim" which is Bina.⁷³² Teferet is first bowing, middle pillar, face of man , male, first light, sun, day, light shiinig from the sun, צורח חיים called "Elokim Chayim" which is "Atz Dat", south, right, white fire, "aspeclorea maira", makes "Rachamim", "kesay Rachamim", the male "laviyaton", צבאות יהוה, the great union, ה"ה, ⁷³³ 3 heads are Chabad. Because of this Teferet is called צבאות.⁷³⁴ Teferet has 12 parts.⁷³⁵ Teferet has 12 parts as Z"v. This is 2 large ן"ו" and small yesod also include 6 corners, corresponding to the 6 parts of the 2 legs.⁷³⁶ Teferet is emanated through Bina. This is the idea of Heaven given in "temunah".⁷³⁷ Teferet is power of blood.⁷³⁸ Teferet is green.⁷³⁹ ה"ה is Teferet called Green. It goes out from between White of Chesed and Red of Givurah. The ancient head is called Keter and Green as it includes Teferet. From it goes out קול.⁷⁴⁰ Teferet is purple and yellow. shines light on Netzauch. Teferet brings Mercy below.⁷⁴¹ The root of Yisrael is Teferet. The Torah is Teferet. Only by Yisrael can Teferet (Truth) be brought to the world creating complete harmony. Teferet is called Truth.⁷⁴² From Teferet abundance of flow of Divine light goes to Yisrael or (no Yisrael Teferet) "klipa" take the abundance.⁷⁴³ Teferet is the measure of body of the 4 covenants that join in the head Chuchmah Bina Chesed Givurah Teferet Netzauch and Yesod. Teferet joins above to below, which is from world to world.⁷⁴⁴ The powers of טהרה are called daughters of Teferet. Their nourishment is drawn to the 6 נכסי of Teferet that apportion

⁷³¹ Shoshan Sodot

⁷³² Emek haMelech

⁷³³ Marachot Elokim

⁷³⁴ Ner Yisrael p.46

⁷³⁵ Atz Chyim p.248

⁷³⁶ Mavua Sharim p.161

⁷³⁷ Pardes Remonim

⁷³⁸ Beir Esser Sefirot

⁷³⁹ Safer Leshem

⁷⁴⁰ Ner Yisrael p.53

⁷⁴¹ Shoshan Sodot

⁷⁴² Safer Garushin

⁷⁴³ Sni Luchot Ha Brit

⁷⁴⁴ Safer Remzy Yisrael p.205

inheritance. Some brothers get more.⁷⁴⁵ Moshe represents Teferet.⁷⁴⁶ With Teferet grace honor ruling, unification, hidden lights are of Teferet. Light of Teferet of Bria is light of Gan Aden.⁷⁴⁷ When a person passes from this world they are united with the light of Teferet.⁷⁴⁸ Teferet is the concourer of "yichud".⁷⁴⁹ Teferet enlivens the "Atera" and the "Atera" (Ateret Yesod-Malchut) enlivens this world.⁷⁵⁰ Teferet and Dat are one.⁷⁵¹ From Teferet is wealth, giving "sadaqah" to the poor.⁷⁵² We Sanctify Yisrael by Teferet.⁷⁵³ כסא is Malchut on high, it is Keter "Elyon" . First of all Sefirot, None is before it. After complains Teferet rises to There.⁷⁵⁴ "Aspecloria Meara" is Teferet.⁷⁵⁵ The "mikdash" is the place of Teferet and woman is Malchut. Gan Aden is Teferet. "kidushin" is in "Rachamim" . Occupying in Torah "lismo" is "Teferet of the tent". ביאה alludes to drawing with ואו. Teferet is our strength. You (with Teferet) are the source of renewal, the place of festivals and Glory.⁷⁵⁶ תפארת = 1080 , the 1080 parts of a hour (should be all Teferet).⁷⁵⁷ . 3 aspects (pillars) are 28 יהו"ה . From the side of Teferet are 28 letters of .היהו"ה 14 are on the right 14 are on the left. These are the 28 עת (times) united. "meloy of the meloy" מ"ה has 28 letters. The name ("meloy of the meloy" מ"ה) is split 14 letters on the right, 14 on the left. These 14 letters on the right and 14 letters on the left coorespond to the 28 times, and 14 bones of the Right hand and 14 bones on the left. "meloy of the meloy" of ה"ה is on the right hand. The "meloy of the meloy" of ה"ה is on the left. The 2 ה"ה of the "meloy of the meloy of the ה"ה" are the thumbs on either hand. The right hand strengthens in all 28 times.⁷⁵⁸ Midnight is Teferet..⁷⁵⁹ Midnight is Teferet which is the central pillar uniting the

⁷⁴⁵ Safer HaKannah

⁷⁴⁶ Sulam Zohar Noach p.65

⁷⁴⁷ Sulam Zohar Tzav p.63

⁷⁴⁸ Pardes Remonim p51

⁷⁴⁹ Matak mDavash on Tikunim p.92

⁷⁵⁰ Safer Paliyah

⁷⁵¹ Machshif haLavan

⁷⁵² Tefilot Ramchal

⁷⁵³ Tefilot Ramcha"l

⁷⁵⁴ Shoshan Sodot

⁷⁵⁵ Shar Ruach HaKodesh

⁷⁵⁶ Shoshan Sodot

⁷⁵⁷ Safer Giloy Razia

⁷⁵⁸ Aor Yakar Vol 2 Barashit p.30

⁷⁵⁹ shar mimori rasb'y-ar'i p.68

right with the left in Malchut the final period of the night.⁷⁶⁰ Light rises up from below to above by way of the nose which is Teferet in Binna and Chuchmah.⁷⁶¹ Dat is penimi of the 6 corners, their main part is Teferet. Dat is forever concealed, it is not counted among the sefirot. It is the will of God to reveal his Malchut upon all His many creations so to purify and whiten and make shine till that all creations are Holy to God. They all return to their spiritual source to delight in the pleasantness of the ray of the light of Kidusha. Everything is fixed this by that, as all is connected to another. By the going out of ה"מ this tikun is made by Torah and mitzvot and in a much hidden way. Only a little fixing is made now. The great and main correction shall be made in the future.⁷⁶² God will make war with the enemies of Yisrael from fire and cold of "gehenom", the same qualities that cause illness. The 70 princes of the nations will war with Yisrael but they will be saved through Teferet and Bina. Through these powers the enemies of Yisrael will be hit with strong judgments. Light is Teferet. The sun is the shield (ך ם ן = 3 x ם " ם) of God by which he guides the worlds. It is the 12 permutations of HVYH.⁷⁶³ There is no mazel to Yisrael as they rise their being up to the existence of Keter. It was there that Adam blemished. Because of this there does not rise and rise and descend Teferet. Till there is fixed this blemish. So we must fix this blemish so that Teferet can spread out and there can be navua , but how can this be possible if there is blemish. With the descent of Chuchmah the additional Chuchmah cleaves away from the blemish of the sefirot and the Chuchmah descends sefira by sefira until Malchut. ' Abba, Chuchmah, needs to descend to fix levels below. So that Teferet can spread out from Keter to Malchut. יהו"ה is Teferet in its Holy hachel called אדני"י.⁷⁶⁴ All kinds of inequity cause separation between God and the Shechinah. Flow stands at Teferet. Zivug is stoped (there) from the side of the Shechinah as She is blemished. As inequity blemishes in Teferet. This causes flow to go away from it. The Shechinah stands in Her place and zizug is interrupted from the side of Teferet.⁷⁶⁵ Rabbi Moshe Cordevero explains in shur kuma that according to one's "middot", what a mans actions are like, so will be his ability to dress songs from above. According to his Teferet , beauty, balance there dresses "Shalom" peace in his song.⁷⁶⁶ ⁷⁶⁷ The Kamarna Rebbe teaches that the secret of ruach ha kodesh is that it rests on "Navia" (prophets) through "nigun"

760 sulam on zohar Tazria p.17

761 Aor Yakar Vol 2 p.155

762 Safer Leshem

763 safer ha paliyah,Shar Cavanot p.213

764 Aor Yakar Barashit p.195 ,Vol 2 p.22, Safer Leshem

765 Oar Yakar Barashit volume 2:4

766 shur kuma-moshe cordevero

767 aor enym-kamarna Rebbe p.53

(song), as "nigun" is ruach emanated from Keter to Teferet.⁷⁶⁸ The Teferet will be renewed by קול and הבל and there will be by this a new earth. This is the renewal of the Malchut, by the דבור of Tefila. Teferet is the essence of voice and הבל רוח.⁷⁶⁹ The voice reveals Teferet of Z'a, the emotional soul, this is because voice contains water of the South, fire of the North and wind of the East. Speech is an expression of Malchut. The physical manifestation of the shechina formed from the precise pronunciation of the letters. Voice is sent from a deep place above to guide speech. Voice travels from the South to the West.⁷⁷⁰ ⁷⁷¹ By cleaving of chitzon mixing in Malchut there goes away from it Teferet. Then there is no "voice" or speech.⁷⁷² There is an aspect that is between הבל (breath) which is Malchut (of Bina) and דבור which is Malchut (itself). Above Teferet is הבל, it rests on the ו breath descends by way of Teferet which is קול working דבור. Teferet binds 2 breaths being 2 ה. The ו between them unites them. The ה of Binna which is Breath rises and makes אמירה (creative utterance) and the ה of breath of Malchut descends making דבור. Teferet works voice of 2 breaths that of קול and דבור. Voices are breath they are יהו"ה. They are דבור to Nakavah, and Nakavah to zachor. When God blew breath into every soul and every angel in heaven. All the hosts of heaven were created and stood complete.⁷⁷³ עשיה בבונה (make in Bina), אמירה in Chuchmah from 10 מאמרות (creative utterances) by them was the world created through Bina. This is called מעשה בראשית. Work of the right side is called אמירה. The left side is called עשיה which is Binna. Bina is the tamim and Nashama. Teferet is the vowels and Ruach. Nefesh is the letters and Malchut.⁷⁷⁴ Until Teferet is the world סתומ (closed). From the chest and below is revealed. From there is the "navua" of Moshe. All building of men is to fill and purify the body to see in the pleasantness of God, to rest in the Creator.⁷⁷⁵ At times the Malchut is the Ateret on Teferet. Then it is called Ateret Teferet. This is the הולם on the ו.⁷⁷⁶ "Chuchmah Illah" is called רוח אלהי"ם ⁷⁷⁷ רוח אלהי"ם is Teferet of the 7 lower sefirot There are no dinim in "Chuchmah Illah Stima" as Dat of Atik

768 ner yisrael-magid mikoznitz p.69

769 Aor Yakar Volume 2 p.63,17

770 sulam on zohar Tikunim p.207, Aor Eniyim p.213, Zohar Barashit p.245

771 Safer Leshem

772 Aor Yakar Barashit p.64

773 sulam on zohar Achri Mot p.68a

774 Aor Yakar vol2 p.84

775 Remzy Yisrael p.217

776 Aor Yakar Vol 2 Noach p.217

777 Shoshan Sodot

dresses in it.⁷⁷⁸ Rise to the level of Navua by making a markava to Teferet. This is secret of the Ruach. This is Hidden in the sefirot. In the shadow of Yisrael is nourished Sucat shalom for us. This is as it is said “By the sweat of your brow you will eat your bread”. A level above this is Trumah it is of Nashama. This is the secret of navua braking forth, until the navua of Moshe.⁷⁷⁹ All מזון (nourishment) and flow is from Bina, but nourishment of the upper King is from Chuchmah. From here is heaven nourished as it says "Chuchmah makes alive its owner", and the land to flow in Malchut of בן ישי Who is יש בן י (son who has י) י refers to Teferet.⁷⁸⁰ The male leviaton is Teferet, the female yesod. For this reason the male leviaton was destroyed so that now there is no tiva for it at all in this world. In the future God will arrouse in the leviaton power of Givurah which is needed to sustain the world. Then they will no longer give birth or eat or partake of other ways of the world. This world will only last till the 7000th year which will be Shabot Hagadol. Until that time the world is guided only according to animal powers.⁷⁸¹ At the end of days then shall return the “Ziv” of Teferet, “Ziv” of Zohar. Then will be revealed “yichud” of all. The hidden unity with only God ruling.⁷⁸²

NETZAUCH

The seventh sefirah, Netzach stands for limitless energy, great quantity, endurance, and victory. Netzach is often associated with the biblical character Moses. . There goes out lights in a diagonal in the form of נא”ו called מטת (staff), cooresponding to this is a little light of the left it is the מטת (staff) of אלהי”ם that Moshe worked. His source is the right, the

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779 Aor Yakar Barashit p.83,206,207

780 Aor Yakar Vol 2 p.133

781 Marachot Elokim,Rav Bilvavi of Benay Barak

782 Safer Leshem

Yesod Abba near Netzauch Abba.⁷⁸³ Moshe Rebanu is “Aor Bahir” (brilliant light) from Netzauch. He always cleaved in kidusha without interruption, even for a moment.⁷⁸⁴ “Aspecloria meira” (the illuminating lens) is Netzauch, it is אור צה (brilliant light).⁷⁸⁵ The first shine is from Netzauch coming from "Ketter Elyon". Chuchmah is arranged in "Ketter Elyon". It is forbidden to search concerning this level. This is referring to the arrangement of Chuchmah within the "green kav". This spreading of Chuchmah is from ה"ו"ה. It is what is called "ש ת י" (foundation of his hiddenness in darkness) It is נקה (clean) and טהור (pure).⁷⁸⁶ Since the destruction of the Temple the 11 klipot became stronger, going in 11 lower מיל. So Netzauch is alone.⁷⁸⁷ Purification is until Netzauch of all parzufim. . The 4th order “Nazikin” concerns “Klippot” is Netzauch, they are “mazikin” (demons).⁷⁸⁸ The exile of Egypt and Bavel corresponds to the head, the letter "yud" of hvyh and Netzauch⁷⁸⁹. The angel touched Yakov’s thigh damaging it. Till now because of this he is able nourish from the givurot of Netzauch. From the left side he has power so it is possible for him to reach till here (Giv of net). As he nourishes from givurot. This can prevent zivug. From this time there was a problem flowing Holy “denim” until Smual ha Novi fixed it a little. Then they began to again draw down flow of (giv of net). The tikun was only completed by David with his songs and praises. As its written “Pleasantness of Netzauch in his right hand”.⁷⁹⁰ .⁷⁹¹ It was from this level that navua called Netzauch Yisrael was revealed. From here

783 Mishnat Chassadim

784 AvoDat Yisrael p.46

785 Zohar Chadash Tukunim p. 238,114b, Tikunim Chadashim-Ramchal p.455

786 Safer Paliyah

787 Machashif halavon yaakov abuchizera p.107,110

788 Mishnat Chasadim

789 safer lecutim-ar'i p.278

790 Safer Leshem

791 shur kuma-moshe cordevero

was the vision of the prophet Smual, the father of all Prophets. Naviam (prophets) are from Bina. Bina is “Rosh Hatava” (abbreviation) of Bina Yesod Netzauch Yesod. Until Teferet is the world סתומ (closed). From the chest and below is revealed. From there is the “navua” of Moshe. All building of men is to fill and purify the body to see in the pleasantness of God, to rest in the Creator.⁷⁹² The “Chumash” attaches to Netzuach., Venus, 7 days Passach, walking, vessels, Jerusalem בראש⁷⁹³ Netzauch is power red light gives to white.⁷⁹⁴ Netzauch strengthens נפש Right⁷⁹⁶ is power of bone. Netzauch.⁷⁹⁵ הצומחות⁷⁹⁵ leg, right pillar, 5th day, Netzauch is power of bone.⁷⁹⁷ Netzauch is the drive for triumph. In Netzauch is the purpose of creation. Netzauch is light pink. Netzauch Strengthens.⁷⁹⁸ Yitzchak in Netzauch.⁷⁹⁹ Light of Netzauch of Bria is light of "kesay".⁸⁰⁰ Netzauch of Ima is Chuchmah of Z"a.⁸⁰¹ Nezauch in all parzufim is higher than Yesod and does not descend below as Yesod.⁸⁰² The treasure house who brings life to people of the world is Netzauch.⁸⁰³ Breath is flow of Netzauch.⁸⁰⁴ Rising of Nakavah of Z"a is by N"h of Z"a. The "luchot" are N"H of Z"a. N"H are one

⁷⁹² Remzy Yisrael p.217

⁷⁹³ Shoshan Sodot

⁷⁹⁴ Shoshan Sodot

⁷⁹⁵ Shoshan Sodot

⁷⁹⁶ Shoshan Sodot

⁷⁹⁷ Beir Esser Sefirot

⁷⁹⁸ Shoshan Sodot

⁷⁹⁹ Svaot God

⁸⁰⁰ Sulam Zohar Tzav p.63

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⁸⁰² Arba Maod Shekal Kessef p.179

⁸⁰³ Pardes Remonim p.57b

⁸⁰⁴ safer ha paliyah

thing that associate together as one body.⁸⁰⁵ By Netzauch begins the "Atera" to flow Rachamim to the world and sustain it.⁸⁰⁶ The ם"ס and "Nachash injured Yaakov in his right leg, which is Netzauch, this also went to Yesod of Nakavah.⁸⁰⁷ Netzauch is called צח of צחצחות its free from all Tumah.⁸⁰⁸ By Netzauch the Shechinah rises in song.⁸⁰⁹ From N"h of Bina is prophesy.⁸¹⁰ Who can enter "pardes" who can say what is there in פרט , there is distance in כלל and פרט. Netzauch is a conduit of Chesed from below to above which is "Rachamim" . "Din" does not descend this way.⁸¹¹ All flow comes to "Cannset Yisrael" by Netzauch.⁸¹² Sefirot of Netzauch are "golam", Chuchmah is "golam" without צורה.⁸¹³ By Netzauch are all 35 camps (of the Shechinahon the right).⁸¹⁴ Netzauch and Yesod are are always "denim".⁸¹⁵ The ם"ס and "nachash" injured Yaakov in his right leg Netzauch, this also went to Yesod of Nakavah.⁸¹⁶ In Netzauch is no seizing of "Sitra Achra". Netzauch is not שקר.⁸¹⁷ Netzach and Yesod are vessels.⁸¹⁸ All redemptions since the world began, began in Yesod. Yesod is in Netzauch. The future redemption will be in the power of Netzauch as it is

⁸⁰⁵ Atz Chyim

⁸⁰⁶ Safer Paliyah

⁸⁰⁷ Shar Mimori Rashbi

⁸⁰⁸ Aor Enym

⁸⁰⁹ Lot Ramchal

⁸¹⁰ Sjhar Mimori Rashbi

⁸¹¹ Safer Paliyah

⁸¹² Safer Paliyah

⁸¹³ Aor Yakar on Zohar

⁸¹⁴ Shoshan Sodot

⁸¹⁵ Emek HaMelech

⁸¹⁶ Shar Mimori Rashbi p.62

⁸¹⁷ Yakov Semach Idra

⁸¹⁸ Aor Enym

written “Yesod and hadar are before Him”, Hadar is in Netzauch.⁸¹⁹

Mashiach of David is Netzauch.⁸²⁰

YESOD

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

Netzauch and Yesod are 1 idea. Not as other sefirot. Work of day is on Netzauch but not actualized till Yesod. Together they are

צבאות . Netzauch is always from Arich from Bina from Z"a. So N"H are

called **שחקים** .⁸²¹ From N"H of Bina is "naviam" (with) Malchut **טוב**

Ima.⁸²² **Mishnah attaches to Yesod. Yesod relates to effect,**

activity and impact, Murcury, Smini Atzeret, walking, vessels,

"Bait HaMikdash" is Yesod. The נסס.⁸²³ The goanim teach that these

horns of Yesod are called the source of Chuchmah. All make these pillars of light.⁸²⁴ The Shechinah is Holy Malchut from the side of Yesod called

Aspecloria lo meira (the non illuminating lens).⁸²⁵ The Vilna Goan in

Safer Hachalot teaches that the light of lightening is in Yesod of Bina.

Mashiach will be given the Yesod of Moshe and the Hadar of Aharon.

819 Benay Yishachar p.57:2

820 Tikunim Chadashim-ramcha'l

⁸²¹ Pardes 57b

⁸²² Shar Mimori Rashbi p.3

⁸²³ Shoshan Sodot

824 Lekutim of Kaballah of Gaonim

825 Zohar Chadash Tukunim p. 238,114b, Tikunim Chadashim-Ramchal p.455

From the time of Yehoshua (Ben Nun) Yesod declined because of pollution of the serpent through out the world.⁸²⁶ Mashiach of Yosef is Yesod⁸²⁷ Masiach of yosef is Yesod of Malchut.⁸²⁸ Yesod receives from Givurah. As it is written “The Yesod of Your Voice Yhv”h will Hear”. (Isiah 30:30)⁸²⁹ Chesed is Yesod called “ height of the scales”. It rises in Arich to grow ketter Chuchmah and Binna of Z’a by ך ם ן ן ן of Teferet.⁸³⁰ Techalet is Yesod, seeing the depth of the matter which is Yesod. Which is the splendor of God. It is from here that king David Seizes. It is also from Yesod that we arouse (zivug) unification at midnight. from this God wanders in 18,000 worlds⁸³¹, The “seder” of Mishnah “kodshim” is in Atzilut it is “Holy” it is Yesod.⁸³² All siezing of Klipot is in Yesod.⁸³³ Scent is Yesod that dresses in Chesed in the body, but in Chuchmah in the head.⁸³⁴ The Nashama of Ima is from Yesod Ima.⁸³⁵ Works of slavery and ruling from the side of Yesod.⁸³⁶ **Yesod is power of white light that gives to red.**⁸³⁷ **From Yesod goves over תנפ to "Caneset Yisrael".**⁸³⁸ **Yesod is power of flesh.**⁸³⁹ **left leg, 6th day. Yesod is power of flesh.**⁸⁴⁰ **Yesod is the sefira that evil is particulary attracted to. It cooresponds to the left foot and it is the feet that**

826 Shar Cavanot p.249, Sulam on Zohar Kadoshim p.83b,Aor Yakar Barashit p.65,Sni Luchot haBrit

827 Tikunim Chadashim-ramcha'l

828 sulam on zohar Achray Mot,sulam on zohar Pinchas p.243b

829 Beir esser sefirot

830 Metak mDavah on Tikunim p.388, Benay Yishachar

831 shar mimori rasb'y-ar'i p.219,Advice-R. Nachman

832 Mishnat Chassadim, Shar Pasukim p87

833 Emek HaMelech

834 sulam on zoharPinchas p.210

835 Emek ha Melech

836 Safer HaKahanah

⁸³⁷Shoshan Sodot

⁸³⁸ Safer Paliyah

⁸³⁹Shoshan Sodot

⁸⁴⁰Beir Esser Sefirot

that tread in the filth. So N"H tread on the forces of evil.⁸⁴¹ All siezings of the "klipot" are from Yesod.⁸⁴² Evil nourishes from Yesod, recieving from Givurah. The main thing of the "klipot" cooresponds to Yesod, called grindstones. Not doing the work is the main "klipa" So Yesod is called grind stone. The main place they stand is not in Atzilut as there is no evil there. They stand behind the "parochet" meaning after the "parsa", beneath Atzilut decending to By"a.⁸⁴³ Yesod is dark pink. Light of Yesod of Bria is light of the Bait HaMikdash.⁸⁴⁴ Yesod includes 10 sefirot that include 10 sefirot each. The exile is ruled by Hashem to be 1000 years. These are 10 sefirot of Yesod is 100 years.⁸⁴⁵ Michial is a garment of Yesod which is Keter.⁸⁴⁶

YESOD

The ninth sefirah, Yesod, serves as the mediator of Netzach and Yesod. The biblical character associated with Yesod is Joseph, Jacob's son. The

⁸⁴¹ Rabbi Nachman Stories p.284

⁸⁴² Emek Hamelech

⁸⁴³ Sulam Zohar Vayarah p.136

⁸⁴⁴ Sulam Zohar Tzav p.63

⁸⁴⁵ Machshif HaLavan p.342

⁸⁴⁶ Ner Yisrael p.273

influence of astrology happens at this level. **Yesod is called lower "mazel". It draws the drop from the upper brain.**⁸⁴⁷ "Gillgulim" are aspects of the Yesod of Asiyah above them is **שזקק** until Arovot. All this is in Asiyah. The rekia (firmament) is sefirot "iggulim" of Asiyah.⁸⁴⁸ The Yesod to form is in the Yesod (rekia) called Chuchmah. Its by this that we give praise to Binna. Binna flows in the sefirot called **שזקק** which is Netzauch and Yesod. Binna works in Chuchmah.⁸⁴⁹ The yesod of vessels is the existence of all worlds. By the Yesod of vessels is benefit from the ziv of the God. The light and vessel reveal existence from the time of the 6 days of creation until the end of time. They dress the kavana (intention) and will of God, illuminating them with the light of the face of God. Changing them all to become light of the face itself. But now the darkness covers the earth by much filth.⁸⁵⁰ **Yesod is מלך הדר.** The main revelation of Yesod is by "penimi" of the Torah revelation of the "yichud of Hashem."⁸⁵¹ **Yesod is is מלך הדר.** It should always be hidden.⁸⁵² **Yesod is the letter ת** , the moon, Shabot, mouth movement, companionship, Traveling in the ocean of wisdom, visions, submission, requesting permission, a lack of rest, running and returning, messangers, severe illness and weeping, rain, snow, rivers, seas, Gan Aden. Yesod allows us to do good, produce good in this world.⁸⁵³ Yesod by way of example is the best bond between father and son. When he teaches him what is right by example of what the father builds exhibiting love and willingness.⁸⁵⁴ The Yesod is called **חי** .⁸⁵⁵

⁸⁴⁷ Aor Ganuz Vol5 p.253

⁸⁴⁸ Mevua Sharim

⁸⁴⁹ Safer Paliyah

⁸⁵⁰ Safer Leshem

⁸⁵¹ Tefilot Ramchal

⁸⁵² Zohar Tzaveh p.80

⁸⁵³ Zohar 1:125

⁸⁵⁴ Tanya p.471

Yesod is apportioned to 2 sefirot and 2 names **יודן** is Yesod of Keter and **שד"י** which is Yesod of **ה"א** . **יוד ה"א** . Sefirah Yesod is the Gateway of all physical and spiritual abundance .⁸⁵⁶ Yesod is a covenant made on 2 pillars. Then we don't fear its falling. Yesod is Matto"t it is **שד"י** .⁸⁵⁷

The light on 2 sides go out of 1 Yesod . This is the 50th gate. Here there is no division. Bina right and left. Only in the 49 gates are aspects of right and left. Here are secrets of the Torah. They go out of Bina which is the heart. There is the 32 paths. Isiah said "The day of vengeance is in **לבי**" (63:67 my heart). This is from revealing secrets of the Torah.⁸⁵⁸ By Yesod all sefirot enters man. It is the force that joins the world together. The Sefirot Yesod is righteousness. To attach to Yesod guard your speech, thought and sexuality. Yesod relates to impressionability on others, Saturn, Leaning. Yesod it white to red light and red to white.⁸⁵⁹

From "Ruach Kadmon" called **אור נצוי** goes out a 2nd power which has in it **קול** of the creation, which is **אב** from here is drawn power of Yesod. As it is **עין אש ירוק** .⁸⁶⁰ Yesod corresponds to **צדיק**.⁸⁶¹ "Sadeekem" are a "marcava" (chariot) of the "Shechinah". Because of this there is a "Sadeek" above who is a "Markava" to the "Shechinah". It is He who is call "sadeek yesod olam" (righteous one foundation of the world)⁸⁶² Yesod **Draws power of good or its**

⁸⁵⁵ Sulam Zohar Pinchas p.111

⁸⁵⁶ Sulam on Zohar Lech Lecha p.26

⁸⁵⁷ Adir bImarom p24

⁸⁵⁸ Adir bamarom p.466

⁸⁵⁹ Shoshan Sodot

⁸⁶⁰ Ner Yisrael p.53

⁸⁶¹ Shoshan Sodot

⁸⁶² Marachot Elokim

opposite.⁸⁶³ Yesod is power of הַגִּיד.⁸⁶⁴ sadeek, **8**th of **13**

"middot", truth, shalom , succot Shalom, skin of leviaton, walls of Jerusalem, טו"י, life force of the world, צי"ן, the main thing of צי"ן is the Malchut so that the throne is complete and there is built the walls of Yerusalym.⁸⁶⁵ Yesod is power of first 3 sefirot, it is power of "gid", skin and flesh.⁸⁶⁶ Yesod is Shalom.⁸⁶⁷ Yesod is orange. Yesod draws power good or its opposite.⁸⁶⁸ Mussaf is 7 Blessing of Yesod.⁸⁶⁹ Yesod is sweetened in Chesed. Light of Yesod of Bria is light of "teshuva".⁸⁷⁰ Yosef (Ha Sedeek) is called the ox that is "hadar".⁸⁷¹ The river going out of Aden is Yesod called Yosef. Yesod is "rekia".⁸⁷² Yosef as a prisoner was bound and his soul reached its source in Bria, where is heard Atzilut. Because of his "bitul". This brought higher revelation of Keter. Which emphasizes the fitting of Yesod of Arich which is covered by Aba, (then) covered by Z"a and Nakavah. This allowed miracles above nature. This is so as a slave is "bitul" has no will of his own. He is as a prisoner, which reduces him to be as nothing. This is more "bitul" than that of a slave who does not have the same broken selflessness of the prisoner. So one like the slave can only get miracles with in nature. This is revelation of Bina of Bria. He is at the level of "olam nifradim" of the "nikudot" of olam Bria. Coming

⁸⁶³Shoshan Sodot

⁸⁶⁴Shoshan Sodot

⁸⁶⁵Marachot Elokim

⁸⁶⁶Beir Esser Sefirot

⁸⁶⁷Sulam Zohar Bichokoty p9.

⁸⁶⁸Shoshan Sodot

⁸⁶⁹ Safer Garushin p.113

⁸⁷⁰ Sulam Zohar Tzav p.63

⁸⁷¹ Sulam Zohar Bishalach p.26

⁸⁷² Sulam Zohar Makatz p.23

from Bria Yosef still had identity. Yosef as a slave still had identity. As a slave his hands still effected his actions. This is not as "Akudim" of Atzilut. Being bound to the "bundle of life". At this level one is above Bina , being nullified to the will of Hashem. Yosef was successful at both these levels. But the most successful, perfect Yesod is as the prisoner. As at this level its as one's hands doent even do the work themselves. But its done by Hashem who is bound with him.⁸⁷³ 18 rivers of "Aparsimon" above which is Yesod of Bina. 9 lights of "oar Yoshir" and 9 lights of "oar chozir". These are 18 mountains.⁸⁷⁴ "Sedek" is called the court of the lower worlds. It receives its bounty from the courts of the upper worlds. Placed in "sedek" are several camps and regions, known as "Man of war". It is from this attribute that Avraham went to war with the kings. The court exacts payment for transgression.⁸⁷⁵ "Sedek" is the attribute that dwells in Jerusalem. Like a stern judge who constantly afflicts Yisrael. The afflictions exact debts for transgressions and sins, until all is made righteous. In earlier years no man slept in Jerusalem withholding sin, as payment was exacted that day. This attribute determines between the righteous and the wicked and does not allow the wicked to enter. This is all according to the court that judges Yisrael.⁸⁷⁶ Yesod includes "orlah" that must be removed.⁸⁷⁷ Yesod includes the 12 "mazolot" and the 7 stars. These are called "Bat Sheva". This is from the side of ך which is Teferet and Yesod.⁸⁷⁸ A Sadeek is called ם because he draws the light of Chuchmah, which is light of "chayah" which is called ף. A sadeek is the Yesod of Z"a.⁸⁷⁹ Only by ם can light of the אור גנוז be accessed. ם is its offspring. This is the Yesod of all nanhaga of this world. He who

⁸⁷³ Yadid Nefesh

⁸⁷⁴ Sulam Zohar Smot p.82

⁸⁷⁵ Yaakov HILLEL FAITH AND FOLLY P.40 ?

⁸⁷⁶ Shari Orah

⁸⁷⁷ Sni Luchot HaBrit

⁸⁷⁸ Sulam Hakdama Tikunim p.327

⁸⁷⁹ Sulam Zohar Toldot p.145

does this is the Yesod of God.⁸⁸⁰ In the time Yisrael does the will of God there is added to them כה of Givurah from above this is “give power to ם”אלהי”, as then is seen the will of God for the Yesod of tikun of the Malchut. And the light spreads below (to the fixed vessels of the (Malchut). For this man was created.⁸⁸¹ Yesod is the "yichud" of 6 corners called 18 worlds.⁸⁸² Z"a has 2 "Yesodot" one is above in Teferet. This is called שכן קרוב . This is the 6 corners (above) alone. The point after this is Yesod. The main Yesod is Teferet. From complaints one descends to the lower Yesod. It is better to be at a lower Yesod than to be sent away from a higher one. The lower Yesod is רחוק from Ima.⁸⁸³ The knots that knot the sun into the moon is Yesod shining on Z'a and Nukavah.⁸⁸⁴ The 4 Yesodot of man are tied to each other. The Yesod of a man of any element is of his Yesod to the world.⁸⁸⁵ Yesod includes Netzach, Yesod, Chesed, Givurah and Teferet. כל is Gematria 50 as it, Yesod includes all 50 gates. Then it is called the Bride.⁸⁸⁶ From Yesod all descends to the Malchut. So its called כלה.⁸⁸⁷ כל is "Ateret Yesod" and not Yesod itself.⁸⁸⁸ לו is Yesod.⁸⁸⁹ By "Ateret Yesod" is emanated the world and here is also all seizing in man (FOR BAD or Holy).⁸⁹⁰ The Yesod of the world is אמת alluding to ideas involving Teferet. It corresponds to the "atera" which is the end of the building. This is the end of man. In

⁸⁸⁰ Safer Leshem

⁸⁸¹ Safer Leshem

⁸⁸² Metak mDavash Tikunim p.305

⁸⁸³ Shar Mimori Chazal p.60

⁸⁸⁴ Sulam Zohar Makatz p.23

⁸⁸⁵ Sulam Zohar Vayichi p.57

⁸⁸⁶ Sulam Zohar Pinchas p.69

⁸⁸⁷ Petach Chotam p.143

⁸⁸⁸ Aor Enym p.90

⁸⁸⁹ Ner Yisrael p.81

⁸⁹⁰ Safer Paliyah

"atera" of man is all "tivot", whether evil or good. All is enjoined in HER AS IN her man is sanctified, purified or made "tami" all according to his desires. By this is completed the building. The beginning of thought reveals the "atera" to be "Rosh Pina". Draw from it Shalom in the land.⁸⁹¹ There is never separation between Yesod and Malchut.⁸⁹² Yesod receives 100 blessings which are gematria ל"ט . Yesod is called Tower. Yesod is called טוב.⁸⁹³ Yesod is form of יוד .⁸⁹⁴ All Redemption is in Yesod.⁸⁹⁵ Yesod raises up "geulah", its called redemption.⁸⁹⁶ "Brit" is yesod from waters above "mym Duchrin" and waters below "mym Nukvin".⁸⁹⁷ Chuchmah comes to Malchut through Yesod.⁸⁹⁸ Yesod raises "mym Nukvin".⁸⁹⁹ In Yesod sometimes ם is exchanged with ם and called "mazel". There God flows all kinds of good and "chasadim".⁹⁰⁰ By arousal there is raised mym nukvin and there descends mym duchrin and accordingly is their magid . This is according to their markava to Yesod which is אות ברית (sign of the Covenant), which is the work of the hand's of God. It was like this Rebbe Shimon saw Rav Hamnuna.⁹⁰¹ Yesod has no aspect "achrym" as it's a complete covenant.⁹⁰² There is a "segulah" to Yesod more than to all other levels. All depend on this.⁹⁰³ Yesod is called

⁸⁹¹ Marachot Elokem

⁸⁹² Lekutey Torah p.3

⁸⁹³ Lecuty Torah p.134, 100, Atz Chym

⁸⁹⁴ Shar Mimori Rashbi p282

⁸⁹⁵ Sulam Zohar Tikunim p.231

⁸⁹⁶ Sulam on Tikunim p.100

⁸⁹⁷ Metak mDavash Tikunim p.397

⁸⁹⁸ Nar Yisrael p.195

⁸⁹⁹ Adir Bamarom p.135

⁹⁰⁰ AvoDat Yisrael p.40

⁹⁰¹ Aor Yakar Barashit p.78

⁹⁰² Aor Enym p.15

⁹⁰³ Adir Bamarom p.472

length which is according to "aor Noga".⁹⁰⁴ Yesod includes from 3 "Cholam", "Shurook" and Chereek".⁹⁰⁵ Light of Yesod is **נר אלהי-ם**⁹⁰⁶ Malchut and Yesod are both called **אש** (fire). Yesod is called **איש**.⁹⁰⁷ Yosef Ha Saddek attached to Yesod and Malchut as both are called "Brit". "Parah Duma" is Malchut . Yosef is called **שור** , **שור** is Yesod.⁹⁰⁸ Yosef cleaves in and corrects the song of the 4 handmaids. The 4 "achoryim" of the Shechinah.⁹⁰⁹ . The exile of the Greeks corresponds to the body itself , the "vav" of YHV" H and the sefirah yesod.⁹¹⁰ The Yesod of Aba and Ima of "Gadlut" is **קפ"ד** . **קפ"ד** and **קס"א** = **משה** .⁹¹¹ The Yesod of Bria from Malchut of Atzilut is **אלהות גמור** (completely Holy). The world of Bria is the Yesod of above. From here is all drawn below. The Yesod of A"K. Is Chesed in the mouth of Imma.⁹¹² The Yesod of the Divine Name is as in the song Devorah sang is written as **ותשר** sealed in 1 of the Divine name.⁹¹³ The Yesod of **קודש עליון** is from God dwelling upon these worlds in the aspect of Nashama to Nashama. Surrounding them always. This is the Yesod of **עליון קודש** . All flow is only from "zivug elyon". Flow is from Nh"y A"K and Atzilut. So Bria Yetzera and Asiyah are makiff Nh"y A"K.⁹¹⁴ in the Yesod of Nakavah of Z"a is **בני אלהים חיים** which is the "internal body", made from Nh"y of Ima in the Yesod of Nakavah of Z"a. This is called "chotom" (seal) of Malchut. There is also a seal in the Yesod. These seals make 2 **דיקנין** (likenesses).

⁹⁰⁴ Metak MDavah Tikunim p.876

⁹⁰⁵ Aor Yakar on Zohar p.150

⁹⁰⁶ Safer Paliyah

⁹⁰⁷ Aor Enym p.238

⁹⁰⁸ Zohar Vayikra P.132

⁹⁰⁹ Sulam Zohar Tikunim p.132

⁹¹⁰ Sefer Gerushin p.107-Moshe Cordevero

⁹¹¹ R. Petia on Idra p.104

⁹¹² Safer Leshem

⁹¹³ zohar tikunim-perush metak mdavash p.251,Sulam on Zohar Mishpotim p.110b

⁹¹⁴ Safer Leshem

From the seal of Yesod is the masculine צלם, it is secret..⁹¹⁵ From the Yesod of Abba goes out a ancient light From the mouth of Imma (Bina) it is the light hidden for sadeekem. ⁹¹⁶ from the Yesod of the supernal waters are all waters of the world . They allude to the יהו"ה of יוד and the יוד of אדנ"י.⁹¹⁷ In the Yesod of Nakavah is “Mym nukvin. They are the 5 Givurot. , Which are the 5 letters of Elokim. The Malchut wants to raise up the “Mym nukvin” so that it can be included in “Kidusha”. But blemish in the Yesod causes seizing of the “Elokim Acharim”.⁹¹⁸ In the yesod of water which is ל פ ר ע also siezes ל “ מ י כ א “ is Givurot of Atik. (Botzina Kardanita)⁹¹⁹ . To the Yesod of Z'a on blessing wine (in Kidush) 70 lights (Chassadim) descend. Then the 70 Givurot are sweetened by the 70 Chassadim. Chassidim produced by Yesod shine only at night, which is dominion of Nakavah. When Chuchmah is in Chassidim this causes Malchut to rise to Binna. By this is received complete freedom.^{920,921} The yesod of Olam Bria called עומק ראשית (Malchut of Atzilut).⁹²² The Yesod of Nashamot are the 4 parzufim. There are souls from Chesed from the Yesod of water, and those from Givurah the Yesod of fire, Teferet the Yesod of Ruach and Malchut the Yesod of earth.⁹²³ The Yesod of Malchut is עיר דוד (city of David) .⁹²⁴ Yesod of “brit Kodesh” above is secret of rainbow above that sparks illuminating white, red and green from the side of the Avot.⁹²⁵ The Yesod of all כבוד (honor), and powers of formation are the 22 letters. As

915 Dat vTevunat p. 117

916 aor enym-kamarna Rebbe p.12

917 Giloy Razia

918 Emek HaMelech

919 Netzauch Yisrael p.259,46, Atz Chyim p144

920 sulam on zohar Emor p.102b

921 Nahar Shalom p.59

922 Safer Leshem

923 Aor Yakar vol 2 p.44

924 Zohar ShirHaShirim Rozenberg p.88

925 Emek HaMelech

it is written “The Yesod of Your Voice Yhv”h will Hear”. (Isiah 30:30)⁹²⁶

The Yesod of the world is אמת , illuding to ideas involving Teferet.⁹²⁷

According to the Yesod at times is flow of Chassadim from Malchut or its opposite Givurot. According to the Yesod they go out from Z”a to Malchut. The main changing of things is Malchut. It is called “The Sword”. This 2 sided sword is in Bria Yetzera and Asiyah. It turns din to Rachamim. All according sarim above, they control all weapons.

Whether one will live or die, be rich or poor, or there will be war or peace. So it is called a 2 sided flaming sword and Atz Dat of good and evil. Also concerning this are the 3 pillars. The central pillar is the source of abundance. In this is all “nanhaga” of this world”..⁹²⁸ To the Yesod of

Imma "Mym Nukvin" rises in "י" of א ו י ר , being sealed in the א

י ר . These Sparks which are light of Givurah go out of Imma.⁹²⁹ The

aspect of Yesod as א”מ is zivug א”מ . There is made zivug of mym nukvin and duchrin, by this is changed the mym duchrin of Aba of A”k.

Light and mochin decends to Abba itself, till his. The kings of Yoshir are from Abba of A”k, they are Z”a. Abba is the Yesod of all penimi by way of the secret of א”מ.⁹³⁰ The light of Yesod Atik that is in moch stima

arich bounces from the forehead of Arich to the forehead of Z’a.⁹³¹ At

the mouth of the Yesod of A”k Abba and Imma of Iggulim stand.⁹³² The

yesod of Z'a is the חוט (cord) of Chesed. It diminishes the first 3 sefirot of the left shattering klipot.⁹³³ The 5 double letters of ך “ מ נ צ פ from the ך

926 Beir esser sefirot

927 Marachot Elokim

928 Safer Leshem

929 Arba Maot Shekal Kesef p.180,Sifra dzenuta p.18,Mavua Sharim p.120,Tikuney Zohar Matok mdavash p.391, Safer Lakutim p.182

930 Safer Leshem

931 Mishnat Chassidim

932 Safer Leshem

933 Zohar Shir HaShirim p.130,133 Rosenberg

ם ן (womb) of Yesod of Binna, of Imma. From them are the vessels of Binna, “Mym Nukvin” enters them.⁹³⁴ The Yesod of fire dwells in it (the heart). From there it warms the whole body.⁹³⁵ All Yesod is in Dat.⁹³⁶ That which is drawn to the Yesod is called דבר before going into the Malchut and becoming called דבור.⁹³⁷ Yesod of A"K is the source of Chassadim.⁹³⁸ With the Yesod of Aba will be given to Mashiach.⁹³⁹ . . From the Yesod of Z'a of Atzilut go out “malachim” (angels),. ⁹⁴⁰ מזלין are Chesed and the Yesod of Ketter.⁹⁴¹ All the time 8 includes all. It is the Yesod to God.⁹⁴² “Hachel” is Yesod called “mazala”. Mazel is Yesod. Chaga't and Nh'y descends in the Yesod from above to below.⁹⁴³ The planets are the unification of yesod with Malchut.⁹⁴⁴ The essence and state of the Yesod of Z'a is by flow of מזלין.⁹⁴⁵ The Yesod אור (ruach-wind) is in his Torah learning and Tefilla and returning to God. By this is illuminating of Yesod.⁹⁴⁶ The Yesod of Imma is called נהר (river)⁹⁴⁷ The ך (sofit) descends in the Yesod of Z"A. This ך (sofit) has its source above in Aba and Ima. From there is carved out the Nashama of Rav Hamnuna Saba. He is secret of Yesod as a fish in the sea. Yesod always relates to flow to Malchut.⁹⁴⁸ The yesod of all 4 worlds is the ruling of Nikudot which goes out continually, and will continue to be till the resurrection of

934 Pre Atz Chyim p40, Shar Pasukim p97, Shar Kavanot p.34, Atz Chyim, Matok mDavash on Tikunnim p.528

935 Giloy Razia

936 Emek HaMelech

937 Aor Yakar Volume 2 p.63,17

938 Emek HaMelech

939 Emek HaMelech

940 Safer Lecutim p. 215

941 R. Petia on Idra Zuta p.33

942 Marachot Elokim

943 Shar Mimori Rasb"i p.79, Sulam on Zohar Tikunim p.375, Pre Atz Chyim p.204, Safer Lekutim p.180, Aor eniyem p.140

944 sulam on zohar Bihalotecha p.96

945 Safer Leshem

946 Giloy Razia

947 Alp Bet Book p.196

948 emek HaMelech

the dead.⁹⁴⁹ Every sedeeek draws and cleaves to God at the time of saying the “Sma” and “tefilla”. Each man according to his aspect feels “kidusha” more. The Shechina does not leave one if they serve God, but dwells according to (brightness-Chuchmah). By this is one’s Yesod to the כסא, and upon him is the Name and supernal “mochin" בהירות (brains-consciousness).⁹⁵⁰

MALCHUT

Malchut means “kingdom” and is the tenth and final sefirah. It is also called the Shekhinah which is associated with The Divine Presence as it is revealed. The "Shechinah" is the Divine Presence. In Tikunim we learn night is imma which is Malchut of the world of Bria.⁹⁵¹ **The main thing involving "nanhaga" (Divine guidance) of the world is Malchut.**⁹⁵² **Malchut is בראשית ברא** The "Kesay" is created from power of Malchut. Because Bria is a "lavush" to Atzilut".⁹⁵³ In Nukudot is not all of ב"ן, but only the sefirot of Malchut of ב"ן. These are called the “Horns of Grasshoppers”, the first sources of Atzilut, Bria, Yetzera and Asiyah. These Malchut are always in Atzilut. They became the source of all. All the time the sefirot of Malchut of nikudot go out of the eyes of A”k, standing between the belly and feet of A”k. ב"ן is the Yesod of free

949 R. Petia on Idra zuta p. 9, 148

950 AvoDat Yisrael p.10

951 zohar tikunim-perush metak mdavash p.1213

⁹⁵² Aor Yakar on Zohar Barashit p.60

⁹⁵³ Pardes Remonim p.77

choice.⁹⁵⁴ The 10 thousandth year worlds will rise to Malchut of the Ayn Soff.⁹⁵⁵ Tohu and Vohu are aspects of Kings called Malchut of A"K also the Land of Edom which died and shattered and made Tohu and Vohu.⁹⁵⁶ King Hadar is Malchut of A"K. The king of Edom named שְׂאוּל is Yesod. King Hadar, Malchut, did not die and shatter as the 7 other kings of Edom.⁹⁵⁷ All work that we do during the week is in order to fix these 7 kings of Edom. So there are so many Torah laws and mitzvot.⁹⁵⁸ In Atik is Malchut of A'K. This connection can be built by special repairs.⁹⁵⁹ .⁹⁶⁰ It is Malchut where most people merit death or life.⁹⁶¹ The Yesod of the חֶרֶב (sword) is Malchut.⁹⁶² The Sword of vengeance of the covenant. Light of Malchut is called אֱלֹהִים.⁹⁶³ **Works of man are Malchut.**⁹⁶⁴ **Malchut is works in the earth.**⁹⁶⁵ **This world is Malchut.**⁹⁶⁶ The River going out of "Gan Aden" is Teferet. The "Gan" is Malchut. The distance the river travels to get to the "Gan" (from Aden) is 500 years. "Aden" is the first 3 sefirot but mainly Bina. From Bina to Malchut is a journey of the 6 corners. The essence of the river is Teferet nourishing from Bina. **Malchut is like Noah's ark.**⁹⁶⁷ The upper gate is the cave of Avraham (machpelah) it is Malchut. There is there the great heavenly prince Michia"l.⁹⁶⁸ **Malchut is called "Trumah".**⁹⁶⁹ **Malchut is the "Ateret" (Crown).**⁹⁷⁰ **Malchut is called "Shechina", "Atera" and Metatro"n**⁹⁷¹ Upper Malchut is lower "Shechinah". It descends below during days of the week to purify Nashamot from their going over into the "klipot", so to purify the kings of Edom that are in the belly of Malchut from below to above.⁹⁷² Rachel is

954 R. Petia on Idra zuta p. 9, 148

955 Safer Leshem, Benay Yisachar p.59:2

956 Mevua Sharim

957 Emek HaMelech

958 Safer lecutim-Ar'i Chap.28

959 Tanya P.399,AvoDat Yisrael p.37,47

960 sulam on zohar Hakdadamah Tikunim p.356

961 sulam on zohar Bichucoty p.9

962 Giloy Razia

⁹⁶³ Aor Ganuz Vol.6 p.20.

⁹⁶⁴ Safer Paliyah

⁹⁶⁵ Aor Yakar on Zohar Barashit p.18

⁹⁶⁶ Aor Yakar on Zohar Barashit p.237,Noach p.4

⁹⁶⁷ Aor Yakar on Zohar Barashit p.300

968 Shoshon Sodot

⁹⁶⁹ Aor Enym p.148

⁹⁷⁰ Shoshon Sodot

⁹⁷¹ Beor Esser Sefirot-

⁹⁷² Shar Mimori Rashbi p226

Malchut. Leah is Bina.⁹⁷³ The lower "Shechinah is from 2 corners of the bottom (Rachel and Leah). This enables it to get life from Atzilut.⁹⁷⁴

All vessels are aspects of Malchut.⁹⁷⁵ The Nefesh is the letters and Malchut..⁹⁷⁶ The 10th sefirah Malchut including them all.⁹⁷⁷

Malchut has 30 vessels. Vessels of Malchut are called "Sedek" and מלך . To Malchut are 10 sefirot + 30 vessels.⁹⁷⁸ All sefirot flow from Yesod to Malchut. If there is no Malchut there is no "nanhagah" in the world.⁹⁷⁹ Malchut is filled from the right side with "Chassadim." This is caused by an arousal from below. When there is not an arousal from below, the left is aroused.⁹⁸⁰ Malchut is called "simcha".⁹⁸¹ The main part of Malchut is Yesod.⁹⁸² Malchut makes a Crown to one's head. According to (one's) rising above Z'a. This is "Sadekem sit with Crowns in their heads."⁹⁸³ Malchut has nothing of its own only what it gets from N'h"y.⁹⁸⁴ The "moch" of Malchut is from N'h.⁹⁸⁵ Malchut sometimes draws from Teferet, Bina or Keter.⁹⁸⁶ Malchut is the place of the will to receive Supernal light.⁹⁸⁷ The Cedar Tree is Malchut.⁹⁸⁸ 7 types of grains are from the Malchut.⁹⁸⁹ Malchut is called Holy Apple field.⁹⁹⁰ מלון is Malchut.⁹⁹¹ Sefirot of Malchut illuminate fire.⁹⁹² The source of Malchut is fire. The Torah is called fire as from there it originates. The "Givurot" of Malchut are made in fire. So Malchut is called fire.⁹⁹³ Malchut is called שן and

973 Emek HaMelech

974 Shur Kuma p.93

975 zohar tikunim-perush sulam p.66

976 Aor Yakar vol2 p.84

977 Svaot God

978 Machshif HaLavan p.31

979 Pardes Remonim p55

980 Zohar Tazria p.41

981 Ner Yisrael p.200

982 Ner Yisrael p.228

983 Safer Lekutim p236

984 Zohar 1:101

985 Olah Timid p.59

986 Olah Timid p.9

987

988 Sulam Zohar Metsorah p.6 .

Sulam Zohar VaYashev p32⁹⁸⁹ Sulam Bihalotecha Balak p107

990 Sulam Zohar Smot p59

991 Safer Lekutim p.442

992 Sulam Zohar Emor p.5

993 Lekuty Maharon p.3

שי .⁹⁹⁴ Malchut translates the commandments one does, the will of Hashem. Into spiritual value raising accordingly sparks to Yesod according to the value , merit of the commandment done.⁹⁹⁵ Malchut is called שעה .⁹⁹⁶ Malchut is called "Feet of the long rekia" . All "rekia" are Malchut. The lower ה (of YHV"H). The "rekia" works vengeance. It comes down in its year.⁹⁹⁷ The Ar'i teaches us that by Malchut we purify and raise sparks from the the klippot. Raising till the aspect of the feet, completing the tikun of Adam.⁹⁹⁸ Malchut rises to Binna in secret of ashet chiel the crown of her husband. ⁹⁹⁹ Malchut is called well.¹⁰⁰⁰ There are 3 aspects of Malchut. The first is completely closed all its sefirot.The 2nd aspect of Malchut is secret of drawing flow from the upper sefirot that enter Her. The 3rd aspect of Malchut is as a sealed will. From where goes out flow. This is "ruach" רוח . There are 3 levels of sefirot in the Malchut and from them is nourished the Heaven and the earth.¹⁰⁰¹ ¹⁰⁰² There are 3 aspects of Malchut. Sea, dry (land) and "Aretz". "Aretz" is "Aretz" Yisrael. Sea is Lebanon. This is Chesed it is white of the eye. All other lands correspond to the black of the eye and Givurah (and "dry"). Aretz Yisrael corresponds to The green "kav" that surrounds עין בת which is Jerusalem.¹⁰⁰³ Malchut is called heart.¹⁰⁰⁴ The heart of the world receives from Malchut of Atzilut.¹⁰⁰⁵ A "mesach" is at Malchut of Binna it dresses Ayn-sof by the "messach" of Malchut of Malchut of Atzilut.¹⁰⁰⁶ The Ruach of Malchut is Chuchmah. They cleave together in the secret of kissing.¹⁰⁰⁷ The "zivug" called "kissing" which is done by the hands that are of the aspect of Malchut. ¹⁰⁰⁸ . The "Ayn Sof Baruch Hu " is only drawn by "zivug of striking" of Supernal light on the "mesach" in the vessel of Malchut. Malchut of "aor Yashar" makes, begins Keter of "aor Chozir". Keter of

⁹⁹⁴ Pre Atz Cym p.209

⁹⁹⁵ Yadid Nefesh

⁹⁹⁶ Safer Gerushim

⁹⁹⁷ Giloy Razia p.28

⁹⁹⁸ atz chyim-ar'i

⁹⁹⁹ Mishnat Chassadim

¹⁰⁰⁰ Sulam Zohar Kidoshim p.87

¹⁰⁰¹ Aor Yakar Barashit p.167

¹⁰⁰² Aor Yakar Barashit p.177

¹⁰⁰³ Chesed LAvraham

¹⁰⁰⁴ Sulam Zohar Vayikra p.50

¹⁰⁰⁵ Sulam Zohar Shalach lecha p31

¹⁰⁰⁶ Safer Lecutim p.301

¹⁰⁰⁷ Zohar ShirHaShirim p.50

¹⁰⁰⁸ Zohar Vayachal p.298,301

“oar Yashar” returns to Malchut of “aor Chozir”. Through the “zivug” of striking of “aor Yashir” in the “mesach” of Malchut. By this is made the Malchut to Ketter, and source of “aor Chozir”.¹⁰⁰⁹ The Shechinah which is Malchut is the will to receive. Its correction is by “zivug” (unification) of striking upon the “mesach” (screen-filter). There is not drawn down the Ayn-Sof below except by the “zivug” of striking from the supernal light on to the “Mesach” in the vessel of Malchut. This is the aspect that builds all worlds. All differences in the worlds and levels are only in the aspect of “masachim” (screens-filters) in the vessel of Malchut.¹⁰¹⁰

Malchut goes out of the (Shoulder) כ ת = ש כ ם . The Shoulder is the lower ה of הויה , while the arm is the ן , the fingers are the upper ה and the palm of the hand is the ך .¹⁰¹¹ Hands allude to Malchut, having all power of purity from the man in the markava. Including the 2 bones of each thumb there is a total of 28 bones corresponding to the 28 camps of the Shechinah.¹⁰¹² There is a ברית (covenant) cut between the 10 fingers and 10 toes.¹⁰¹³ The liver reveals Malchut.¹⁰¹⁴ **A dove is the secret of Malchut.**¹⁰¹⁵ **Malchut is called a precious stone, it reflects all sefirot. As all white lights go in the sefirot. It is as from a diamond comes out all colors. The 2nd ה of Yhv"ח is blue or black light, the rest is white light. Some times it becomes ך , this is when Yisrael does not cleave to the light. This is death. One who is not accupied in learning Torah (even if they follow Torah law) does not have within them faith and destroys all.**¹⁰¹⁶ one’s soul must always be included in Malchut (shechinah-by thoughts speech and action). Not Malchut of the other side.¹⁰¹⁷ The 365 prohibitions are in the Malchut¹⁰¹⁸ The 365 prohibitions like sexual offenses, places of ruling of the chizonim. They flow to the Malchut, and this disturbs minuchah (pleasant rest), givurot flow to the chitzonim.¹⁰¹⁹ When Chuchmah is not revealed in Bina and Bina is not in the 6 corners of the angels, not in the Malchut. And the Mulchut is not in the כסא (Throne) and the כסא is not to the Chayot. and Ofanim, but only to a small measure. This level of life force is called "galut" (exile). This is the Galut of the Shechina. This

1009 Sulam on Tikkuny zohar p.467,145,312,Ner Yisrael p.170,(atz Chyim) p.423

1010 Sulam on Tikunim p.182,Shar bait Cavanot

1011 Tikunney Zohar Matak mdavash p.297,Ner Yisrael p.226

1012 Shoshon Sodot

1013 Bahir

1014 zohar smot p.153a

¹⁰¹⁵ Sulam Zohar Vayikra p.15

¹⁰¹⁶ Sulam Zohar Kidoshim p.1

1017 Sulam on Zohar Idra Nasso p.142a

1018 Shoshon Sodot

1019 Aor Yakar Barashit p.184

causes there to be only limited yichud. So that Yisrael can only draw very little supernal light and providence. And there rules in them the chitzonim (other side), according to their wickedness.¹⁰²⁰ אֱהִי"ה אֲשֶׁר אֱהִי"ה is with them in Galut in the service of Malchut to redeem them.¹⁰²¹ The 248 (Positive commandments) are half of the Malchut as $2 \times 248 = 496 =$ מַלְכוּת. From doing mitzvot there illuminates more distant aor makiff. It pushes away strongly all "chitzonim".¹⁰²² **Malchut is white. At times it stands to judge souls and because of sins of beings below it becomes blue. Malchut is "igul" only flows above to below and this is only when there is a connection from above.**¹⁰²³ Malchut is ט the 4 "chayot".¹⁰²⁴ **Malchut is called "simcha" in the secret of "zivug".**¹⁰²⁵ **Malchut is called mouth.**¹⁰²⁶ Between the mouth and the heart is the הַקֵּן (wind pipe) which is a נ. Malchut is called mouth and heart. Malchut of Binna is called mouth. There are 7 breaths that are aspects of Malchut. They arouse and elevate from the 7 sefirot. The sefirot go out this way from above to below. We intend this arousal with breath. Breath goes out only from the heart to the mouth. And goes in from mouth to heart by the הַקֵּן (wind pipe). the 7 breaths are 7 kinds of arousal rising from below to above, and descend from above to below.¹⁰²⁷ The secret of breath of the mouth is secret of the utterances of creation. Malchut is made in the mouth to rule. From the mouth Malchut is given 2 aspects ל קו (voice) and ד ב ו ר (speech). This is as it states "In the הַקֵּן of his mouth is all the Hosts of Heaven". Man is greater "penimi" than angels being created from the beginning of breath of His mouth.¹⁰²⁸ The heart is Malchut it rules the liver which is the s"m and serpent.¹⁰²⁹ The throne of Malchut is the mouth. By these two organs one is judged. The heart is the secret of god's war with amalak, which is the secret of the liver.¹⁰³⁰ The heart is the secret of Malchut containing 32 paths of wisdom within. It is Chochmah from the left from Bina, called breath.¹⁰³¹ One's skin is a vessel of one's AnImal soul, the Malchut.¹⁰³²

1020 Chesed LAvraham

1021 Svaot God

1022 Benay Yishachar p.29:2

¹⁰²³ Zohar Trumah p.289, Zohar VEtchanan p.31

¹⁰²⁴ Sulam Zohar Pinchas p.66

¹⁰²⁵ Ramak Safer Garushin p.16

¹⁰²⁶ Sulam Zohar Tzav p.31

1027 Matok mDavash on Tikuney Zohar p.294

1028 Adir Bamarom

1029 sulam on zohar Pinchas p.75

1030 sulam on zohar Nasa p.4

1031 sulam on zohar Pinchas p.166

1032 sulam on zohar Bishalach p.17

Flow to Malchut is called “navua”.¹⁰³³ “Ruach ha Kodesh” (the Holy Spirit) that is aroused from Teferet on Malchut.¹⁰³⁴ Teferet is sealed in Malchut.¹⁰³⁵ The ruach הַיּוֹנִי is Malchut. It spreads out all its forces. In all the veins the ruach הַיּוֹנִי spreads out its forces. In all its aspects and sefirot. The heart is its central point to all its sefirot and aspects. Heart beats are mammash the work of Malchut. The pulse beats are of Teferet and in Malchut they change. The pulse beat is the aspect of flow that illuminates. Illuminating flow of Teferet in the 10 sefirot of Malchut.¹⁰³⁶

Malchut in pronunciation of the 22 letters reveals flow of the vessels of Malchut called דִּיבּוּר .¹⁰³⁷ By the 2 יהו"ה of the 13 midot of rachamim there is aroused the Malchut above.¹⁰³⁸ The Atz Chym takes over one with 72 countenances of Malchut.¹⁰³⁹ Malchut of א"ק is the head of Atzilut. Letters of אהי"ה give birth to Dat of Malchut from אהי"ה. אהי"ה is set in Bina of Malchut of א"ק. By the 4 letters of אהי"ה 4 "mochin" descend from Dat to Malchut of א"ק.¹⁰⁴⁰ **Malchut is the tree of good and evil. From it one merits to good or merits evil (visitation).**¹⁰⁴¹ Malchut includes the 4 faces (of "Chayot haKodesh") which are the 4 winds (spirits) of the world.¹⁰⁴²

Malchut is the state of being of servitude of Hashem yielding to the Shechinah. Malchut is the revealed world. Chuchmah is the potential of what can be. Malchut is what is. Glory always refers to Malchut. The Nefesh is from Malchut. Malchut is Kingship. To attach to Malchut take no pride in possessions. See oneself as the most lacking in need of the help of Hashem always. Travel from place to place for Hashem as Rabbi Shimon, being divorced from one's own house. Fear Hashem by knowing he can kill you easier than a bear. Man is surrounded by 2 females, his physical wife and the Shechinah above that pours forth blessings so he can give sustenance to his wife. This parallels the relationship of Teferet which stands between 2 females Bina and Malchut. Receiving from Bina and giving over to Malchut. All "mitzvot"

1033 aor enym-kamarna Rebbe p.90

1034 Aor Yakar Vol 2 p.57,58

1035 Aor Yakar Barashit p.21

1036 Aor Yakar Vol 2 Noach p.56, Mishnat Chassadim

¹⁰³⁷ Shur Kuma p.143

1038 Aor Yakar Vol 2 Noach p.64

1039 Aor Enayim P225, Zohar Bamidbar p.267a

1040 Emek HaMelech

¹⁰⁴¹ Sulam Zohar Tazria p.3

¹⁰⁴² Sulam Zohar Bichkoti p.9

are intercourse with the Kings daughter. Guard all ways to attain this. Malchut is called daughter. Sitting. Only the aspect of Malchut makes the silent kingdom. Malchut includes all colors.¹⁰⁴³ Malchut cooresponds to קצד. ¹⁰⁴⁴ There are 2 aspects of Malchut. One from Bina and a 2nd from Chuchmah. The one from Bina is made with a ה made of 3 I . In the secret if the 3 I of ויסע ויבא ויט This is י"ד . ה"ד is ה made with a י (and a ט). Malchut has "din" from Givurah and "rachamim" from Chesed that is drawn to it. Because the main thing of lower Chuchmah is from upper Chuchmah.¹⁰⁴⁵ The world is established by ה"י , it is Chuchmah revealed in Malchut.¹⁰⁴⁶ Malchut is "din" judging above and below. Draws power of good or its opposite.¹⁰⁴⁷ The Sanhedrin are 70 kings in Malchut.¹⁰⁴⁸ Malchut is called ט she has nothing of her own only what she receives from Z"א.¹⁰⁴⁹ Malchut is (now) called poor and troubled. Man has judgments in this world so that there will be with him Mercy in the world to come.¹⁰⁵⁰ Shabot makes tikun of Malchut of Zu"n of Atik , Arich, Abba and Imma, Yesoi"t, Zu"n, Yaakov and Rachel in Aby'a of Atzilut for the day itself.¹⁰⁵¹ Mida Shabot the 7th day, טו , Malchut Yisrael, Caneset Yisrael, the Shechinah, David, "Kadosh Kadoshim", Mashiach, "Thila", The 4th leg of the "markava", face of Eagle in Markava, "din" below, north, left, sea of the west side from the right, The וין of Chesed is drawn on her, "emunah" is covenant of salt and Torah, prohibitions, black fire, the 2 sided sword of judgment, sword of vengence, fear of Shabbot, 2nd day of week , "nanhaga", Miracles, "nistarim", newness, lower water, Knot of "Tefillin", Chuchmah Slomo.¹⁰⁵² Malchut is called LOWER Chuchmah as Dat is upper Chuchmah.¹⁰⁵³ Malchut is Tachalet. "Nukva" is called "Chakal Tepuchim".¹⁰⁵⁴ .טו is Malchut¹⁰⁵⁵ "Artz"

¹⁰⁴³ Shoshan Sodot

¹⁰⁴⁴ Shoshan Sodot

¹⁰⁴⁵ Aor Yakar Zohar Barashit p.15,1

¹⁰⁴⁶ Sulam on Zohar Vayichi p.218a

¹⁰⁴⁷ Shoshan Sodot

¹⁰⁴⁸ Zohar Shir HaShirim Rosenberg p.96

¹⁰⁴⁹ Aor Ganuz Vol6 P.458.

¹⁰⁵⁰ Aor Neerev p17 Rama"K

¹⁰⁵¹ Nahar Shalom p.105,107,Sulam on Zohar Mishpotim p.113b

¹⁰⁵² Marachot Elokim

¹⁰⁵³ Shar Mimori Chazal p.67

¹⁰⁵⁴ Sulam Zohar Shomot p49

¹⁰⁵⁵ Safer Garushin

is Malchut.¹⁰⁵⁶ Malchut includes all colors.¹⁰⁵⁷ Malchut is "mida din" judging" man below.¹⁰⁵⁸ ם-אלוהי is above closed to all . It is the "Bait Din" above in Teferet of Z"a. The lower "Bait Din" is Malchut. םאלהים חיים is Bina.¹⁰⁵⁹ Parzuf Nukvah (the Female) (corresponding to Malchut). From here is emanated the level of soul called "Nefesh". The name אדני-Adny is Sefirah Malchut, This name manifests the Divine presence. Malchut of the Ayn Sof. This is the first source. This whole tikun is only made through the Torah and Yisrael. The source of Torah is the first revelation of light from Ayn Sof, this is the source of everything and to where it returns. The source of Yisrael is Malchut of Atzilut. From there is created all of Bria Yetzera and Asiyah. Bria Yetzera and Asiyah are chitzon (external) and the Nashamot of Yisrael are penimi(internal), they are upper Dat. The middle pillar which is the secret of the Torah has light of the Ayn Soff. From the Dat in Malchut are the souls of Yisrael.¹⁰⁶⁰ In "Emek HaMelech it is taught the Land of Israel is "Shechinah" (The Divine Presence). In Mishnat Chassidim we learn the Malchut (Power of Divine Rulership) of Aretz Yisrael (the land of Isreal) is Malchut of Binna. Aretz Yisrael is the internal limbs of the supernal earth which is called תבל (there are 7 names, levels of earth). תבל includes the first 3 sefirot of Malchut (Divine Rulership). It is from here that there nourishes "Yisrael" in Aretz Yisrael and Yerushalym (Jerusalem).¹⁰⁶¹ From the Zohar we learn כותל ערבי (western wall) is "Malchut". His dwelling place is the תל (mount) that all turn to. The ך of אהד is this תל (mount) all turn to. It is Malchut.¹⁰⁶² The "mesach" (screen) separating Yetzirah and Asiyah acts as a veil. This veil is the Malchut of Yetzirah called ך , the ך of אהד. Malchut of Yetzirah is called the "Door".¹⁰⁶³ ם=נפש x 5 =¹⁰⁶⁴תל כותל is כ"ו = 26=ה"ה and תל (mount). So the Kotel is the mount of ה"ה.¹⁰⁶⁵ The צנור (conduit) of Malchut of God of the sefirot of the world of Ofanim descends straight to a window in the covering of the heaven to the Bait HaMikdash (Holy Temple).¹⁰⁶⁶ The temple is the secret of Malchut called אדני . Between

¹⁰⁵⁶Sulam Zohar Bichokoty p9.

¹⁰⁵⁷Shosan Sodot

¹⁰⁵⁸Shoshan Sodot

¹⁰⁵⁹ Sulam Zohar Vayikra p218

1060 Safer Leshem

1061 Mishnat chassidim

1062 Sulam on Zohar Mispotim p.115a

1063 Ar"i Safer Lekutim

1064 Emek Hamelech

1065 Emek HaMelech

1066 Chesed LAvraham

the temple below and that above is only 18 mil.¹⁰⁶⁷ The ten curtains of the "Mishcon" are the sefirot of Malchut.¹⁰⁶⁸ The Ar'i teaches the ark is Malchut of Bina.¹⁰⁶⁹ Sapphire stone corresponds to the "even Stiyah".¹⁰⁷⁰ The "even Stiyah" is the stone with 7 eyes described by Zachariah (3:9). It reveals Chaga't and Nh'y of Chuchmah. The world is established by יה"ה . From it is Chuchmah revealed in Malchut..¹⁰⁷¹ Concerning the "even Stiyah" we learn in the Zohar that stones called Malchut rule in the left without the right. They rest on the $\text{ת ה ו ם} \times 10$ (depths). ע ל י ו ן is Teferet of Arich, which is the source of upper conduits. אבן שתיה (even Stiyah) שת (founDation) of יה"ה.¹⁰⁷² The אבן שתיה is (Wisdom) הכמה=גולם (energy before assigned form-unused potential).¹⁰⁷³ ¹⁰⁷⁴ There the supernal flow is drawn on the Malchut as Teferet in yichud with the Malchut. Malchut divides the flow. When Yisrael is in their own land. They are in the aspect of one on the Malchut, called "one Ophan in the earth"..¹⁰⁷⁵ The Emek HaMelech teaches that אנכי אהי"ה will be your garment. So chase after it. So the vessel of Malchut does not shatter. As it Tohu is alive. (Tohu wants to shatter the Malchut always) Always chasing after the Malchut. The Malchut Bait David. Happy is the man who has the heart to to comprehend and understand the secret of the generations. How flow of Tohu has chased the Malchut Bait David seeking to shatter it.¹⁰⁷⁶ . The first of all makiff of the kav is Bina of Malchut of A"K. Atik is between Ayn Sof and emanations. Bina is between the first 3 sefirot and the 7 lower. אהי"ה connects Ayn Sof to ה י ה ו and the first 3 sefirot and the 7 lower sefirot. אדנ"י connects ה י ה ו to Bria Yetzera and Asiyah filling and guiding them..¹⁰⁷⁷ Chuchmah is drawn throught Dat to Malchut.¹⁰⁷⁸ Works and Divine Names are through the Malchut. By dressing Z"ra in Malchut there is made the Malchut. By this is nanhaga drawn. There is source of all powers and everything that Exists. In them is revealed the מאציל (eminator) himself after tzizum.¹⁰⁷⁹ The pillar of ruling of the "mesach" of "tzimzum א " is called Malchut and א פ ר (dust).¹⁰⁸⁰ so

1067 Sulam on Zohar Ekev p.272b,Shoshon Sodot

1068 sulam on zohar hakdamah p.107

1069 Brit Manuchah p.65

1070 Zohar Barashit p.71b

1071 Sulam on Zohar Vayichi p.218a

1072 Safer Lecutim p.197,Zohar Smot 220a

1073 AvoDat Yisrael p.1

1074 Midrash on Zohar Mishle p.56b

1075 Chesed LAvraham

1076 Emek HaMelech

1077 Safer Leshem

1078 Zohar ShirHaShirim p.36

1079 Safer Leshem

1080 Sulam on Zohar Mishpotim p.66 (#a1505),Barashit p.37,AvoDat Yisrael p.1

Tzimzum א is Malchut. This "tzizum" is the source of din. (Light of Keter dresses in Malchut.)¹⁰⁸¹ . The "Erev Rav" are the source of Machut of the aspect of "din" (judgment) without sweetening in Bina..¹⁰⁸² חשך is a aspect of "Tohu", being Malchut of "midot ha din", but when sweetened in Bina is made the aspect of חשך. In the secret of אש מתלקחת (consuming fire). They are memunim (angels) on the Chitzon (evil forces) Darkness is on Tohu. Tohu and tohum are the same thing, being the klipot that make din. Making tikun from within the chitzon. The stones of מפורלמות are "Bohu" between "tohu" and חשך. "Tohu" Is the "ibor" (pregnancy) of Zu'n in the day of "ibor" of Imma. "Bohu" is Nh'y of Imma.¹⁰⁸³ The tzimzum of Malchut כללי takes place in the parsa of the Ayn Sof, so to reveal thickness and dinim of vessels. By handling these dinim is all nanhaga and tikunim of this world.¹⁰⁸⁴ All the time they are not relating to the earth which is Malchut. They are not said to be out of the "thum", even though they walk many "parsa" above from the "tahum" high into the א ו י ר (air) like on "Yom Tov". The hight of Malchut is 10. Therefore the "thum" is not higher than 10.¹⁰⁸⁵ God gave 10 lands to Avraham and his seed. Cooresponding to possesions of Malchut of Asiyah.¹⁰⁸⁶ The leviaton is the yesod of Malchut.¹⁰⁸⁷ The "top hachel" of Tuma seizes in the upper hachel of Malchut of Malchut of Asiyah.¹⁰⁸⁸ The main thing of Malchut is recieving the yolk of heaven upon oneself , and doing his will as in the time their was a Bait ha Mikdash. The main thing of avoda (Divine service) is to raise Malchut to God.¹⁰⁸⁹ Malchut illuminates from below to above.¹⁰⁹⁰ . Then the "memunah" Sande"l, Who is over all Asiyah arouses the name of 12 letters so there decends Malchut of Malchut of Yetzera and it takes the Tefila up. It is like this in all 7 "Hachelot" (palaces) of Yetzera, Bria, and Atzilut.¹⁰⁹¹ , A bait caneset is Malchut. Together they are yichud יאהדונה"י.¹⁰⁹² Malchut is a garment to Teferet, as יאהדונה"י is a garment of יהו"ה.¹⁰⁹³ Every time you intend יהו"ה in prayer intend יאהדונה"י as this is connecting Malchut and

1081 Benay Yisachar p. 70:2

1082 Sulam Hakdamah Tikunim P.297

1083 Aor Enyim p.103:2, Safer Paliyah, Sulam on Zohar Chadash Balak p.6, AvoDat Yisrael p.44, Aor Yakar Vol 2 p.145

1084 Safer Leshem, Beney Yisachar p.75, Svaot God

1085 Lecutey Torah p.203

1086 Chesed LAVraham, Rav Bilvavi of Benay Barak

1087 R. Shalom dov Bear

1088 Aor enyim p.114, Mishnat Chassadim

1089 AvoDat Yisrael p.48,59

1090 Sulam on Zohar Chadash Achray Mor p.2

1091 Sulam on Zohar Vayachal p.201b, Sni Luchot HaBrit

1092 Aor Yakar Barashit p.92

1093 Aor Yakar Noach p.13

Z" a. Intend דבור (speech) in אדנ"י and קול (inner voice) in יהו"ה.¹⁰⁹⁴ The Emek HaMelech teaches יהו"ה is Z" a in every place.¹⁰⁹⁵ There needs to be the 4 letters of יהו"ה in Teferet and the 4 letters of אדנ"י is in Malchut so to make tikun in proper order. יהו"ה is only revealed by אדנ"י.¹⁰⁹⁶ ¹⁰⁹⁷ By learning Torah it is as if man labors in the palace of the King, as Malchut is the Torah. The higher book is the written Torah. It is supernal Chuchmah revealed in the place of Yesoi't, where Chuchmah is revealed below in Malchut. The lower book is the Oral Torah. It is the lower Markava being the 7 chambers of Bria upon which Malchut stands. These 7 chambers are its mouth.¹⁰⁹⁸ The intention of all Tefilla and other mitzvot is to tikun the Malchut till it is complete and has drawn to it "mochin" from Z" a. This is the Yichud of Z" a and the Shechinah.¹⁰⁹⁹ In the time Yisrael does the will of God there is added to them כח of Givurah from above this is "give power to אלהי"ם", as then is seen the will of God for the Yesod of tikun of the Malchut.¹¹⁰⁰ The foundation of all creation is that man is a partner with God in all orders of nanhaga (Divine guidance-providence) until its final aspect. He makes tzimzum of the Shechinah, Malchut of God causing it to spread out and dwell in all existence in the aspect of Nashama to Nashama (Chayah). Thus making all things that are were and will be. The Nashama is within the Barrier of the Chayah and the Yachida with that which they love.¹¹⁰¹ . By Histashalut (unfolding) the Malchut of all parzufim level by level, world by world there is shaped the dinim. Thus there goes out vessels (for light), Torah and mitzvot. A third factor involves nullifying and refining the thickness of the vessels. Raising all to level of Nashama. By this is renewed all worlds and will be renewed in the future all nanhaga (Divine guidance) of this world, as it has its source in the "dinim" of the Malchut. The intent of all creatures is to fix these "dinim". The Malchut (at creation) went out first, as by the dinim the world is guided. All reward and punishment and all damages. So it is for us to tikun the Malchut itself. All אור הזש is from Zivug (unification). This is only drawn from "Malchut Elyon", its last aspect. All zivug in truth is through extra light and mochin drawn from above till the Ayn Sof.¹¹⁰² Bria is "Metronita" and sometimes called Malchut. By sin there is caused blemish and lack of flow only according to the source of one's Nashama. All that a man

1094 Dat vTevunot-Ben Eish Chy

1095 Emek HaMelech

1096 Aor Yakar Barashit Volume 2 p.58,82

1097 Chesed Lavraham

1098 Sulam on Zohar Vayachal p.

1099 Dat Vtevunot Ben Eish Chy

1100 Safer Leshem

1101 Safer Leshem

1102 Safer Leshem, Beney Yisachar p.75,Svaot God

causes to be added or diminished is according to the aspect of flow that he is receiving.¹¹⁰³ Rachel goes out first, Leah is then alone in the Malchut. Leah goes out with Z"v 2nd. Leah is always with the Malchut growing Leah's Gadlut. She is the Pleasantness of God with Saddekem in Gan Eden at midnight.¹¹⁰⁴ We rise at midnight to tikun the Malchut. Both are din. Night is darkness and sleep is death. He connects to the Atz Chyim by his blessings and Torah in the middle of the night. He connects the Malchut to the Binna.¹¹⁰⁵ Malchut at times reveals itself in works below, and at times supernal flow is covered (hidden) which is received from the right side from the חוט (cord) of Chesed.¹¹⁰⁶ The חוט (cord) of Chesed which is drawn by involving in Torah in the middle of the night tears the "klipa" that covers the Malchut. The yesod of Z"v is the חוט (cord) of Chesed. It diminishes the first 3 sefirot of the left shattering klipot. Then givurot can nourish more from the Malchut, and chassdim dress to Chuchmah. This is the beauty of Malchut.¹¹⁰⁷ God goes in to Gan Eden which is Malchut at midnight to meet with saddekem and their Torah.¹¹⁰⁸ Light of the middah of Malchut dresses in the אור (atmosphere) of Gan Eden, and illuminates the garments of saddekem.¹¹⁰⁹

The Metronita is Malchut of Atzilut. It goes in and rules.¹¹¹⁰ The Metronita takes the vengeance of Elokim¹¹¹¹. (blemish) מום=אלהים"ם as when one sins they make a blemish in צורה עליונה (the supernal form) of "Malchut Shmym" (the kingdom of heaven).¹¹¹² Blemish of all is the secret of the Malchut from below to above until the place where rises the aor chozir in Chuchmah and Bina.¹¹¹³ Everything is caused by the Malchut. Understand this it is one of the deepest ideas, that there is ruled on the Malchut tzizum and diminishment. And it is also the beginning of existence high above. From where there is revealed and goes out of Zohar the light of Malchut of the Ayn Soff. This is above anything, surrounding and including them all. Ruling on them tzizum and diminishment from the Malchut above to the Keter below it is histashalut (the unfolding of the worlds). Malchut of Atzilut is the beginning of creations. It is the will of God to reveal his Malchut upon all His many creations so to purify and whiten and make shine till that all creations are Holy to God. They all

1103 Shomer Emunim p.88

1104 Emek HaMelech

1105 Chesed LAVraham

1106 Shoshan sodot, Chesed LAVraham

1107 Zohar Shir HaShirim p.130,133 Rosenberg

1108 Zohar ShirhaShirim rosenberg p.139

1109 Aor Yakar Barashit p.200

1110 Metak MDavash on Tikunim P.111

1111 Giloy Razia

1112 Shoshon Sodot

1113 Aor Ykar p.34 Barashit

return to their spiritual source to delight in the pleasantness of the ray of the light of Kidusha. Everything is fixed this by that, as all is connected to another. By the going out of מ"ה"ה this tikun is made by Torah and mitzvot and in a much hidden way. Only a little fixing is made now. The great and main correction shall be made in the future.¹¹¹⁴ The avoda of angels is in aor chitzon of Malchut. . After the sin Adam could not directly receive the light of Malchut except through a garment of "Messachim".¹¹¹⁵ The אור of Gan Eden that dresses Nashamot is fine light of Malchut. This was the garment of Ester mammash. It was by this way angels descending to this world dress in the Malchut so to not be naked.¹¹¹⁶

The diminishing of the moon was on the 4th day of creation. This was diminishing of the Malchut. By Diminishing of the moon there was drawn from its light and descended its sefirot of Malchut of all 3 penimi vessels, so to prepare the chitzon of all parzufim of Atzilut Bria Yetzira and Asiyah. With sefirot of Malchut descends the chitzon of the penimi of Zu'n and all the light of sparks that go out sealed in them from zivug Abba and Imma. Sparks of zivug descend from the chitzon there is sealed the sefirot of Bria from Atzilut. These are the penimi lights of vessels and chitzon lights of vessels. This is the sealing of the seal. . The main thing in the seder of Nakavah forever in Atzilut. This is light of essence which continually descends its light of Zohar of Malchut of the Ayn Sof. It is above all and surrounds all. Every creation is a revelation of it. And through them it is revealed. It is the existence of the worlds. The כבוד of his kingship ruling in Bria Yetzera and Asiyah. Till that there will be complete revelation of the Shechinah. This is the greatest delight and pleasure. There is none better. This is the ziv of Malchut, it only spreads out by the actions of men.¹¹¹⁷ טל descends from Teferet to Malchut¹¹¹⁸ Aparsimon is Chesed of Malchut Elyon.¹¹¹⁹ A man gains a good and beautiful garment from working in secrets of the Torah and misim tovim (good deeds) while in this world. It is by these that they can rise before the presence of the king when they leave this world without all the dinim (judgment) of all this world. There opens for them the 13 gates of pure Aparsimon, being their portion of supernal Chuchmah. God carves out for them a garment of Malchut. There are also dark garments of this world, these push away "Ruach haKodesh". On Mondays and Thursdays evil spirits come to dress upon people who have these dark garments of "ruach rah" (spirits of evil).¹¹²⁰ The ruach that is more kodesh is called

1114 Safer Leshem

1115 Safer Leshem

1116 Chesed LAvraham

1117 Safer Leshem

1118 Aor Yakar p.69

1119 Emek HaMelech

1120 Zohar, Song of songs p.122,149 rozenberg

small still voice which is Malchut in the Shechinah that is in the כֹּסֶם .¹¹²¹ “Ruach Ha Kodesh” is Malchut.¹¹²² . Our fathers did not receive "stone on stone" in Hachel until there was covered the Malchut of the world and its forces. When this is merited and they merit secrets of the Torah. Then there is made and bursts forth רוּחַ הַקֹּדֶשׁ (the Spirit of Holiness) from the house of God.¹¹²³ The Malchut want to raise up the “Mym nukvin” so that it can be included in Kidusha. But blemish in the Yesod causes seizing of the “Elokim Acharim”.¹¹²⁴ The end of Malchut of Atzilut is the head of Bria. This is the secret of the man sitting on the כֹּסֶם (thrown). This is as Isiaih saw ”אֲדָנָי” sitting on רַם וְנִשָּׂא . He saw the end of Malchut itself. This is Atik of Bria. Danial said concerning this “I saw Atik sittting”, but he only saw the world of Asiyah. Isiah saw Atik in Bria. ”אֲדָנָי” is Malchut of Atzilut.¹¹²⁵ Malchut of Atzilut is “Aspec Loria meira”. Moshe Rebenu Saw from the aspect of “Aspec Loria meira”. This light is hidden for sadeekem in "Olam Haba".¹¹²⁶ Malchut spreads out from Atz Chyeem” and includes it in itself so is called הַיִּים אֶרֶץ (land of the living). So Teferet illuminates the אֶרֶץ (earth) for Malchut.¹¹²⁷ By fear one makes a markava to Malchut.¹¹²⁸ . Before tikun goes out only from the Malchut of בְּ”ן in this is much filth.¹¹²⁹ The דָּרֶךְ is a conduit between Teferet to Malchut. Those who occupy in Torah “Mammash” draw light of Torah from Teferet by this conduit. Malchut guards the דָּרֶךְ so that one may receive from it.¹¹³⁰ . R. Moshe Cordevero also teaches the river going out of Eden is Teferet. The garden is Malchut. The soul rises by way of the gillgulim, the soul of the planets which is Asiyah it rises to the birds of song of the “hachelot”, the palaces of the lower gan aden, which are in Malchut.¹¹³¹

The bed of Slomo is Malchut. Its 60 mighty men are Chaga"t and Nh"y are 10 sefirot each. It is with these forces The Holy One makes war.¹¹³² The cloud mose entered on sinia was Malchut.

1121 Oar Yakar Vol 2 p.145

1122 Benay Yisachar

1123 Safer Hachalot of Rabbi Yishmael

1124 Emek HaMelech

1125 Shur Kuma p.102,109,Shomer Emunim p.33, Midrash of Zohar on Kohalet p.160,Safer Leshem

1126 Emek HaMelech

1127 Aor Yakar Barashit p.117,Vol 2 p.27

1128 Aor Yakar Barashit p.145

1129 Safer Leshem

1130 Aor Yakar Barashit p.58

1131 Safer Hachalot p.19,70

¹¹³² Sulam Zohar Vetchanan p61

Another cloud is source of the "mishcon" which draws from the left pillar which is Bina, which he could not enter.¹¹³³ The cloud Moshe entered and stayed in on Sinai for 40 days. It is Malchut. The secret of 40 is markava of 4 sefirot beneath Bina, Bina rides on them.¹¹³⁴

Malchut is the "Atz Dat Tov and Ra" . There are in it 2 points.:

- 1) The point of attribute of judgement, this is Malchut of "tzimzum" and not enjoined to receive light.
- 2) Point of sweetness in attribute of Mercy.

If a man merits to make "tikun" in The Malchut there is hidden the point of judgment and revealed the point of sweetness of Mercy !

If one does not merit to make "tikun" of the Malchut. Then there is revealed the attribute of judgment in The Malchut and all lights are withheld leaving only evil and death.¹¹³⁵

Malchut does not receive correction till there is completed correction. (of sefirot above) ¹¹³⁶ Man needs to receive in the beginning from the aspect of servant (of Hashem) light of Chuchmah from Malchut called

אדון כל הארץ

After this he receives "Chasadim" of Z"a. which is from being a son of Aba and Ima. Such a servant draw a life and Divine abundance to all the

¹¹³³ Sulam Zohar Vayikra p1-3bbbb

¹¹³⁴ sulam on zohar Vayikra p.8a, Aor Yakar Barashit p.231

¹¹³⁵ Sulam Zohar Nasso p19., Sulam Zohar Bichokoty p8.

¹¹³⁶ Sulam Zohar Pinchas p232

worlds They are near the male lights, the \aleph " λ . There is no servant without the level of "Chasidim". ¹¹³⁷ From the "Keterim" of Chevron of the Malchut of light is received light of Chuchmah. In secret of 2 lights. ¹¹³⁸ Malchut is of 2 kinds. Malchut before being prepared is called locked. After Malchut is prepared it is called open. Malchut becomes opened by sweetening It in Bina. The locked Malchut is not revealed till complete "tikun". From the revoval of judgements and "klipot" the open Malchut reveals its "mochin". ¹¹³⁹ There are 4 "Malchut". 2 above the chest being Bina and Malchut. Both these above the chest are sweetened and together. 2 Malchut below the chest are Bina and Malchut. Of the Malchut below the chest the 3rd is sweetened and the 4th is not sweetened by Bina completely. ¹¹⁴⁰ Malchut makes 7 Chassadim and 7 Givurot. ¹¹⁴¹ According to the Yesod at times is flow of Chassadim from Malchut or its opposite Givurot. According to the Yesod they go out from Z"ra to Malchut. The main changing of things is Malchut. It is called "The Sword". This 2 sided sword is in Bria Yetzera and Asiyah. It turns din to Rachamim. All according sarim above, they control all weapons. Whether one will live or die, be rich or poor, or there will be war or peace. It descends to By"ra and is called Atz Dat of good and evil. Its 3 levels are the first 3 sefirot, 6 corners and the Malchut to these levels it allows abundance or its opposite. "Tamorot" (exchanges) are only in By"ra. From there the main good and evil go out. Thus the Malchut is made one way or another. So it is called a 2 sided flaming sword and Atz Dat of good and evil.. ¹¹⁴² All is created in the Malchut, it enables all 4

¹¹³⁷ Sulam Zohar Bihar p.27

¹¹³⁸ Sulam Zohar Hakdamah Tikunim p.294

¹¹³⁹ Sulam Ki teze p27

¹¹⁴⁰ Sulam Zohar Vaira p36

¹¹⁴¹ Pre Atz Chyim p.522,Shar Cavanot p.180

¹¹⁴² Safer Leshem

aspects Supernal to it.¹¹⁴³ Malchut is the "gilgul" that is set. It receives from Teferet and sometimes from Chesed. This Chesed is from flow of Teferet from Nashamot above. Arousel below of Chesed causes Chesed aroused above to descend below.¹¹⁴⁴ There are 3 aspects on the Malchut. "Ateret Yesod Z" a, Yesod itself and the Teferet within (Yesod).¹¹⁴⁵ ך of ךא is Malchut joined to Teferet.¹¹⁴⁶ The secret of the rising of song is arousing below to above. From Malchut to Teferet.¹¹⁴⁷ The place of revelation of Chuchmah is not in Z" a but Malchut. This is in the chest and below the chest of Z" a. Which is called the aspect of Malchut.¹¹⁴⁸ In Malchut is sweetened Bina.¹¹⁴⁹ Z" a is the light of Chassadim and Malchut is light of Chuchmah. Both are included from Chuchmah in Malchut. Which rises and reveals Chuchmah of ך of YHV" H and makes a crown to its head. Malchut is the ך of YHV" H and the body of Z" a is ך ך . These are 3 pillars.¹¹⁵⁰ Because the body descends to the Malchut from the aspect of the Tree of Knowledge of Good and Evil. There (in the Malchut) are the vessels of the "nikudot" of "patach" that receives from the Malchut. They draw from 7 sefirot. To each of these sefirot is 10 making 70 sefirot. They draw 70 years to man at the end of Malchut. There is opened the hidden locked "nikudot" if one merits these.¹¹⁵¹ The 7 lower sefirot of Malchut spread out by the back of the head.¹¹⁵² In the beginning the sefirot of Malchut are not complete sefirot, but only small points, being only a part of Z" a itself (Ateret Yesod). This is secret if the small ך in the first ך of Bina. Until they add to themselves as the main

¹¹⁴³ Shar Bait haKavanot p.2

¹¹⁴⁴ Aor Yakar on Zohar Noah p.131

¹¹⁴⁵ Shar Mitzvot p.40

¹¹⁴⁶ Aor Enym p.52 part 2

¹¹⁴⁷ Ner Yisrael P.54

¹¹⁴⁸ Sulam Zohar Tikunim p111

¹¹⁴⁹ Sulam Zohar Vaira p11

¹¹⁵⁰

¹¹⁵¹ Sulam VietChanon p60

¹¹⁵² Emek hMelech #260

sefirot of Malchut that is the 10th "sefira" of Z"v. Malchut of the 70 sefirot Z"v. These sefirot of Malchut of Z"v by their completion bring to completion the sefirot of Malchut Herself. Only then is the Malchut complete.¹¹⁵³

The left side of Malchut is "Tohu" while the right side of Malchut is "Vohu". חושך is also a aspect of Malchut.¹¹⁵⁴ All levels of Malchut are called "emunah".¹¹⁵⁵ Malchut is called "emuna".¹¹⁵⁶ Freedom of Choice is Malchut. It is תמורתו (exchange) of "Dat". The world was created in this Dat. From its explanation is everything.¹¹⁵⁷ When the Malchut of Holiness rises from anguish and suffering, there is no exile.¹¹⁵⁸ The Malchut raises "mym Nukvin" including all Elokim of "Kidushah" in Her Yesod.¹¹⁵⁹ Malchut is called היכל.¹¹⁶⁰ All levels of light of the Shechinah are called Malchut. In all of it Hashem rules. Hashem works in rulings of these rulings. The first is called Shabot.¹¹⁶¹ The חותם sealing the "temunah" is in Malchut.¹¹⁶² Malchut is called כה.¹¹⁶³ "Aspecloria Meara" is Teferet. "Aspecloria lo Meara " is Malchut.¹¹⁶⁴ Keter of Malchut is Bina.¹¹⁶⁵ Tachalet is Malchut.¹¹⁶⁶ Malchut is called "Caneset Yisrael" and "Achrit Yamim".¹¹⁶⁷ "Caneset Yisrael" has to it 13 pedals of "Rachamim". In the secret if the Supernal mouth. Which is secret of :

¹¹⁵³ Safer Leshem

¹¹⁵⁴ Sulam Zohar Smot p.20

¹¹⁵⁵ Sulam Zohar Vaira p26

¹¹⁵⁶ Shar Kavanot p.338

¹¹⁵⁷ Shur Kuma Rama"k p.94

¹¹⁵⁸ Lekutey Maharon 4:11

¹¹⁵⁹ Ner Yisrael p.256

¹¹⁶⁰ Sulam Zohar Pinchas p190

¹¹⁶¹ Shur Kuma p.121 Rama"k

¹¹⁶² Shur Kuma p.137 Rama"k

¹¹⁶³ Sulam Zohar Balak p91

¹¹⁶⁴ Shar Ruach HaKodesh

¹¹⁶⁵ Sulam Zohar Matot p327

¹¹⁶⁶ Sulam Zohar Achry mot p.108

¹¹⁶⁷ Sulam Zohar Smot p11

מי אל כמורך נושא

When (the Divine abundance) descends below in "Caneset Yisrael".

This mouth is called :

אל רחום וחנון ¹¹⁶⁸

The light of Malchut is Nashama to Nashama to all worlds.¹¹⁶⁹

Chuchmah is revealed in Malchut and no other sefirah.

¹¹⁷⁰Complete "tikun" ONLY involves Malchut of Malchut.¹¹⁷¹

The main essence of Malchut does not go out in the lights of the ears , nose and mouth but is included in Keter and not in the

"Ateret" of Z"a. The Malchut of Malchut She goes out and

dresses in the nose spreading out till the chest.¹¹⁷² בטן is

Malchut.¹¹⁷³ Malchut is unification in itself. The inner point within

the camps where all is united "malachim", "Nefashot" and

"Ruchot".¹¹⁷⁴ Malchut of Malchut gives power to make חיל

arousing Divine will to be close so as to serve Hashem from

power.¹¹⁷⁵ Malchut is "tiva" as it says "The Deliverence of my

Nefesh".¹¹⁷⁶

Lips are gates of the Malchut.¹¹⁷⁷ The flow of "nanhaga" of

Malchut is called "Ruach haKodesh".¹¹⁷⁸ "Bat Kol" is Malchut.¹¹⁷⁹ .

Happy are those who secrets go out in Emuna. Which is Malchut. They

¹¹⁶⁸ Shar Mimori Rashbi p.15

¹¹⁶⁹ Safer Leshem

¹¹⁷⁰ R. Rozenswieg Zohar Shir haShirim p.134

¹¹⁷¹ Sulam Zohar Tikunim p506

¹¹⁷² Safer Leshem

¹¹⁷³ Aor Ganuz Vol.5 p.815

¹¹⁷⁴ R. Rozenswieg Zohar Shir haShirim p.144

¹¹⁷⁵ Ner Yisrael p.74

¹¹⁷⁶ Petachy Chotem p.50

¹¹⁷⁷ Shur Kuma p.376

¹¹⁷⁸ Adir bImarom p474

¹¹⁷⁹ Lekutey Maharon p.4

know how to unite the right and the left and not be shamed and this is as the wise who shine as “zohar” in the rekia. ¹¹⁸⁰ "Navua" is from Malchut.¹¹⁸¹ 3 vessels of Malchut are Keter Light of ¹¹⁸² שרביית כסא side of Malchut is called שט"י.¹¹⁸³ Light of Malchut is כבוד, it is "kidusha".¹¹⁸⁴ ש"י alludes to Malchut. In the future God will be a crown in the head of every sadeek. This is the Malchut they will inherit.¹¹⁸⁵ Light of Malchut of Bria is light of Machiach.¹¹⁸⁶ In Atzilut is zimzum of Malchut, so it can go out as itself. By this is created Bria Yetzera and Asiyah. From the chitzon of Malchut of Nhy”m of Atzilut. By this Malchut of God rules over all. Malchut of Atzilut is dominised very much. Again Malchut is one’s actions, the manifestation of one’s emotions, the thoughts they have achieved, but in the literal sense here Malchut is the “Yishuv” (community) living in the land of Yisrael. It is only in Yerushalym that the Malchut, the kingship of the house of David will be established, may it be rebuilt quickly in our days. Once Malchut is rebuilt “Mashiach” will be here !. ¹¹⁸⁷ God intended that all should be subject to Malchut, under the ruling of the Jewish people. When secrets of the Torah are revealed to the righteous, the yesod of Z"א directs its flow directly to Malchut.¹¹⁸⁸ One must awaken all their body parts in great power in the worship of God. Awakening the Holy Supernal power of Malchut. He becomes uplifted in Holiness shattering the power of the “sitra achra”. What ever your hand finds to do do with all your

1180 Zohar Chadash vEtchanan p.38

1181 Metak Mdavash Tikunim p.1222

1182 Safer Paliyah

1183 Aor Ganuz Vol.5 p.557

1184 Aor Ganuz Vol.5 p.700

1185 Shoshon Sodot

1186 Sulam Zohar Tzav p.63

1187 lecuty Maharan, Safer Leshem

1188 Ar"i

strength.¹¹⁸⁹ Masiach of yosef is Yesod of Malchut.¹¹⁹⁰ Malchut does not attain till its full measure until there spreads light of Malchut Bait David (Kingship of the House of David). As only then can the light of the 5 Chassadim sweeten the 5 givurot.¹¹⁹¹ .¹¹⁹² Mashiach בן דוד will receive Yesod and hadar in Him self then He shall receive the Malchut. He will reveal the reasons of the Torah, the secret of the 22 letters. They are the Yesod of all כבוד (honor), and powers of formation. So these 3 seforot are a segulah (nh'y) causing the feet of the כסא the throne to stand firm. As it says his feet stand מישור (straight). His legs are N'h. Yesod receives from Givurah. As it is written "The Yesod of Your Voice Yhv'h will Hear". (Isiah 30:30)¹¹⁹³ The kingship of the house of David is a markava to Malchut Shamayim (the Yolk of Heaven).¹¹⁹⁴ From the crown of Malchut, physical things of Holiness is established "Yichus" according to this point of "Yichus" go out aspects of knowledge within Chuchmah. Rabbi Ashlag teaches us on the Zohar that the mission of all humanity is to rebuild Malchut. From Tamar and Yuhuda go out root souls of "Mashiach". Tamar is Malchut of Malchut ruling light of "Yichida". The Nashama of "Mashiach" rules all worlds by Malchut of atzilot.¹¹⁹⁵ .¹¹⁹⁶ The time of Malchut Yuhuda is when the Malchut of Edom is over.¹¹⁹⁷ מים אחרית (end of days) is Malchut the last of the sefirot. If Yisrael repents one pain will be considered as if they suffered all the troubles of exile. If no teshuva Yisrael will have to wait for redemption until the end

1189 Sulam on Zohar Pinchas p.220a

1190 sulam on zohar Achray Mot, sulam on zohar Pinchas p.243b

1191 Benay Yisachar p.88:2

1192 Zohar Vayicra p.123a

1193 Beir esser sefirot

1194 Benay Yisachar p,20:2

1195 sulam on zohar Tazria p.97

1196 Zohar Barashit p.158,180

1197 Beney Yishachar p.22:2

of all generations.¹¹⁹⁸ There will be new heavens. The Teferet will be renewed by קול and הבל and there will be by this a new earth. This is the renewal of the Malchut, by the דבור of Tefila. Teferet is the essence of voice and הבל רוה drawn to the Yesod. That which is drawn to the Yesod is called דבר before going into the Malchut and becoming called דבור.¹¹⁹⁹ The "Atz Dat" of good and evil is from Malchut. David is called Malchut.¹²⁰⁰ ק"ן (150) lights shine to the Malchut Malchut of Atzilut is called צפור דרור (sparrow bird).¹²⁰¹ All מזון (nourishment) and flow is from Bina, but nourishment of the upper King is from Chuchmah. From here is heaven nourished as it says "Chuchmah makes alive its owner", and the land to flow in Malchut of בן ישי Who is ישי בן (son who has י) refers to Teferet.¹²⁰² מזון is enjoined in Mazel. This is יה"ו, this is Keter Elyon.¹²⁰³ The Ketter of Malchut is Teferet.¹²⁰⁴

1198 Sulam on Zohar Ki Tisa p.189b
 1199 Aor Yakar Volume 2 p.63,17
 1200 Zohar Shir HaShirim p.41Rosenberg
 1201 Emek HaMelech
 1202 Aor Yakar Vol 2 p.133
 1203 Giloy Razia
 1204 Safer HaKananah

